

Vol. 22

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CHRISTIAN MONITOR

JANUARY, 1930

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By Many Writers

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WITH OUR CONTRIBUTORS

Since we are beginning a number of new features with this number we shall use this corner to call your attention to some of the articles and their authors. We first want to call your attention to the enlarged Young People's Meeting Department. This department opens with the first of a series of articles on The Work of the Young People's Meeting, by J. Irvin Lehman. Bro. Lehman is a young minister of Chambersburg, Pa., and a member of the faculty of the Johnstown Bible School, where he has in the past conducted classes on this same subject. Bro. Lehman will have some interesting things for us during the first part of the year, while his articles appear. Watch for them each month. Bro. J. C. Fretz, Merriton, Ont., follows with an article on Young People's Topics for 1930, which will give you a glimpse of the work that is ahead for the coming year. Bro. Fretz is a member of the Young People's Topics Committee and is very busy as the head of a school in Ontario. We recommend that you read his article. The special articles in connection with each topic for the month are written by Christian workers from various sections of the Church and the Junior adaptations will be supplied by the editor and others. We recommend that our Young People's Meeting organizations make an effort to get this material before their people. Papers may be secured in clubs at very reasonable rates.

In the Sunday School Department the leading article is the first of a series of Studies in the Book of Matthew. Bro. Geo. J. Lapp, missionary on furlough from India, where he for a number of years conducted a Bible School for native workers, is the author of these articles. They will follow the course of our Sunday school lessons for the next six months and will make excellent supplementary material for both teacher and pupil. The series of articles on Sunday school work to be furnished by the General Sunday School Committee of the Mennonite Church, as announced in the December Monitor, will not begin until next month.

The Department of Missions begins the year with a new series of articles by Bro. C. D. Esch, physician and missionary in India. Bro. Esch writes interestingly about the Work among the Lepers, a subject with which he is thoroughly familiar, having spent quite a number of years as head of the Leper Asylum at Dhamtari, India. He will have something interesting for us each month for some time as he writes of these unfortunate people.

In this issue you will notice the first installment of a serial story, The Unequal Yoke, or, Should a Christian Support Modernism? The author of this story which is written under the figure of the Autobiography of a Dollar, uses the pen name of Martin Paul. He is a Christian minister and was a refugee missionary in China a few years ago. It is a story with a purpose, and was written out of a conviction born of actual experience. As the Funda-

mentalist-Modernist controversy continues to rage Christian people need to keep their eyes open lest through subtle, persistent influences, they be led away from their faith in the Bible and Jesus Christ as the Son of God and Savior of the world. The story is interestingly told, and we believe you will want to read every installment as it comes to you each month through the greater part of the year.

The series of articles on The Personality of the Home is continued from last year. Sister Edith Witmer, the author, is head of the department of Home Economics at Goshen College and is especially qualified to write on this important subject. Her article this month on Hospitality is a very interesting and practical one.

The articles on The History of the Mennonite Church by Bro. John Horsch, which have been running in the Monitor for some time, will be continued throughout the year. Bro. Horsch needs no introduction to our readers. As editor and author he is



well known all over the Mennonite Church and his influence extends into all circles in America and Europe where Church History and Fundamentalism are subjects for discussion. He is unquestionably the best authority on early Mennonite History in America to-day.

The articles on Hymnology and Christian Song are continued. They are written by various writers, this month's contribution being by Carol Hostetler Kauffman, a student at Hesston College.

Our New Year articles are from different people from many sections of the Church, and represent ministers, missionaries, and students. The excellent New Year story, Jim's Dawn, is the product of a student of the Eastern Mennonite School, Sister Ada Zimmerman. The travel story for this month is by the editor. It will be followed in later issues by stories from Europe by Bros. Harold S. Bender and Paul Erb.

A new department, Comments on World News, appears in this issue for the first

time. Bro. Derstine, who conducts this, is well known to our readers. He "seeks to cull out the outstanding events of the day in Church, Educational, Political, and Social circles, with an interpretation of the news in the light of God's Word." The other departments, Bible Study and Young People's Bible Meeting Topics, are capably taken care of by their respective editors, Bros. S. F. Coffman and J. R. Shank. Our readers are familiar with their work, which speaks for itself.

WELCOME! NEW YEAR!

As the New Year dawns, and we bid farewell to the old year, we realize it is the goodness of the Lord to give us another year in which to live for Him.

Our minds naturally wander back over the victories of the past year and the many blessings that were bestowed daily upon us by God; then we look ahead into the unknown year and welcome it, because we can see the possibilities which lie before us, if we let God lead us in the paths of righteousness. We know we can expect still greater things, for is it not said, "The path of the just is as the shining light, that shineth more and more unto the perfect day?" For those who are walking in the way of holiness, this promise shall become a reality.

Do you feel a hearty welcome in your heart, to the coming days of this year? Have you consecrated its moments and hours to the Lord? The moments are precious—so precious that God gives us only one at a time. And if we are careful of these moments, the hours will take care of themselves. When we consider that a year contains three hundred sixty-five days and each day is twenty-four hours long, we shall have much to give account for.

"Our life is like the dial of a clock. The hands are God's hands passing over and over again—the short hand, the hand of discipline; the long hand, the hand of mercy. Slowly and surely the hand of discipline must pass, and God speaks at each stroke; but over and over passes the hand of mercy, showering down sixtyfold of blessings for each stroke of discipline or trial; and both hands are fastened to one secure pivot, the great unchanging heart of a God of love."—Selected.

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

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No. 1

JIM'S DAWN

A True Story

By Ada M. Zimmerman

It was December the thirty-first. Jim Raynor stepped onto the porch of his Little Trenton home. He viewed the dull, leaden sky with an air of disgust. Everything about him looked cold and dreary. In the distance he heard the rumbling noise of the southbound train. The sound of the whistle as it echoed and reechoed across the prairie, told Jim that the earth would have a new white coat till morning.

"Guess it'll snow, but what do I care? I'm goin' to have a good time to-night," said the boy to himself as he turned into the house.

"Jim, dear," said his mother as he came into the kitchen, "will you take me to church to-night?"

"Sorry mother," replied the boy, "I promised the fellows I'd be down at the dance to-night. I'll get Mrs. Fleming to go with you."

"O Jim!" his mother exclaimed, as a pained look came over her face. Then she added, "No, you needn't bother, I'll stop her as she passes by." Jim's mother had expressed her feelings in that look. He had a praying mother and knew it, but he had a proud heart and he knew that too. His mother's searching gaze had cut into his conscience, but he was too haughty to acknowledge it.

Twenty minutes later he was going down the street in full cowboy's regalia for the dance. His big sombrero and shining spurs made Jim a conspicuous figure. He was a tall, handsome, jolly youth. His kind heart and good nature won for him many friends.

"Well, my boy, going to church, are you?" queried Philip Atlee as he met him at the corner.

"No, Phil, I won't sell myself to such foolishness." This was supposed to be a sneer, and then he added carelessly, "I'm goin' down to Rand's, they're goin' to have a big dance on the ranch. Guess there will be plenty to eat and drink. It's supposed to be the biggest New Year party ever held near Little Trenton."

Jim Raynor and Philip Atlee had been lifelong friends. They had both spent many of their young years on the Rand ranch as cowboys. Recently Philip had been converted and with his new life came the desire for another occupation, so that now he no longer told stories or rode bron-

chos with Jim. But he had not forgotten those parties on the ranch, and as he remembered them he said, "Jim, do you know that we are having the greatest revival that Little Trenton has ever had? I wish you would come with me to-night. The services will last till twelve o'clock." Philip cast searching eyes on his companion, grasped his arm gently, and then continued slowly, "You know that that party is no place for you. O Jim, God's Spirit shall not always strive with man. Your mother comes down here every night," he said as he pointed to the church, "and prays for you. Some



day she will not pray, and you will weep by her grave and wish she would. Won't you go with me?" pleaded Philip.

"No," said Jim sternly, "you may go to church, I'm goin' to the dance."

"Will you let me pray for you?" asked Philip earnestly.

The cowboy hesitated, then said coldly, "I don't care, but you'll be wasting your breath."

"I'm glad, Jim, I'll pray for you." Then he added seriously and emphatically as they parted, "Remember God is calling YOU."

* * * *

Something was dreadfully wrong with Jim Raynor. At least that is what the people at the party thought. How strangely he acted. At times he would smile, then suddenly look serious, or almost angry. Every little thing irritated him. He was

not the jolly, light-hearted Jim of former parties.

"I'll get even with Philip Atlee yet," he said under his breath, "the idea, spoiling my whole evening."

Then again came that voice, "Remember God is calling you." This time Jim lifted his head high and stepped forward with a determination that nothing should hinder him from having a good time.

"May I have the pleasure of the next dance?" he asked one of the girls of the party.

"God is calling you," there was that voice again. Jim's face flushed, he was plainly embarrassed. He wondered if the young woman by his side had heard it too.

"I wish the music would begin," said Jim impatiently.

"God is calling you," this time the voice seemed to come straight from the door. He felt extremely humiliated. He was sick of it all—the music, the lights, the dancing, and drinking. If only he could get away where no one could see him. After a long time the music stopped, and Jim looked at his watch; it was ten-forty-five. Philip had told him that the services would continue until the New Year arrived. He wondered if his mother had gone to church alone in the darkness. Oh, how miserable and cruel he felt! Perhaps something had happened to his mother, and then he thought of Philip's words, "And you will weep by her grave and wish she would pray." It was eleven o'clock when Jim Raynor quietly took his place on the last bench in the rear gallery of the old church.

"I am safe here at least," he thought as he sat down. He was scanning the audience for his mother when the minister's words arrested him: "'To-day if ye will hear his voice, harden not your hearts.' God is calling YOU, sinner friend," his eyes rose to the gallery. Jim felt guilty and condemned. How did the minister know that he was a sinner? Then the evangelist continued, "Jesus says, 'Come unto me all ye that labour and are heavy laden, and I will give you rest.' That rest is for you and for me, and it is a peaceful rest indeed." The minister closed the Book and sat down. Following this there was a call for testimonies. There was a moment of tense silence—then in the left row of seats, a little old lady, with gray hair and a sweet face, tremblingly arose.

"Friends and fellow Christians," she began, "I feel deeply moved to-night. I have

(Continued on page 31)

THE UNEQUAL YOKE

Should a Christian Support Modernism?

(The Autobiography of a Dollar)

By Martin Paul

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CHAPTER ONE

(In Which I Fall in Love)

Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.—Ephesians 6:4.

O blest that house, whate'er befall, where Jesus Christ is all in all.—Von Pfeil.

It has been an amazing thing to me, occasionally to meet with men who blamed this "catechizing" (in the home) for giving them a distaste to religion; every one in all our circle thinks and feels exactly the opposite. It laid the solid rock-foundation of our religious life.—John G. Paton.

I think it is a mistake to think that children do not or cannot enter into the comprehension of spiritual things.—John Kenneth Mackenzie.



"Clank!" I fell on the pavement.

I am the soul of a dollar. If I had been confined to the dollar I might have lived a happy life; I might have dried many tears. But unhappily I am subject to chronic transmigration. I must at times pass into another body. And, oh, if I could choose my own home!

I had fallen from the soiled and dark pocket of a well-to-do merchant in Chicago. So far as my observation went, he was not one of those people who think they are worth money because they have it. Tiny little fingers picked me up. I heard my master promise me to what I judged to be a poor washerwoman. Her voice was weak and trembling, as though she knew better how to cry than how to laugh. My master bade her wash his clothes; and do it well. Then he gave something to her son. At least I heard a boyish

little voice say, "Thank you, Mister"; and the lady said with a tremor: "God bless you, Sir."

Then away we went. A very lonely day it was in that dark pocket in the quiet office. My thoughts invariably turned to the lady with that meek voice. But at length we came back home again. The lady was there. I well recognized her tremulous tones, as she gratefully accepted me in payment of her work. Nor did I at all regret to have her for my mistress. I almost loved her. She seemed in love with me too, for she stroked me, affectionately, I thought, and grasped me firmly. This was much better than the gloomy pocket of my former master. I could look around me through her fingers. Her dress was severely simple. It was worn, and even patched; but I could see no speck of dirt, nor any hole in her clothing.

The little boy by her side must have been about six or seven years old. A sweet, bright face I thought he had.

"Mother," he said, "why is that man so friendly?"

"I think it is because he loves Jesus, Paul," said his mother. "Jesus knows we need bread, and wool for the winter." She said this wistfully, it seemed to me, so that one could not help feeling very sorry for her. "My old coat will hardly keep me warm another winter," she added, more to herself, "but perhaps I can make it into a serviceable boy's jacket. Perhaps I can buy enough wool to knit a sweater for myself, before the cold season comes. If only the food prices were not so high! And if we can dress warmly, we can save coal."

We turned down a side street which had little in common with the busy boulevard on which we just had been walking. It was not long before we arrived at my new

home. It was a little, a very little house. In construction it resembled a hen house, and I could not keep from wondering whether it had not perhaps been built for that purpose. A small plot of ground was before it, and as we entered the rickety gate, I saw some tomatoes that showed their bright red through stems that were beginning to dry. For it was autumn. The house had but this one door, and two windows. As we entered, it did not strike me that the room was very bare, simply because a dollar is not used to furnished rooms, I suppose. Two pictures were on the walls, both in a cardboard frame, which I suspected were made by the lady herself; very simple, but better than many gilded ones I have seen since. One was the picture of a lady with two little children. She was throwing a coin into some sort of box. Near by stood a number of people evidently interested in her. The other picture showed a poor man, almost naked, nailed on a cross, his head on one side; and he looked pitifully pale. Underneath were printed the words: IT IS FINISHED. I could hardly take my eyes from it, wondering what it was all about. Just then the lady took me and put me into a little glass jar. This permitted me to glance about the room, and even partly out of the window. Some dimes and nickels were my company. I could hear and see everything that was said and done. The mother was getting the evening meal ready. The boy had gone into the next room and was playing with some blocks of wood. That room was even smaller than this one.

"Come, bring that wood here, Paul," said the lady, "otherwise I cannot cook any supper for us."

"Oh, mamma," he complained, "then I will have nothing to play with."

Slowly he gathered the blocks. A tear glistened in her eye as she brought her apron to her face. "You have not had a warm meal all day, Paul, and how can I build a fire without wood? Come, I will tell you a story, and you'll not miss your play at all."

Soon she had a fire kindled.

"This little block I'll keep out, mamma. That's Elijah; he has to go to the widow now, otherwise she and her little boy will die."....."Mamma," he said after a pause, "what is that: a widow?"

"A widow is a mother when the father is dead."

"Are you a widow, mamma?"

"Yes, Paul."

"Are widows always poor, mamma?"

"Not always, Paul, but often."

"Was that Elijah widow poor?"

"Very poor. She had to look around the streets for sticks to burn, just as we have to do."

"Are we poor too, mamma?"

"Yes, Paul, but we have a rich Father in heaven."

"Are we as poor as Elijah's widow?"

"That's hard to say, Paul. No, I think she was poorer, because she had only one meal left for herself and her boy; then they were going to die."

"Are we as poor as the widow in the picture then?" he asked. I looked at the picture. The lady looked as though she might indeed be indigent. I was glad to learn about her.

"No, Paul. Remember she gave her last pennies to God, while we have \$1.45 left over."

"Tell me that story again please, mamma," said the boy. No suggestion could have been more to my liking.

Soon I knew all about it. That widow was giving her last money to God and trusting in God to feed her and her children. The box was the temple treasury. To-day it would probably be the mission box in a church. The men watching her were Jesus and His disciples. Jesus told His disciples that this poor widow really put in much more than all the others, because the others had given only what they had left over.

After their scanty meal, the little tot helped his mother a bit with the few dishes. It was not long before he went to bed. Then his mother sat by his bedside with some knitting

and told him a Bible story, and sang some songs to him.

This evening hour, when the boy would listen to his mother's stories and songs, was for me by far the most interesting of the day. How dry the office talk I had formerly heard now seemed, when I thought back and compared it with this! Here was something really and truly worth listening to. Thus I always welcomed the approach of evening, for it meant a Bible story for us. Not that she did not tell him stories also at other times. But during the day the boy was generally at school, while the mother did washing or scrubbing for other people wherever she could, so that during the day they were together but little. In those hours, when the mother was busy knitting or sewing or patching and telling him Bible stories, I learned more of Jesus and His words and works than during all my later life. I learned that it was He who was patiently suffering and at last dying on the cross; that He did it for the sin of the world—everybody—that, because He suffered the punishment of sin, no one else needed to suffer it any more if he laid claim to the sufferings of Jesus as his own sufferings, and pleaded these before God. It sent a thrill through me to learn that Jesus was really God, that He had become man to be able to die as the representative and substitute of all men, and that He did this because He loved them so. How I wished that I could also be a man and claim such a wonderful Savior! I felt sure, at the time, that every person in this world must be a happy believer in Jesus. Who would not love Him?

I came to know more also of those disciples who were standing by, watching the widow put in her two little coins. They all fled from Jesus a few days later; Judas even sold Him, and Peter denied Him. After His resurrection they did not believe that He had risen until it had been demonstrated to them beyond the possibility of doubt. Jesus' last command was grand, but quite superfluous, I thought. Who would not wish to go and tell all the world of this wonderful Savior, and what He did for men because He loved them so? I could not see how any one could be so wicked as to refuse such a Savior. Such men, who now go out to preach, are called missionaries, I learned; Paul also wished to be a missionary when he would be old and big enough. How well I remember all this! It occurred to me later that one of the best seminaries the boy could have attended anywhere was in this former chicken house, with his mother as his faculty.

One day I shall never forget. It brought a shock to me, as well as to the mother. It was one of those days on which she remained at home, unable to obtain any work. Paul came dashing home from school in his usual bright manner.

"Mamma," he said, quite out of breath, "how long is millions and millions of years ago?"

The lady looked dumbfounded. "Why, Paul, that is so long ago, no one can think how long."

"Did God live millions and millions and millions of years ago?"

"Of course. There never was a time when God did not live. What makes you ask, Paul?"

"Well, Miss Brown said to-day that millions and millions and millions of years ago only plants lived, and then animals, and that by and by people came from them. She said the story in the Bible is a myth. What is a myth, mamma?"

"Miss Brown said that? In school? Paul, you must never believe your teacher when she says anything like that. She does not know any better. Don't you remember how God made the earth? How

does that first sentence in the Bible go, Paul?" Paul straightened up, struck a declamatory pose, and said:

"In the beginning God created the heaven and the earth."

"And you know also how God made Adam. He did not come from animals; of what did God make Adam?"

"Out of a piece of ground. But, mamma, she says that this is only a myth. What is a myth, mamma?"

"A myth is a nice story that is not true. Did Miss Brown say nobody believes the Bible any more? Did she really, Paul? Your mother believes it. And Jesus believed it too. He told the Pharisees that God made man at the beginning. He also said: Scripture cannot be broken. You don't think Miss Brown knows as much as Jesus, do you?"

"Oh, no, mamma. I think Miss Brown was naughty."

His mother thought a while. "Paul, if Miss Brown tells you anything like that again, tell her, your mother said she ought not teach religion in a public school; and tell her please not to do it. Can you tell her all that, Paul? And you must say it real friendly, too. Here is a piece of bread for you, the last one in the house. Perhaps we shall need to use that dollar for bread after all."

This last sentence she had added under her breath. I felt for the first time in my life a feeling akin to homesickness, at the thought of leaving them. I had come to feel very much at home with the little family. Their intense earnestness and warm-hearted devotion to each other had quite won my love. Fortunately, there still was a dime under me in the jar. I could still be spared for the wool for the sweater, which my mistress so sorely needed when the cold weather would come.

Next day Paul repeated to the teacher his mother's words. But either he bungled it, or else she was in a bad humor. At least, his little dignity had been greatly insulted. The mother, somewhat alarmed, complained to the principal. That worthy man had some very doubtful remarks to make about people who did not wish their children to follow the school curriculum. She could be sure the teachers were masters of their subjects, he said. If her child did not wish for that subject, perhaps another did not like arithmetic. Soon you would have the teachers merely following the whims of their pupils. Then, perhaps, the teachers could only say what the parents wanted them to say, and that would drive many teachers from the schools, and the best ones, too.

The mother, now thoroughly wrought up, hastened to state that the correct knowledge of the Bible was a greater and truer education than all the other subjects together, and that she had a right to demand that her religion and that of her boy be respected.

"Of course, of course," the principal broke in; "I suppose we must change it, and I'll inform Miss Brown of your wishes."

But it only made matters worse. With interest I heard Paul report after school the next day: "She tells us the same things, only she always says: 'Of course, the Bible says differently' or: 'Of course, you don't have to believe it.' And then most of the boys and girls turn around and laugh at me. I don't want to go to school any more, mamma. Can't I stay with you and learn?"

That night I waxed philosophical. Most teachers are quite ready to respect the wishes of parents who prefer to have their children keep the common fancy of a Santa Claus. I had heard of a school whose teachers consistently answered any skeptical inquiries on that point with: "Ask



AGAIN THE NEW YEAR

By Ursula Miller

Again comes New Year!
When resolutions by the score are made,
Oft broken ere day dies; then, unafraid,
No still voice we hear,
But, drifting idly to our former track,
We fail to realize our aims. Alas! Alack!

May this New Year
Make one resolve—to let the Lord rule in
Our wayward hearts, so cold, so prone to sin;
Doing thus we fear
To break one Word of Sacred Word from heaven
Which He, to guide unerringly, has given.

May New Year find us
Praying for clean, straight souls, with eye uplift,
To One whose coming was the world's best gift;
And e'er remind us,
To turn aghast from things which will defile,
Clinging to Him and basking in His smile.
Hesston, Kans.

your mother.' Now, I thought, the parent knows Santa to be a mere figment. He may merely think it pleasant for the child to believe in him, or an aid to discipline a month before Christmas. But when parents wish their child to keep his religion, which they regard, not as a fancy, but as a most important fact, the knowledge of which will, no one doubts it, render him a good, honest, trustworthy, and valuable citizen if he is imbued with its spirit, there the parents' wish counts for less than naught. A new tyranny had raised its head, that of an omniscient science. The attempt to resist its tyranny is "narrow-mindedness," or even "persecution." To attempt to force a parent to let his child be robbed of his religion which is most vital, for a scientific principle which is only prob-

able at its best, and a miserable delusion at its worst, that surely is an outrage on justice and fairness.

The lady was highly indignant. For two days she kept Paul at home, and taught him herself; then, on the advice of some friend, as I gathered, she took Paul over to a school farther away. It was conducted by a Protestant congregation of another denomination, and had a staff of seven teachers. There evolution was taboo; instead, religion was considered the main subject, Bible stories or Christian doctrine being taught the first period of every day, and the other subjects were also presented from the Bible viewpoint.

(To be continued)

THE DOCTRINAL DIFFERENCES BETWEEN THE SWISS BRETHREN AND SWISS STATE CHURCH PROTESTANTISM

By John Horsch

The last article described the origin of the Swiss Brethren and the controversy between their leaders and Ulrich Zwingli previous to their organization as a church. The question may be raised, Were the points of difference between the two parties of sufficient importance to justify a division in the ranks of the opponents of Romanism? Was there sufficient ground for the withdrawal of the Brethren from the national church?

Is Baptism an Unimportant Matter?

The controversy between Zwingli and the leaders of the Brethren, both before and after their organization as a church, was confined to one point, infant baptism; although this was not by any means the only point on which they differed. Zwingli's teaching on baptism differed widely from that of the Brethren. In his writings he advanced the argument that, since baptism is "a mere external thing," they deserved severe censure for their insistence on the abolition of infant baptism. He says:

"If the matter is looked into closely, it will be seen that you (the Brethren) contend for unimportant outward things." "Should not infant baptism as well as all other outward things be wisely used or abandoned, whichever is most conducive to the prosperity of the Christian church?" "It must not be supposed that I care much for infant baptism.... If I should notice that this practice is not conducive to God's honor and to the Christian life, I should readily change my view." "If infant baptism had never been practiced, it could be introduced to-morrow in case that we would see that it is expedient for the peace and the good of the church." "Even if infant baptism were without Scriptural warrant, they (the Brethren) would have no right to cause a division in the church for its sake."

Zwingli, it is interesting to notice, said repeatedly that through the influence of Conrad Grebel and his friends in earlier years he had been led to see that baptism does not cleanse from sin. He argued that, because the Brethren defended this view, they should take an indifferent attitude on

the question of infant baptism or believers' baptism.

The Brethren, on the other hand, as previously pointed out, held baptism to be a solemn command of Christ, and they believed that infant baptism is not true baptism. Therefore, considered from their point of view, the abandonment of infant baptism was essential, while in Zwingli's opinion the question was merely one of expediency. Having such a view on the subject as did Zwingli, it was clearly in his place to yield to those who believed that this practice should be abolished. He could have prevented a division of the church by yielding a point which he believed to be unessential, while the Brethren could not conscientiously surrender the point in question.

The Importance of the Practice of Believers' Baptism

At the first glance it may seem strange that the controversy between the Brethren and Zwingli was on infant baptism only. However, the question of baptism was of paramount importance under the prevailing circumstances. At bottom it was the question of the attitude of the Brethren to state church Protestantism. Both parties were fully aware that, if Zwingli's view prevailed, the whole population would have their infants baptized into a church in which the state was the highest religious authority and membership was made compulsory by civil law. If the Brethren consented to have their infants made members of the state church by baptism, they had no moral ground for teaching and practicing believers' baptism, nor for their efforts to establish a New Testament church with voluntary membership. So it was but natural that the question of baptism became the great point of controversy.

While in the debates which Zwingli had with the leaders of the Brethren, he discussed with them only infant baptism, in his writings he accused them of entertaining various offensive unscriptural views. Zwingli, however, could not make these points the subjects of discussion in debates. He was fully aware that the Brethren

would forthwith protest their innocence of holding such opinions. His information in this regard was evidently based on hearsay. Other points of actual difference were not of such immediate importance as baptism. Debates consequently were limited to the subject of infant baptism.

Consequences of Error in Regard to Baptism

Though Zwingli often speaks of baptism as an external thing which should not be permitted to cause a division of the church, the history of state church Protestantism presents striking proof of the importance of the point in question. The consequences of Zwingli's attitude proved very regrettable indeed. From insisting that all infants born within the boundary of the state were to be baptized, and making this practice compulsory by law, there were only a few steps to the imprisonment and execution of the dissenters. The treatment accorded by state church Protestantism to those Christians who took religion too seriously to obey men rather than God is the greatest blot on Protestant history. Protestantism would have been saved from staining its hands with the blood of earnest and consistent fellow Christians if its leaders had held to the principle of believers' baptism and voluntary membership. The union of church and state proved to be the most serious obstacle to a true reformation of the church.

Freedom vs. License

From the fact that the principle of the separation of church and state was advocated by the Swiss Brethren, various unwarranted deductions have sometimes been made. A number of liberalistic writers who favor a general union of all religious forces have ascribed their own ideas to the early Mennonites and have asserted that opposition to state-churchism was the only point which the early Mennonites held to be essential. In other words, these writers think that liberty of conscience is the essence of Mennonitism. Now it is obvious that one may hold this principle and not be a Christian at all. While the leaders of the Swiss Brethren believed that a state church, such as was established in Zurich cannot be a New Testament church, the idea that in their opinion any religious organization which is separated from the state is a true Christian church does not deserve serious considerations. It is absurd.

(To be continued)

CHRISTIAN MONITOR PULPIT

A NEW YEAR SERMON

By John F. Bressler

Watchman, what of the night? Isaiah 21:11.

The Lord commanded the prophet to set a watchman of God to observe what he might see, and having seen it, he was to observe carefully with much heed and to declare it. Others had also set their watchman, but with an entirely different purpose. As an introduction let us observe the purposes of watchmen. The wrongdoer sets watchmen to observe the coming of the officer of the law so as to escape being caught in the act of crime. The state returns the compliment by appointing watchmen whose duty it is to trail and apprehend the criminal. Nations appoint spies to travel in other lands to discover what plans those nations may be formulating towards national defense or aggrandizement. These nations again appoint watchmen against the spies. So it has always been, and probably will be until the end of the age.

A bad man needs watching, and a good man does not fear it. In this chapter the prophet speaks of those who set watchmen so that they could continue unmolested in their orgy of drunkenness and gluttony. If wrongdoers would only have sense enough to know it, they would soon realize that their sin will always find them out even though their sin is not found out; that they cannot escape the consequences of wrongdoing to their own mind and soul and body; that instead of using watchmen to shield them in their wrongdoing they need to continually have a watchman over themselves to warn them of the approach of the troop of temptations that come as a mighty army to assail the citadel of their character with the intent to bring disgrace and ruin upon them. This watchman, like the watchman appointed by the Lord, needs to stand continually upon the watchtower in the daytime, and to be set in ward every night.

But of what use is a watchman, be he ever so faithful, if we pay no attention to his warnings and observations? It is a fine thing when you can hear him announce at stated intervals "All is well," and you can go on in safety and peace to your labors or to your slumbers, but when the trumpet warns of approaching danger, then it is high time to waken and arm yourself for defense. To be careless and unresponsive at such a time means death, or slavery more galling than death.

A good man not only does not fear watching, he desires it. He wants to be warned of possible dangers; he craves to be informed of opportunities for doing good which others have seen that have been hid from him; for he wants to do all

the good he can, in all the ways he can, whenever he can. By failure to resist temptation his usefulness may be destroyed, hence he wants to be warned and helped. By increased knowledge of conditions in the world of men his usefulness may be increased, so he not only uses his own eyes and ears but also those of others to find opportunities of helpfulness.

You would expect that the people of God would be the ones to inquire of the watchman, and this may generally be the case, but in the subject of our text the inquirer was not a Jew but an Ishmaelite from Dumah. And when he asked a question of the watchman he was faithfully answered and invited to come and inquire again. And here are two lessons that I would call to your attention: First, that the Lord would enlighten the pathway of life for all men and no honest seeker after the truth is ever left in darkness; and second, that religious people often become indifferent to dangers and negligent of opportunities, while publicans and sinners become alarmed and press into the kingdom of God.

What lesson particularly does the Lord have for us at the threshold of a New Year? **Eternal vigilance is the price of victory and success.** Your failures during the past years in resisting temptation and in attaining to the fullest extent a life of usefulness and blessing can be attributed to your failure to watch and pray. Not only did you not watch as you should (you should have walked circumspectly, looking all around you; redeeming the time, buying up the opportunities, for the days are evil), but you should have taken the warnings that faithful watchmen gave you. Yea, more, you should have gone again and again to ask the watchman, "What of the night?" You are probably a Christian professor. The watchmen upon the walls of Zion are set to watch over you as they that must give account. If strangers, like the Ishmaelite of our text, are welcomed and helped when they come to the watchman, does it not seem proper and necessary to take advantage of all the warnings and advices that your pastors may give you? These are things unto which you do well if you take heed. If there is any thing in the Mennonite Church which I deplore it is this that so few of our members come privately to their pastors for spiritual help and guidance. Possibly we shepherds have been at fault, but I would urge each one of you to make this use of your watchman, and, then obey. Do not be like the

Scotchman who went to his physician for some medical advice and having heard it made ready to leave the office without paying. The physician reminded him that he always charged for his advice when the Scott retorted, "But I will not take your advice."

We can know what the future will bring by judging the past, and by the study of the prophetic Word. Each individual repeats the life story of those who have been before him. Each year is to a large degree a repetition of the preceding year. You will be to-morrow what you have made yourself to-day. The structure of your character may be reared a little higher in 1930 but do not forget that it is being reared on the foundation made in past years. When you ring out the Old and ring in the New, make new resolutions if you will. It is good to make them. It is an acknowledgment that you are dissatisfied with yourself, but may it be really a "resolve" and not merely a "wish." Resolve that you will make use of all available means for your physical, mental, and spiritual safety and growth. Adhere firmly to this resolution. Resist every inclination to lassitude, indifference, and neglect. "Fight the good fight of faith, lay hold on eternal life."

The means at your disposal are conscience, hard work, criticism either friendly or unfriendly, the preached and the written Word, the presence of the Spirit, and others. It is true that this old world is not a friend to grace to help us on to God and that every day we meet many things that are dangerous to the health of the body, the vigor of the mind, and the purity of the soul; but it is also wonderfully true that where sin abounds grace does much more abound, and that the means which God has placed at our disposal are more than sufficient to enable us to live victorious lives for God. Listen to the voice of conscience. Keep wide awake. Do not slumber. Be ever ready to heed its feeblest warnings.

Hard work at honest labor is one of the greatest safeguards against evil that God has ever laid upon men. It is not a curse, it is a blessing. Sin is the curse in our lives, and God gave to fallen man hard work as a means to combat the tendencies to evil that are so prominent in fallen nature. If work had no other gain than a good appetite and healthy digestion, sweet rest, and sound sleep, it would already be worth while; but work makes life worth while. It gives you something to live for. "Blessed is the man who has found his work, let him seek no greater happiness." —Carlyle. But while hungry are to be fed, naked are to be clothed, sick are to be

(Continued on page 27)



EDITORIALS



Greetings

"Happy New Year!" That is the greeting that we hear on every hand at this season of the year. It is a fine old custom that we have of wishing each other happiness and prosperity as we enter the new year, and the Christian Monitor joins in the chorus and wishes each one of its readers the blessing of the Lord during the coming year. None of us know what the New Year may bring us of joy or sorrow, toil and trouble, but we may be sure that if Jesus goes with us into the coming days, no matter what may befall, we can cast our burdens upon Him and it will be in reality a "Happy New Year." We especially urge you to read the many New Year messages that appear elsewhere in this issue of the Monitor. They come from friends from many sections of the country and bring messages that will cheer us on our way as we enter the portals of the mysterious future that is wrapped up in the figures "1930."

Again we bring you greetings in another sense. As was stated in the December issue a new editor takes charge of the paper with this number. We greet you in this capacity and hope that the New Year may be a means of blessing to both editor and readers, as we meet together from month to month in the pages of the Monitor. We shall do our best to provide a helpful Christian magazine for the Home and the Christian worker, and trust that you will reciprocate by sending us your best contributions for the paper and by supporting it otherwise by your subscriptions, your coöperation, and your prayers. Our out-going editor has served faithfully during the past six years, and our readers will still find his personality in the department of which he is retained as department editor. The other department editors and office editor all remain with us to give their impress to the Monitor as heretofore. And as we labor together, both editors and readers, may "God bless us, every one," as we journey through the coming year.

What Does Christ Mean to You?

When this reaches the reader the Christmas season will probably be over, but we can still have the privilege of looking back to its joys and blessings. There is so much of hurry and excitement and work that Christmas brings with it that perhaps now is the best time to stop to think what it all means to us. Has it degenerated to a time when you become so worn and tired because of the strenuousness of selecting, buying, and sending gifts, and preparing for the festivities in the home or in society that it means little to you but a nerve-racking experience that leaves you nearly a wreck when it is all over? Are you so absorbed in worldly pleasures and celebrations that you have no time to think of what Christmas really means? We fear that is the case of the majority of people all over our fair land, which we often refer to as a Christian nation.

What does Christmas mean to you? we ask, but the answer really is based upon your answer to the question, What does Christ mean to you? Christmas commemorates the advent of Christ to the earth as a little child in the manger at Bethlehem. If we have no regard for the Christ of Christmas the season has no meaning to us except as a time of exchanging gifts with friends, of feasting, of revelry, or an opportunity for commercialism.

And so we come back to the original question, What does Christ mean to you? Does He mean merely a historical person who lived nineteen hundred years ago, who became a great religious leader, who later died as a martyr to the cause He espoused? Does He mean to you only a great man, like Socrates, who had ideas in advance of His time and was condemned to death because the people misunderstood Him? Does He mean to you little more than a myth that was concocted by some religious fanatics who lived centuries ago? If He means no more to you than all of these you know nothing of the real Christ of Christmas.

The apostle Paul gives a good interpretation of what Christ means to the Christian in I Cor. 1:30: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." These four words comprehend in a large measure what Christ means to the Christian and what He should mean to every reader of these lines. Let us note them somewhat in detail.

Wisdom.—Paul had been contrasting the wisdom of this world with the wisdom that came from God. He was writing to a people who were practically worshiping the philosophies of their great men of a few centuries past, Socrates, Plato, and Aristotle. They were wise in the wisdom of this world. But with all their philosophy and other wisdom they could not find God. The things of God which looked foolish to these people in truth contained much more wisdom than the philosophies of the greatest intellects that ever lived. How thankful we should be for the wisdom that comes through Christ! He brought the message of salvation that showed a sinful and dying human race a way to be reconciled to a pure and holy God. His is the wisdom of the cross, considered foolishness by the worldly wise of that day and of this, but really the highest form of wisdom. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Righteousness.—God is holy and altogether righteous. He cannot tolerate sin in any form. Man is sinful by nature and can do nothing to please God. Rom. 8:7, 8. He is under the curse and penalty of sin. Some means must be found to justify him, to declare Him righteous before God. Jesus died on the cross, bearing our sins in His own body. We are justified, declared righteous, through faith in the

atonement that He made. Rom. 5:1, 9. As we accept Him as our Savior, we are cleansed from our sins by His blood, and we are declared righteous before God through faith. Rom. 4:5. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:21, 22).

Sanctification.—God needs people for His service. A necessary preparation for service is sanctification. The definitions usually given to this word are: A separation or setting apart, a purifying or cleansing, a hallowing or making holy. The work is both instantaneous and progressive. As soon as one has the cleansing blood of Christ applied to his heart by faith, he is sanctified, cleansed, separated unto the service of God. But the process continues all through his Christian experience. As he grows in grace and in knowledge of the Word of God he separates from the world more and more and dedicates himself in increasing measure to the service of God. The Word of God is one of the great sanctifying agencies. "Sanctify them through thy truth: thy word is truth" (Jno. 17:17). We are glad for the sanctification which Jesus makes possible to all of us. It is a natural result of a life yielded to Him. The work will be completed when He comes again and separates us forever from a sinful world. "Follow after peace with all men, and the sanctification without which no man shall see the Lord" (Heb. 12:14, R. V.).

Redemption.—One might think that this should have come first, but the Holy Spirit no doubt had some reason for arranging the words in this order. Christ by His atoning sacrifice redeemed the whole world, but this redemption becomes effective only to those who accept it by faith. It is only to believers that He really becomes redemption. To redeem means to buy back or to deliver. His deliverance is threefold: present, past, and future. It was of course all made possible through the atonement. "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). But His deliverance extends to our daily lives. He will continually deliver us and give us the victory over sin from day to day if we ask Him. He is continually interceding in our behalf at the throne of God as our Great High Priest. And when He comes again His deliverance will be final and everlasting. "Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us" (II Cor. 1:10).

Does Christ mean all these things to you? He does if you are in vital union with Him. As we enter the New Year let us resolve to yield our lives completely to Him and then He will be indeed our wisdom, righteousness, sanctification, and redemption. To Him be all the glory and praise.

Discoveries

New discoveries and explorations are continually being made by men. Fifty years ago Edison discovered the principle of the incandescent light, but constantly new discoveries are being made to add to its usefulness and efficiency. Recently Commander Byrd made an airplane flight over the South Pole in which he discovered much territory that had never been seen by any man before. And so the

record goes on until one would think there is little left for man to discover. Yet more discoveries and inventions seem to be taking place to-day than ever before. All of which makes us think of the unexplored vistas in the spiritual life that are lying before us. "There remaineth yet very much land to be possessed," is especially true of spiritual things. There are heights of God's love that we have never yet reached. There are depths of His promises that we have never fathomed. How much of the power and blessing of prayer, the presence of the Holy Spirit, the fellowship of Jesus, the joys of Christian service we are total strangers to! Let us resolve in the New Year to make new spiritual discoveries, to occupy at least some of the land that the Lord wants us to possess, to realize a greater part of the vast blessings that He is lovingly waiting to bestow upon us as soon as we meet the conditions for receiving them.

Let us, then, enter the New Year with bright hopes for the future. The hope of valuable discoveries impels the inventor to spend days and nights in unceasing study and toil. In the same way it leads the arctic explorer to endure almost unthinkable hardships. The spiritual treasures that the Lord has for us are worth more than any earthly discoveries, however valuable, can ever be. Are we willing to labor hard and endure hardships to "go to the deeps of God's promises?" The effort is worth while and the New Year is a good time to begin explorations in hitherto undiscovered spiritual realms.

Planning for the New Year

New Year is the time for taking inventories. We take account of all our old stock and then plan what we need in the way of new things for the coming year. It is right that we should do so. Good management requires such a course. Only the improvident will neglect to plan things and shift along from hand to mouth, day after day, and year after year. Likewise in spiritual things we should plan for the best. Let us plan to serve the Lord more faithfully than we have in the past. Let us plan to spend more time in Bible reading and prayer the coming year than we have in the years that have gone before. Let us plan to let God plan our lives for the New Year—to let 1930 be a God-planned year.

The Christian Monitor is planning to have many helpful and interesting things during the coming year. If possible we want to improve the various departments of the paper and add new features from time to time. Read the announcement on the back page of what we are planning for the Christian Monitor for 1930.

We also want to state that we will be glad for any suggestions that you may have as to what you would like to see in the Monitor in the future. We are aiming to serve our readers in the best way that we know how, but a few lines of helpful and constructive criticism from you may be a big help to us in arranging for material for the paper from time to time. Perhaps you know of some persons who are good writers with whom we are unacquainted. If you will send in their names we will be glad to get into touch with them. Perhaps you have some good material that we could use. Do not hesitate to send it in for our examination. Helpful cooperation will go a long way toward making the Monitor an ever-increasing power for good.

CHRISTIAN LIFE

NEW YEAR GLEANINGS FROM HERE AND THERE

PROFITING BY THE PAST

By A. B. Christophel



"That which hath been is now; and that which is to be hath already been; and God requireth that which is past."—Eccl. 3:15.

New Year is a natural resting and examining place. Good business management requires frequent checking of accounts and it is a matter of good "Christian management" to take an inventory of life past and present, to prepare for the future, because time in many ways travels in cycles.

The stability of nature is a matter of experience. God is a God of order and governs the natural world by laws. Seed-time and harvest are annual occurrences. Local conditions may cause local cases to vary, but there has always been a seed-time and harvest, and God has promised that there shall be "so long as the earth remaineth" (Gen. 8:22). God has always provided enough temporal blessings, but the sins of hoarding, lack of industry, and extravagance have been the cause of more lack than have the absence of God's blessings.

God's Providence is to be as it has been. The coming year will have darkness and light. There will be disappointments and special favors. "There never has been a time like this," is not true in a general way, because people have always had trials and always will have. But in such times, God has always manifested Himself in due time and we may expect a recurrence. God has kept His promises in the past, and He will do so in the future.

It is good to look back and recall God's mercies. His mercies are beyond counting just as are the sands of the sea. By past mercies we may forecast the future. "His mercy endureth forever." And it is sometimes good to recall afflictions, not to brood over them, but to consider their meaning, to avoid the mistakes that may have caused them, to benefit by their lessons, and to relearn the fact that when the mind was kept upon Jesus, they were not as bad as they seemed and that God had a way out. Our experiences should enable us to avoid their repetition. We have been too worldly. Let the solemn hours of suffering and penitence warn us to be more spiritually minded. The greatest enemy of the Christian Church is the worldliness within. May past defeats cause renewed efforts to stem the tide that will undermine if not checked.

"God requireth that which is past." He requires a recollection of the past. Every hour has had some communication of divine favor. Too often we pass by commonplace or even unusual deliverances as "luck," superior ingenuity on our part, or unnoticed when God may really have intervened for us. He requires perpetual thankfulness for His hourly remembrances. God requires greater responsibilities because of greater opportunities given us. Every blessing He sends us increases our duty toward Him. "God requireth that which is past" in making our blessings serve Him better.

"God requireth the past" in amendment for past errors. It may be a mark of depravity to fall; but it is even greater depravity not to arise and improve. We should try to avoid erring, although to "err is human." But to not amend is unpardonable. It is indeed comforting to think that in the midst of trials and duties, there is One who says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Goshen, Ind.

A BUSY 1930

By Alta Erb

I had not yet thought of New Year when the first catalog for 1930 came to my desk. The first connotation of the number 1930 was fullness. My body, perhaps somewhat wearied from busyness, immediately cried out, Will 1930 be a fuller year than this one? How can it be? My intellect soon reasoned thus: Each year I add new responsibilities, and so why cannot 1930 bring some new ones to fill the hours fuller? As yet, however, the fullness idea had brought me no joy, but after added meditations I now anxiously anticipate the full life of 1930. Christ desires to give me an abundant life. "I am come that they might have life and that they might have it more abundantly" (Jno. 10:10). Give me, Lord, more abundant life in 1930.

According to the psalmist the man whose strength is in the Lord goes from strength to strength (Psa. 84:5, 7) and this growth will be mine. I shall wait upon the Lord and renew my strength. I shall mount up with wings as an eagle. Isa. 40:31. "I can do all things through Christ which strengtheneth me" (Phil. 4:13). I shall not worry for strength but claim the promises quoted which make each day a happier day of fuller service.

Will I enjoy this busy life? Yes. I am

commanded to serve the Lord with gladness. Psa. 100:2. If I abide in Him, His joy will remain in me and my joy will be full. Jno. 15:11.

Indeed, by faith, I believe that my God shall supply all my need "according to His riches in glory by Christ Jesus," and 1930 will be the happiest year of service I have yet experienced.

Hesston, Kans.

WHAT SHALL I PLAN FOR THIS YEAR?

By Philip Kreider

This article is helpful to the Y. P. M. Topic of January 5.

Another year has passed into history. The time has been spent in many different ways. But there are only two ends for which our work can count. These three hundred and sixty-five days have been spent in advancing the kingdom of Christ or in impeding it. The failures and mistakes of the past cannot be changed. The past is forever gone; we cannot relive it. Lost time will never be regained.

Be the past black or white, filled with sorrow and sadness or bubbling over with joy and contentment, we must not give it too much place in our thoughts. Before us is a New Year! Let us remember the past only that we may profit by its failures and victories. The past is gone; the future is not here; live to-day.

We can, however, plan for the New Year when we are sure that our plans correspond with those which God has for our lives. Possibly some who read this planned their work last year without taking God into consideration. Some may have made plans and were disappointed when they were not able to carry them out. How about your plans? and my plans? Did they work out all right? Were they for self or for others? Were they born of God's Spirit, or is it possible that they were man-made? Some solve their problems at the throne of grace on bended knees; where did we solve ours? Did these problems come because we did not reckon with the Almighty in our plans?

We want to make the most of this year; how shall we plan it? There is only one safe rule to follow if we want to make this a year of overwhelming victories, and a true success. Yes, let us make some plans. But let us seek the Father's guidance in working out these plans. God has a plan for the life of each of His followers for the coming year. We must make our plans subject to alteration so that we can change them when they do not agree with

His. But God can only work out His plan in a life when that life is fully yielded to Him. So our first plan and resolution this year should be to purpose in our hearts to live nearer to the Lord, so that He can speak to us and lead us.

A good motto for any one is found in Proverbs 3:6. "In all thy ways acknowledge him, and he shall direct thy paths." In our planning we should always remember to "trust in the Lord with all our hearts, and lean not unto (our) thine own understanding" (Prov. 3:5). If we make this plan and carry it out we need not worry for fear our other plans will not be good. God is true to His word; He changes not!

"He leadeth me, Oh! blessed thought,
Oh, words with heavenly comfort fraught.
Where'er I go, where'er I be,
Still 'tis God's hand that leadeth me."
Hesston, Kans.

FORWARD THROUGH 1930

By L. C. Miller

The old year with his deeds has gone,
New Year moments come one by one.
What shall govern our deeds undone,
That moment by moment appear alone,
To inscribe our life for 1930
On the daily pages of the past?

For happy daily living and for future surety consider the following:

Walk humbly before the Lord and be perfect. For if you continue in His words you are His disciples. Run with patience the race that is set before you, pressing towards the mark for the prize of the high calling of God in Christ Jesus, and grow in grace and in the knowledge of our Lord and Savior, Jesus Christ.

Prove all things, hold fast the good, think the true, the honest, the just, the pure, the lovely, things of good report, the virtuous, and the praiseworthy. Besides, put on kindness, mercy, humbleness of mind, meekness, longsuffering, forbearance, forgiveness, charity, peace, and the new man which is renewed in knowledge after the image of the Creator; and add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness charity, and multiply to yourself grace and peace through the knowledge of God our Savior.

But forget the things that are behind and lay aside every weight and the sin which doth so easily beset you and put off all these: Anger, wrath, malice, blasphemy, filthy communication, lying, all bitterness, clamouring, evil speaking, and the old man with all his deeds.

Thus press forward, walking, running, growing, testing, holding fast the good, laying aside hindrances, but adding Christian virtues, and thinking of the pure.

If moment by moment we do these things we shall never fall, but an entrance shall be made for us abundantly—not only into each new year—but into the everlasting Kingdom of our Lord and Savior Jesus Christ. May God grant to each of us this present and eternal joy!

Limon, Colo.

CONSECRATED YOUNG PEOPLE FOR 1930

By Harvey E. Shank

During the last few years the Lord has done great things for us as a church. But what would the results have been if we had all been fully yielded to Him? In the New Year before us, if the Lord tarries, may we move forward as a unit as never before. Especially as young people, the future hope of the church, may we know definitely where we stand and be so firmly established in the faith that the oncoming tide of worldliness, materialism, and wickedness in general may not engulf us or submerge us in its filthy waters.

Oh, the mighty force for righteousness that our dear young people can be if they will fully yield themselves to God and be loyal to the Church! Brethren, old and young, may the Lord help us to humiliation, prayer, and fasting, and forsaking of sin as never before.

We believe there is a very definite work in the world for a church that is fully separated from sin. There is much shallow experience in the Church. Some one has said: "Without experience, Scripture is a dead letter. Without Scripture, experience becomes a speculation." There are neglected places everywhere, where people are waiting for a full Gospel message, for a religion that is real and that changes lives.

We trust that the Lord will roll a mighty concern for the Lord's work on our young people, so that the year of our Lord, 1930, may be one noted for a deeper Christian experience, and an advancing of



By P. E. Penner

Has your path been full of trials?
Have you drunk from bitter vials,
As it wormwood had been added,
Such as you have always dreaded?
Praise the Lord for grace sustaining,
Who thro' trials gave you training,
Purifying from the drosses,
When you thought you suffered losses.
You were only thus permitted
For more fruitage to be fitted.

Nothing came as just perchance,
As a hideous phantom dance;
Every cloud had silver lining,
When in darkness you were pining.
Wipe away your tears of sorrow,
Be not anxious for the morrow.

You may just as well be singing
And your daily praises bringing.
Every burden you are bearing
Your High Priest is with you sharing,
As a faithful Advocate
You can trust to Him your fate,
Rest in Him for all the year,
Have good courage—do not fear.
Rock Island, Tex.

all our forces in every line of Christian activity.

Our past record is written. It may be forgiven but cannot be changed. The coming year is yet before us as a clean sheet of paper. May God help us all to be careful as to what shall be written thereon. Read Isa. 40:31. "Not by might, nor by power, but by my spirit; saith the Lord of hosts."

Chambersburg, Pa.

WHAT FOR THE NEW YEAR?

By Clara M. Shank

I cannot see ahead but God can. The old year is nearly gone and the new is almost here. The year 1929 bears a record over which I now have no control. It brought joys and successes which should spur me on to greater effort in 1930. It brought griefs and defeats which, though not pleasing to the flesh, God permitted as a means of refining. The disappointments I would forget, lest they mar the beginning of the record for the new year.

Now what for the New Year? I crave a deeper consecration to God's service, a fuller realization of what He expects of my life, a willingness to let Him plan my life, a greater burden for lost souls, a spirit of self-denial, and a submissiveness that will at all times enable me to say, "Not my will, but thine be done."

Dear young reader, What of the New Year? Are your hopes high? That is as it should be. God has a plan for you. The Master Weaver has a pattern for each of you to fill. If you are submissive He will furnish the material you need to perfect a pleasing design. He may allow some dark things to happen, but both light and shade are needed for a perfect pattern. Take cheerfully the bitter with the sweet. Seek not the sordid pleasures of earth, but pleasures that enrich the life. Lean not to your own understanding, but rely upon God's leading. That leading will come through His Word and His Spirit and through the life and teaching of His servants.

In all you may attempt remember that lost time cannot be regained, dishonorable deeds cannot be undone, and unkind words cannot be recalled. It is my prayer that all may make as fair a record as is possible for mortal man. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17).

Carver, Mo.

NO SEPARATION

Nothing can separate us from the love of God! Nothing,—absolutely nothing can separate us from the love of God! Nothing in life, nothing in death, nothing in time, nothing in eternity, nothing inside of us, nothing outside of us, nothing in the circumstances of life, nothing we can think, nothing we can ever do, nothing in our personality, nothing in the life of our neighbor, nothing that can be described, no sin, no sorrow, no suffering, no calamity, no darkness, nothing in this world, nothing in any world, can ever make God stop loving us!—Selected.

• MISSIONS •

WORK AMONG THE LEPERS

I. Leprosy

By C. D. Esch

Leprosy is one of the oldest diseases of which we have any definite record. About five chapters in the Old Testament are taken up with the subject of leprosy. The disease is described in quite minute detail. Directions are given as to the segregation, and treatment of the patient. The leper was unclean and considered to have the special disfavor or curse of God resting upon him. His place was "without the camp." He was forced to stay away from all clean people and wear a special sign of his uncleanness and when he saw anybody approaching him he was to cry out, "Unclean, unclean," so that everybody who would come near would know that he was a leper. This law was carried out to the letter, and as a result the lot of the poor leper was indeed a miserable one.

One wonders why the law of a merciful God should be so seemingly heartless in dealing with these poor sufferers. One needs to remember that in all the law the individual had often to suffer for the benefit of the whole congregation. Then there is a deeper lesson in this than simply the dealing with the poor afflicted leper. God was teaching a deeper lesson to Israel than simply the matter of protecting them from this awful disease; He was teaching them that those things that are unclean are a type of sin, and sin must not be allowed to be at home or condoned in the Kingdom of God. Leprosy in many cases is a type of sin. John the Revelator, in the last chapter of the Bible, says what those things are that are not allowed to enter through the gates to the City, but are left on the outside and never shall be able to enter it—that is all forms of sin and uncleanness.

There was, however, provision made for those who were cured of their leprosy and these were required to go and show themselves to the priest, bringing a prescribed offering that was to be offered for their cleansing only after the priest had made sure by close examination and a few days of segregation that the patient was indeed free of the disease. Then after he had his body shaved and washed with hyssop and water he was clean. It is remarkable to see what real sanitary precautions were given for the cleansing. The patient was shaved, then washed with hyssop and water, then kept separate for several days. This seems to indicate that even in that early date God taught His people some very fundamental laws of sanitation and antiseptics.

The fifth chapter of Second Kings tells

us the story of Naaman the Syrian, who was a leper and was healed miraculously through the ministry of Isaiah the prophet. Jesus says that there were many lepers in Israel at that time but none of them was healed. Again in the seventh chapter of the same book we read of four leprous men who were at the gates of Samaria during a siege of the city by the Assyrians. These men were used to bring good tidings to the people within the city and one wonders what reward they ever got from the king for bringing this good news of plenty without the gate. When Jesus was here upon earth He healed numerous lepers—only a few specific incidents are recorded but the fact that the lepers were being cleansed was very frequently referred to in the Gospel narrative. And as we believe that only a very few of the miracles which Jesus actually performed are recorded we have good reasons to think that many of the poor, suffering lepers were remembered by the Lord. It is also very sig-

nificant that the Lord, when He sent out His disciples, gave them a special command to remember and cleanse the leper. The law was fulfilled in Jesus and though He would not admit a leper into the congregation He had the power to cleanse the sufferer and so make him a fit subject for the association of other clean folks. And as leprosy under the old law was a sign of the curse of God upon the sinner the fact that in Jesus was found the remedy for the disease, is a living evidence that He is able to cleanse the vilest sinner and make him a fit subject for the Kingdom of God.

It is also very significant to note that whenever Jesus cleansed a leper He told him to go and show himself to the priest and offer the sacrifice for his cleansing that was commanded in the Law of Moses. Here is a wonderful lesson in the triumph of grace over law, which is not by breaking the law but by honoring it and fulfilling it, so that it may have no further hold on the offender.

Herodotus, one of the early historians, tells us that leprosy was already a very common disease in many of the countries of the then known world during the early centuries of the Christian era. It has always been described by medical writers as a very obnoxious disease of a very loathsome nature, for which there was no effective remedy. Not only the Israelites but the world in general considered leprosy as a special curse of the gods.

Present-day conditions in the world show that there are still large numbers of people afflicted with this dread disease. It seems to be most prevalent in tropical countries, although there is no country in the world of any importance that is completely free of the disease. Africa, India, China, Japan and the adjoining smaller countries seem to be the most afflicted ones. Even the United States is not free of the disease. I am told that there are at least two thousand lepers in the United States, and the disease seems to be on the increase here too. This is likely due to the fact that there is so much free intercourse with the countries where it is quite common.

Leprosy is not necessarily a tropical disease. It will flourish in any clime where it receives a suitable soil. At one time leprosy was quite prevalent in Norway, England, and Iceland. In India we find it the most prevalent where the people are the poorest and have the most limited diet and the poorest hygienic conditions. These things seem to weaken the resistance of the human body so that the leprosy germ can make rapid progress. On the western frontier of India where the people are strong and robust, living an outdoor life with a well balanced diet,



A Leper

very little leprosy is found. But in the central parts of the country, where people are weaker and poorer the climate more oppressive, diet limited to rice and a few other cereals and vegetables, where animal foods such as meat, milk, eggs, etc., are seldom found, leprosy is very common. The best authorities tell us that leprosy will not grow on a healthy body.

Leprosy is a germ disease, that is, it is caused by a little germ, much like the germ that causes tuberculosis in appearance. To be sure its effects are very different. This germ is so small that when it is properly stained and magnified 1200 times it appears about as thick as a very fine needle and about a thirty-second of an inch long.

These germs have to be well rubbed into the body before they will take hold and multiply. Leprosy is contagious but in a very small degree, and not as contagious or infectious as measles and smallpox. That is, a person will not get leprosy by coming in ordinary contact with a leper. Neither is a person born with leprosy. Regardless as to how badly his mother or father may have been afflicted the child is born clean. But when a child, that is in all probability born weak, is kept in the home of its parents, drinking the milk of a leprous mother, sleeping with that same mother without any clothes on, rubbing its tender body against the infected body of its parents, as well as the infected bedclothing, floors of the house, etc., it is in a very good way of getting the disease. So it is spread not through drinking water or food or other means of contact but always through prolonged close contact with individuals who are infected and are in a position to spread the disease.

There are several distinct forms of leprosy. First, is the skin form, where the germs have lodged under the superficial layers of the skin and multiply there, causing swellings often resulting in much disfiguration, on account of nodules and spots. These nodules and swellings frequently break down, or result in open sores that are usually very full of bacteria and are a fertile means of spreading the disease. The skin of the face and the soft parts of the nose is frequently attacked. In this condition the nasal discharges are usually loaded with bacteria, and where people live as carelessly as many of the Indians do this is a source of much infection. The nasal discharges of an infected parent are promiscuously spread over the rough earthen floor, where it is not swept or washed out, but simply rubbed in so that the tender body of the nude child playing on the floor very easily picks up the infection by rubbing the germs into its legs and arms, etc. If the bed clothing, which usually is composed of rough woolen or hair blankets and seldom washed, becomes infected, here again the tender body of a small child exposed to the rough infected blankets very easily picks up the disease.

In another form of leprosy the disease germs attack the nerves. In this case they usually get right under the nerve sheath where they multiply, causing much irritation, which in turn brings a swelling of the tissues and finally a choking off of the nerve, just

as if you would put a tight constricting band around it. This causes much uneasiness and often rheumatic pains, finally resulting in the complete death of the nerve, consequently the paralysis of the part affected. The nerve most often affected is the ulnar nerve, or the one that supplies the little finger and half of the next one, though any nerve may be affected. As a result of these dead nerves there results a degeneration of the muscles, through a lack of nutrition. Because of the inability to feel heat or cold, hands are frequently burned or toes stubbed. All these things result in "trophic ulcers," that will not heal, so finally the fingers and toes will drop off from gradual ulceration or gangrene. In these conditions the patient, who is often exposed to the elements due to poverty, soon becomes a loathsome sight indeed. However, these sores on the hands and feet are seldom dangerous as far as infections are concerned, as they are caused by the germs in the nerves farther up and not in the wound itself. I have made microscopic examinations of the discharges of many of these loathsome

sores without finding bacteria.

There is also a third type of the disease that is called a mixed type where both nerve and skin are involved. In many of these cases the nerves of the skin are affected in such a way that parts of the body have no feeling and often are always dry. This is due to the fact that the little nerves that control the sweat glands, are dead. Hence the glands cease to function and the part is left dry. This may be a minor matter where little of the body is affected, but where a large part of the body is affected and the weather is very hot the poor sufferer is in misery indeed. We have seen cases where because of the inability to sweat in the severe hot weather the skin of a large part of the body would slough off. In such a case suffering is intense. However, in many nerve cases there is little pain. I have frequently amputated toes and fingers without an anesthetic and the patient did not suffer any inconvenience.

Later articles will tell of treatment, etc.
Dhamtari, C. P. India.

NEW YEAR THOUGHTS BY OUR MISSION WORKERS

LOOKING AHEAD

By Viola Wenger

The wise builder always looks ahead; he sees, by mental imagery, the complete building he wishes to construct before he begins. But as he builds, placing one timber upon another, the image once so clear in the imagination only, becomes a concrete structure, more spacious and grand than was first thought, or pictured.

The builder who moment by moment lays timbers under the direction and control of the Master Architect, will some day have a glorious structure far more wonderful than he could have pictured in his mind. Although he has not had, in clear outline, the vision of the building he was erecting, if he was looking ahead with Christ his Captain, doing each day the little deeds of love and mercy that came to him, in his Master's name, his building will be one of glory.

With such foresight that will cause one to seek first "the kingdom of God and His righteousness" we can all safely reach the desired haven and there find a mansion grand and glorious, beyond all power of words to express, eternal in the heavens; where we shall dwell with all the redeemed of all ages, and Christ the Lord.

But such looking ahead demands much reading of God's Book of instruction and talking with the Father, in order to understand the blue print over which we are to pattern our building. A life shaped without these directions can never be glorious within, but one shaped under God's guidance is beautiful; for "the King's daughters are all glorious within." As the child of God is molding day after day a character according to God's leading, his life becomes beautiful, making every life he touches richer with the fragrance of a pure and holy influence. And many will be directed to seek the Master's

plan for their lives, because one has had vision enough to see and follow the plan of the Master for his life.

As we are ushered into a new year let us look ahead sufficiently, to let Christ pilot our lives over every rough billow; for through Him we can safely sail life's sea.

Portland, Oreg.

NEW YEAR MEDITATIONS

By Hiram Weaver

The old year has ended. The new year has begun. The end of one thing is the beginning of another. The end of a sinful life is the beginning of a Christian life. The end of darkness is the beginning of light. The end of one day is the beginning of another. So the end of the old year is the beginning of the new. The end of our work for the old year is only the beginning of our work for the new. We are now standing at the gate of the new year. It is the door of new opportunities, new possibilities, and new responsibilities.

Christ conserved His hours and finished His work. He is our example. Have we finished our work of the past year? Did we attend services regularly? Did we love our neighbor as ourselves? Did we consecrate our lives, our means, yea, our all, to Him in His service? Did we obey His voice? Were we instrumental in saving some souls?

Now let us forget all our shortcomings and reach forward. Paul said in Phil. 3:13: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before." Now let us see what the Lord wants us to do in this new year. Be sure to obey Him, and the end will be better than the beginning. Eccl. 7:8. The end of this year will affect the beginning of the next year. Therefore let us all

"press toward the mark for the prize of the high calling of God in Christ Jesus."
Job, W. Va.

PROSPECTIVE VIEW FOR NEXT YEAR

By Harry Lusk

The Lord Jesus Christ tells us in His blessed Word to take no anxious thought for to-morrow, for the morrow will take thought of itself. Viewing the subject from this Scripture we might say we had better not give our thought for the next year. But we believe that we should profit by the past; and so in this instance we believe it right and proper to look into the future, even to next year.

Lot looked and saw a very fruitful valley. But he could not see nor understand the temptations and trials which were before him. Elijah prayed and looked through the eyes of his servant seven times before he could see signs of rain. There is only one way in which we can get a view of next year that will be profitable to us and that is through the Word of God. God has given us promises in His Word that are sure and faithful. He said that His Word "shall not return unto me void, but it shall accomplish that which I please."

There are many problems at our mission here at Lima from time to time that require much prayer and waiting on the Lord. But He is faithful and will never leave us nor forsake us. So we are thankful for every trial and for every temptation which we overcome through Christ, who giveth us the victory. We remember that one soul is worth more than the whole world.

The missionary spirit at the Lima Mission is good. The attendance at Sunday school has been good and all seem interested in the Word of God. The Vacation Bible School this summer was well attended and a good interest manifested. There have been many opportunities to give the Gospel, and it has been freely given. I often think of the prayer meeting as being the steam gauge of the church. And from this angle we have every reason to praise the Lord. The mid-week meeting is well attended and the Spirit of God is with us in a wonderful way; we have some very blessed times with the Lord.

We know that this coming year, if the Lord tarries, will bring with it trials and problems which we have never before had to cope with. But we also know that Jesus Christ is with us and will help us through every trial. We have the same Father in Heaven who saved Noah and his family from the Flood, we have the same Jesus Christ who died on Calvary and rose again and is now sitting on the right hand of the Father interceding for us. We have the same Holy Spirit who came at Pentecost, and the same Gospel that will save men from sin and lead them out of darkness into the Light. We have the promise that the gates of hell shall not prevail against the church. We have the same promise of Jesus: "Lo, I am with you, even unto the end of the world." Can there be any fear in our hearts that we

should go forward? Rather we will say with Paul: "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Lima, Ohio.

THREE HUNDRED SIXTY-FIVE DAYS OF MISSION WORK

J. Paul Graybill

In 1930 the Mennonite Church intends to do 365 days of mission work. However, if the Lord of harvest returns in the meantime the workers with their sheaves will go home to the heavenly garner. As we look out over the coming year we see the fifty-two sessions of Sunday school being held in our city missions, rural fields, and foreign stations, with some thousands of boys and girls and adults being taught the Word of Life. Added to this will be fifty-two regular preaching services and in a number of places this will be one hundred and four more. A few weeks' special services will also be held at each station. Another feature of most of our home stations, if not all, will be a weekly cottage meeting. Thousands of personal visits will be made to unsaved people. Thousands of pieces of literature will be handed out. Thousands of dollars will come from willing and interested hearts to keep this work going. In the experiences of the workers and the Mission Boards will be some problem to face. There will likely be some things that will savor of discouragement. Sickness may come, converts may be drawn away from the truth, Satan will bring severe temptations, and the world make a continuous, determined bid for the souls of men.

Also, there will be encouragements. The Lord will show us some nuggets of truth, some fresh promises from the Word. Poss-



THE LORD'S WHO'S WHO

By Lawrence Keister

I was leafing thro' the Lord's Who's Who,
And found my name recorded there—
What a glad surprise to roving eyes,
An honor bright for a spirit fair!

Here was something true and also new,
Its meaning only partly known,
But as I intent, sought what was meant
A light proceeded from the throne.

From the Holy Word a voice was heard,
Now here, now there, and everywhere,
And it said to me, "Repent, be free,
Become a son, and so an heir."

'Twas the promise old with love untold
That sent this challenge down to me,
And with higher aid and unafraid
I won a mighty victory.

If the Lord's Who's Who now offers you
A royal manhood, grand and good—
If indeed to-day this comes your way,
Respond at once—a wise man would.
Scottsdale, Pa.

ibly some souls will be brought into the kingdom, some interested friends, will visit us, and many other things the Lord is going to throw in our pathway as tokens of His presence and continued favor. We have a promising Lord, giving us ever so many promises. May our hearts step out to claim these promises and live and work in the atmosphere of God's love and power!

Just what will be the report Dec. 31, 1930. We do not know. Neither need we know. Our work is to be faithful to the Lord and leave the results with Him. Should we ask all the mission workers as to what was the greatest need in the work for the year 1930, possibly a hundred per cent of the answers would be, PRAYER. Can the Lord and the work to be done depend on you for your prayers? May there be during the coming year on the part of every member of the Mennonite Church an unwithholding devotion, to the Lord and the work, and may there be flowing forth an ever increasing volume of prayer for the work of the Missions for 1930.

Philadelphia, Pa.

THE GREATEST NEED OF OUR CITY

By D. S. Krady

As we look about us on every hand and see the condition of the world we must conclude that the world's greatest need is Christ. But I hear some one say that the world is getting better and that we as Christians should vote so that we may get good men into office. They say good rulers will make a difference, but the Bible says that the heart of man is desperately wicked, "who can know it?" Unless a man's heart has been cleansed by the blood of Christ, his office term will be of little help to the cause of Christ.

I had the occasion to get the statistics as to the condition of our city and to my surprise I found that almost half of the people are unchurched. This made me think. I know that a large number of church members have never been born again, you can tell this by the things they are interested in, for they are pleasure mad. Some churches have what they call Decision Day and then a number decide to join the church, and later on Confirmation Day, when a number of applicants are received into the church, many of whom, we fear, never experience the New Birth. Is this not a sad condition of affairs? I suppose that like conditions exist in every city.

The church wants politics to rule, and soon politics will rule the church. The State and the Church should always be two distinct bodies. We need both but the church has the highest calling. It was purchased with the precious blood of Christ, God's Son. "We are not redeemed with corruptible things, as silver and gold....but with the precious blood of Christ."

There is nothing that is such a hindrance to the cause of Christ as inconsistent church members. The world is watching the walk and conduct of the Christian. The Christian should be a light to the world, and what we are speaks louder than what we say.

I am sure that the Church does not have the influence on the world that it should have; we are not living as close to the Lord as we should. Our duty as Christians is to reflect the Christ life upon the world. Our reflector should not be tarnished with worldly things. Christ in the believer is bound to manifest Himself to others. Show me a body of believers who are living the Christ life and I will show you a body of living witnesses for Him.

Again I say that what the world needs is Christ. The saddest thing is that they do not realize it. Are you and I doing our part toward the unsaved? Oh, let us pray that the Holy Spirit may continue to do His work among us! Our part is to sow the Seed, the Word of God. Pray that the Lord will send forth laborers into His harvest.

Lancaster, Pa.

NEW YEAR MEDITATIONS

By C. B. Byer

A New Year is at our door. Only a few days hence, if the Lord tarry, and the year now closing will have passed into history. What has the year 1929 meant to us? What might it have meant if every one of us had improved all our opportunities to do good? Now while speaking of opportunities the thought comes to us why so few people know of the Mennonites. When we think of the worldliness tolerated in many churches to-day, the opportunities that come our way when going from place to place should concern us all the more.

We will mention a few of the opportunities that are within our reach, and which if improved will bring to many an increased knowledge of God, and many more will know of the Mennonite Church.

The automobile has brought to us increased opportunities of doing good. If we would take our church papers and tracts such as "What We Believe" with us when we take long journeys and hand them out in towns and cities and at filling stations, we might do much good. If we in the coming year would do this, soon many more would know of the Mennonites, what we believe and teach, and by hearing they might receive forgiveness of sin. While it might mean a few days or even weeks longer on the way, by handing out literature when coming from the northern states to Florida, it undoubtedly would be time well spent. By making inquiry before leaving on a journey a route could be selected by way of certain towns and cities which heretofore had not been supplied with our literature. Then, too, this might be the means of increasing the subscription lists of our church papers.

Tampa, Florida.

THOUGHTS ON THE NEW YEAR

By Wm. Jennings

Set your affection on things above.—Col. 3:2.

As we think of the New Year before us with its possibilities and responsibilities, we recall the Old Year and the times when we

might have done differently—but the record is made, the page is turned.

The New Year's pages are blank before us, and we have the power to determine and direct the new record. It is ours to do more and better work for the Lord. Many vows are made at this time, but it is only as we set our affection on things above that we can live them out.

Paul wrote to the Corinthians that whatsoever things are true, honest, just, pure, lovely, and are of "good report; if there be any virtue, and if there be any praise, think on these things," though they might forget his other exhortations to them. Paul knew that if the Philippians would live on a high level they must think of high and noble things. "As a man thinketh so is he."

As we think of the coming year our first aim should be to do our best in all we do. To accomplish this we must set our affection on things above.

The New Year will bring with it new opportunities. God has new work to be done, and old work to be done in a new spirit. May we launch out into the deep in this New Year. May we let down our net on the right side. May we sing a new song and be given a new name.

Concord, Tenn.

PROSPECTIVE FIELDS FOR MISSIONARY ENDEAVOR IN AFRICA

H. Frances Davidson

Within the thirty years just past remarkable strides have been made in the evangelization of Africa, that continent so long aptly termed, "The Dark Continent"—a name which may yet be truthfully applied to vast areas within its borders. No country, however, has given such large returns in proportion to the time and money spent in evangelizing it, as Africa. Compared with the heathen in other lands, the African is amenable to Christianity, especially those who have not come into contact with Mohammedanism or with corrupt civilization.

Fifty years ago the chief difficulties experienced in carrying the Gospel of Christ into the interior of Africa were: the hardships of travel, the long weary months of slow trekking with oxen, or the still more laborious method of walking. Now this is fast being eliminated. Many railroads have been built, opening the way to the interior; steamships ply the navigable rivers and the numerous lakes; and thousands of miles of motor roads have been built from various places along the coast into the interior, all of which are at the service of the missionary who desires to penetrate farther. Every portion is more easily accessible than heretofore. For these reasons missionary work has grown by leaps and bounds within the last thirty years as compared with the years preceding. Much territory has been covered, but Africa is such a vast continent and the task of evangelizing it so stupendous that the end is by no means in sight.

The part known as the Union of South Africa which includes Cape of Good Hope,

Natal, Orange Free State, and Transvaal is adequately supplied with missionaries. In fact in this section there is the greatest overlapping of missionary effort of any place in the world. The traveler is continually running up against mission stations, mission schools, both large and small, of many denominations. Next to these comes Rhodesia, both North and South, and Nyassaland, all of which seem to be supplied with missionaries, although there remain many portions in which the natives are still in darkness.

These, of course, cover only the southern part of the continent. East of this section lies Portuguese East Africa, or Mozambique where a few missionaries have been working, but a large portion of this thickly settled territory is still unevangelized. West of Northern Rhodesia is Portuguese West Africa, or Angola. This is a large, somewhat sparsely settled country almost entirely without Christ. Livingstone made a journey through this section, starting from Victoria Falls, he traveled westward to the coast, a distance of a thousand miles. He took Native carriers and they all returned with him to their home again. Of course he found no missionaries, and it has been only in very recent years that there seems to have been any attempt to carry the Gospel into this section. A few years ago nine Alliance missionaries opened mission work there. A traveller there lately found traces of cannibalism. Who will tell them of the better way?

Belgian Congo has a number of missionaries, but it is said that at least one-third of the Natives, or about 4,000,000 are still untouched by the Gospel and another third inadequately evangelized. Conditions are worse yet in French Congo. Large portions of Tanganyika remain unoccupied, and missionaries are needed in parts of Kenyan Territory. Also very little or almost no mission work has been done in Somaliland and Abyssinia.

Vast strides are being made in Central Africa by various mission bodies, but the task is so stupendous, the difficulties in the way so seemingly insurmountable that much territory still remains unoccupied. Along the west coast missionaries have been at work, but large portions of Nigeria, Ivory Coast, Dahomey, and even parts of Liberia and Sierra Leone are still unevangelized.

What shall we say of Northern Africa,—the Barbary States, Egypt, and the northern part of Sudan? These are in the grasp of Islam, and very little mission work has been done in them or is being done at the present time. This entire section has fewer missionaries in proportion to the population than any other part of the globe except China or Thibet. There are many hindrances in the way of mission work in Africa. The sparsely settled condition of the country and the vast areas to be traversed are not the least of these. It can be truthfully said, however, that Ethiopia continues to stretch out her hands for the Gospel, and the Christian world is greatly in debt to that vast continent. Who is ready and willing to pay that debt and carry them the message of salvation through Jesus Christ?

Grantham, Pa.

COMMENTS ON WORLD NEWS

THE COMING DISARMAMENT CONFERENCE

I exhort that supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, for all those in authority; that we may lead a quiet and peaceable life.—I Tim. 2:1, 2.

With more than \$4,000,000,000 being spent for armament this year by the greater nations of the world, it is high time for a halt of some sort. The Conference to be held in London will run into many a hard and knotty problem. It will be all the more difficult because of commercial rivalry, and fear of each other on the part of the nations. This calls for prayer on the part of Christians.

When J. Ramsay MacDonald, Prime Minister of Great Britain, stepped on American soil at New York City he was presented with a fine leather-bound Bible by the American Bible Society. In gold, above his name and official designation, were these words, "Blessed are the peacemakers." Below was inscribed in gold the following: "In commemoration of the profound influence of the great versions of the English Bible upon the ideals of peace and freedom," etc. The visit of the Premier was a gesture of friendship and good will. His visit brushed aside quite a great deal of evil gossip, as to the intents of Great Britain.

Unfortunately Christianity was forced upon the Saxons at the edge of the sword. They finally consented with one reservation. This was allowed. At the day of baptism the men refused to put their right arm under the water, meaning by this the fighting arm would still be lifted up against man. From the days of Constantine Christianity has been cursed to some extent by militarism; to-day it is a crushing load. It is pathetic that the clear teaching of Jesus Christ has not been allowed to cure the hurt. Nevertheless if fear, cost, and suffering will enable millions to open their eyes, the God of Peace be praised.

HOW CANADIANS FEEL ABOUT MENNONITE IMMIGRATION

Do good unto all men, especially unto them who are of the household of faith.—Gal. 6:10.

It may be interesting to the readers of the Christian Monitor to know how the people of Canada feel about the 5000 Mennonites who have been ordered out of Russia. The following describes the feeling which is general, among officials and the public at large:

"Five thousand Mennonites have been ordered out of Russia by the Soviet Government, and are seeking entrance to Canada. Germany has offered to provide for the refugees if they can get transportation from Russia to a German port, and until they can be assimilated in Canada. They will be provided with German passports, which means that if any of these immigrants should prove undesirable and have to be deported, they will find refuge again in Germany. These people have been turned out of their farms in Russia and they are asking to be allowed to join their fellow Mennonites principally in Western Canada, who may be willing to open their homes and give them refuge until next spring, when they may be able to secure employment on the land. They are understood to be bona fide agriculturists, law-abiding citizens, who, although disposed to settle in groups, are by no means Communists. A conference has been arranged at Ottawa between the Minister of Immigration

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

and the Mennonite Bishop Toews, of Saskatchewan, regarding the proposed movement. The Federal Government is said to be favorably disposed to the settlement provided it can be effected gradually and in cooperation with the various provincial governments. In his despatch to Premier Anderson, of Saskatchewan, the Hon. Robert Forke says: "Am informed the Soviet Government, on economical grounds, has stated inability to feed these people, and threatens immediate deportation to Siberia resulting in inevitable starvation. . . . Arrangements for transport can be made without cost to Government. . . . I understand that these newcomers and those who have within the past few years come to Canada will conform to Canadian school regulations." Although the unemployment situation in Western Canada threatens to be acute, it is felt that on humanitarian grounds every effort will be made to save these refugees from the horrors of Soviet Siberia."

THE COLD GRAY DAWN OF THE MORNING AFTER

He that maketh haste to be rich shall not be innocent.—Prov. 28:20.

The cold gray dawn of the morning after in stock market gambling of Wall Street and the Nation left many a man and woman in mental and physical anguish. The nation has been on a drunk; some are sobering up. They had a spree of speculation some time ago with Florida lands, but the hide is thick for gamblers, and then the memory is short lived. When will men be wise? When will men learn how to invest their money safely, and wisely? Just as soon as they cease to make haste to be rich.

Men on the inside are already buying up cheaply the best on the stock market, and the gullible public pays, as usual. The nation is sobering up on the cold gray dawn of the morning after, but we ask, How long will it remain sober?

HAS WILL HAYS MADE GOOD?

The wisdom that is from above is first pure.—Jas. 3:17.

When Will Hays, a Deacon in a Protestant Church, took over the task of cleaning up the movies, none questioned the need of a missionary. However, many questioned the wisdom of a professed Christian linking up in an official way with the movies. They are like the tongue, which no man can tame. Even Donald Seitz, New York editor, said that all bodies created to improve were appointed by the movie industry, and merely camouflage. The movies will exhibit what the box office pays for. Generally the best people in a nation are too busy to need constant amusing. The rest gulp what appeals to the only nature they have. However, Will Hays speaks well of his own work. But others in position to know say that it is a flat failure. God save the world from the orgy, if they would have been worse. Only two or three companies are paying dividends. Lately the talkies have given them a new lease of life for a time. However, they are

not holding their own. The reason for this is that there are much more wholesome and purer means of recreation. The public is beginning to see them as a liability, instead of an asset to the moral and intellectual life of the nation.

Will Hays had better step out. The movies will see their downfall sooner if they are allowed to show themselves what they actually are. The public will not miss them long. After the Iroquois Theater fire when the theaters were closed in Chicago it is said that the city got along splendidly. God give the nation clean and wholesome recreation.

THE FALL OF ALBERT B. FALL

Provide things honest in the sight of all men.—Rom. 12:17.

The Secretary of the Interior of the Harding Administration, Albert B. Fall, was recently found guilty of taking a 100,000 bribe from the oil magnate, Doheny. He was sentenced to pay that amount, and serve one year in prison. With his years, and ill health it seems hardly possible that he will have to serve the jail sentence. If he had not appealed his case, the trial judge would have given him a suspended sentence. The judge felt that justice has been served in the fine, and the stigma upon his good name. Mr. Fall is the only man in any administration of the United States Government, who, as a cabinet officer, was convicted of crime. No wonder his wife cried. He himself wants to live till he can erase the shame.

His conviction is a warning to all men placed in positions that grant power. Whether guilty or not his conduct of the office calls for censure. The public will forgive him, he will hardly forgive himself if he was guilty of evil intent, as convicted.

The hardest blow in the event of conviction for a crime is not the fine, the jail sentence, but the loss of a good name. This sometimes can be restored, but it is a process that takes years. Character and a good name may be lost in a moment, but they do not come back as quickly as they departed.

HOW THE LAW WORKS IN CANADA

Abstain from all appearance of evil.—I Thess. 5:22.

The liquor law in Canada just does not work. They claimed it would decrease drinking—drinking increased. They said it would give less drunkards—it gave more. They said it would save dollars—it ran the drink bill up to \$50,000,000 in Ontario in one year. They said it would decrease accidents—on the other hand there were more accidents than ever.

They said it would help by putting liquor control and selling into the hands of the Government—it has taken the liquor business into Government circles to the downfall of many, and the corruption of politics.

Law control has not remedied the situation, for it just seems that the Government cannot control. What has happened is that the party in power in Ontario has allied itself with the "Rich Brewers" and the "Thirsty Crowd." The situation is the same as if the Republican Party in the United States would ally itself with the Brewers.

Last year Ontario had 15,931 convictions for drunkenness, 50 per cent more than in prohibition days. Besides, there were 7,812 convictions for violations of the Liquor Control Law. The most revolting crimes against

women and children increased from 64 prosecutions to 197. So great was the increase that even Premier Ferguson professed to be alarmed.

The Canadian Plan of liquor control is no better than Prohibition; it is worse. It does not end the bootlegger. It does not stop drunkenness. It does not restore respect for law. Both statistics and observation prove this. We have lived in the United States and Canada under Prohibition, and now live in Ontario under Government Control. Besides we have traveled thousands of miles. **Second-rate Prohibition is better than first-rate Government Control.**

THE HOUR FOR JEWISH EVANGELISM HAS STRUCK

To the Jew first.—Rom. 1:16.

With the apparent failure of Political Zionism in Palestine a fresh call is sounding in the ears of the Christian Church. What the Jew needs now is not Palestine but SALVATION THROUGH CHRIST. Jerusalem undoubtedly comes in into the linelight in the prophecies of the Bible, but bringing the Gospel to them for the salvation of their soul comes first. Since A. D. 70 very little has been done in the direction of Jewish evangelism. Since the middle of the last century there has been an awakening. The ear of the Jew is open for something. Will we bring to his attention the Gospel, backed up by a real Christian spirit in our own lives? This is essential. The Jews know Jesus intellectually; they know us actually.

With many of their hopes blasted through the antagonism of the Arabs, the Ishmael of our day, the hour has come for evangelism. Shall we fail the Lord and them? "First to the Jew were the orders He gave, First to the Jew came Jesus to save, First to the Jews when sins He forgave, What are you doing for them?"

ANOTHER PEACE BRIDGE

I do set my bow in the cloud.—Gen. 9:13.

"Ambassador Bridge was erected at a cost of \$20,000,000 of Canadian and United States capital. It connects Ontario and Michigan down by Detroit. This "super-highway" has a free span, 1,850 feet in length, the total length of the bridge being about two miles. The roadway accommodates five lines of traffic in addition to a protected walkway for pedestrians. On the eleventh anniversary of the Armistice, the bridge was formally opened with ceremonies held simultaneously at Canadian and American ends. Governor Frederick W. Green, of Michigan, officiated across the border, whilst the Hon. Charles McCrea represented Ontario. As the rainbow, told of in the Holy Writ, is set in the sky as a symbol of peace between God and mankind, so is this bridge the symbol of peace and amity between two great nations, the British and the American, said Governor Green. We are forging and fastening another link of friendship....making possible a tide of traffic which will allow the mingling of two notably progressive peoples, declared the Hon. Charles McCrea. As soon as the ceremonies were over the great crowds surged through from either side, and met on the middle of the bridge, to greet each other with a mighty cheer. The bridge is neither Canadian nor American, yet it belongs to both. It has no border or boundary, it is international—a magnificent symbol of the growing friendship between the two great branches of the English-speaking race."

RUSSIA SOWING TO THE WIND

Whatsoever a man (nation) soweth, that shall he also reap.—Gal. 6:7.

Russia is "sowing to the wind." Lately, reports from many directions speak of the persecution carried on by the Soviet Government in arresting preachers, evangelists, con-

fiscating mission property, etc. This is the Russia that is shouting to the heavens, "Religion is the opium of the people." This is the Russia that parades through the streets of Moscow with a crucifix at the head of the procession, and on the crucifix—shocking sight—is carried a swine! This is the Russia that bawls, "We must crush all religion out of our empire!"

Russia without the shadow of a doubt is sowing to the wind, and as surely as night follows the day, she shall reap the whirlwind. There is a silver lining to all that is going on in Russia, for the masses, the peasants, are intensely religious at heart. There may be a rising en masse against the overlords. This does not need to be a militaristic nature, yet it can be powerful. India through its noncooperation, or passive resistance made its impression even on the powerful British Empire. May we pray that God may in His own way preserve His cause in Russia, and save its millions for Christ with His Gospel.

THE MANLY ART OF KNOWING WHEN TO STEP ASIDE

He must increase, but I must decrease.—Jno. 3:30.

Many men like John the Baptist have their high day, then comes the time for the sun of their life to set. They have run their course with a great deal of success, but their career is ended. Their race is largely run, their purpose fulfilled. God is satisfied, and man has reaped the benefit of their lives. Such in a measure has been the experience of Ex-secretary of State Kellogg of the United States of America. The crowning peak of his short career as Secretary of State was the getting of forty nations to sign the pact to outlaw war. Whatever any one may think of its being kept by the nations that affixed their signatures, this much must be conceded that it a step in the right direction, that is, to outlaw war as an instrument of national policy.

With the approaching Disarmament Conference in sight Ex-secretary Kellogg is giving the present Secretary, Mr. Stimson, his support, not opposition. This is not only a lesson for statesmen, but also for preachers and Christians. John the Baptist knew how to begin his life, but he knew just as well how to close it.

SHORT NOTES ON LONG SUBJECTS

Everywhere one can see the long arm of the Roman Catholic Church. She is dabbling in with all the nations of the world. If her interests were only for self-preservation one might excuse her, but her long periods of domination are too plainly written on the pages of human history. She is at work universally. This late activity of hers in Germany is but part of her large, and long program. "The Center, or Catholic party, in Germany is in alliance with the Socialists and the latter are, therefore, ever ready to run the Pope's errands. Otto Braum, Minister President of Prussia, has been concocting a concordat with the papal legate Pacelli, and Socialists and Clericals are rushing it through the Prussian Diet. It carries with it, in greater or less disguise, a variety of concessions and privileges. Hence the haste. "They must hurry the harvest wagon that the Socialists have loaded for them into the barn before the rain comes."

The widely known surgeon, Dr. Mayo, Rochester, Minn., took a thrust at the hospital system of the United States that is bound to make many sit up and take notice. In his address to the College of Surgeons in Chicago, he said, "There is far too much salesmanship, and too little humanity." He said some things that need wide telling, and demand prompt action. Among other things that he said is the following:

"Hospitals must adopt better business methods, whine less, and think more. When the hospital is built it should be with the common man in mind, and have fewer frills and showrooms, and the nurses' home should be good, but need not compete with the luxurious private home.

"My own experience has been that patients in a well-planned ward, with even a moderate degree of privacy, on the whole will make a quicker recovery than in a private room with two attentive nurses who unobtrusively, in caring for the physical needs and increasing the happiness of the patient, may suggest a mental state in which the diseased condition is exaggerated sympathetically."

Lately, the last survivor of the United States War with Mexico died at Washington, D. C. This man could readily have spoken with men who fought with George Washington in the Revolutionary War. He was born in 1831. The 153 year of our national existence could easily be spanned by two long lifetimes. This gives a small idea of the expense of wars, and how long drawn out the bill is to those who survive. What a price those who die have to pay, when all they procured by warlike means could have been procured with peaceable means!

Dr. William C. Covert, in a recent notable address said, "Student life in our colleges is a supreme challenge to the American Church." He further stated, "The religious life of students chills and dies in an atmosphere where speculation and philosophy have rationalized God out of the procession of their thought." This is an urgent and a loud call for the Christian colleges to fulfill their task for which millions of dollars of consecrated go'd have been poured out.

The Bible Society has made a wonderful record the last 25 years, in capturing no less than 240 languages for the Kingdom of God. In most cases the Bible which they translated and had printed is the first book to get into the hands of these people. What a golden opportunity! Thus the Bible ought to be the foundation of all their future literary attainments. The past year the presses turned out their usual average, ten new Bibles printed in a language never before printed. If modern civilization threatens havoc among these primitive peoples, at least the Bible has been there first to give them an opportunity to make good.

A HAPPY NEW YEAR TO YOU

New mercies, new blessings, new light on thy way;
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight,
New praise in the morning, new songs in the night;
New wine in thy chalice, new altars to raise;
New fruits for thy Master, new garments of praise;
New gifts from His treasures, new smiles from His face;
New streams from the fountain of infinite grace;
New stars for thy crown, and new tokens of love;
New gleams of the glory that waits thee above;
New light of His countenance full and unpriced;—
All this be the joy of thy new life in Christ! —Selected.

EDUCATIONAL

YELLOWSTONE NATIONAL PARK

A Wonderland of Nature

By John L. Horst

Nearly every school child knows something of the wonders of this celebrated region in the Rocky Mountains, but only an actual visit can give any comprehensive idea of its beauties, mysteries, and wonders. Many of its spectacles are beyond description, yet some word pictures may be given that will give faint glimpses of what the tourist may expect to find when opportunity presents itself to visit what has been fittingly called "the world's greatest museum of natural history."

Yellowstone is both the largest and oldest of our national parks. It was created by an act of Congress on March 1, 1872. It is located almost entirely in the state of Wyoming, but extends slightly into both Montana and Idaho. It is rectangular in shape, being approximately sixty-two miles long and fifty-four miles wide. Its area embraces 3,348 square miles, or 2,142,720 acres. The whole region is largely a broad, elevated plateau, with an average altitude of about 8,000 feet. Numerous higher peaks dot its surface, the highest being Electric Peak, with an elevation of 11,555 feet. Mountain ranges are found to the south, east, north, and northwest of the park area. The Teton Range to the south contains the highest peaks in the region.

The first white man to discover the region which is now known as Yellowstone Park was John Colter, who had been a member of the famous Lewis and Clark expedition in 1804. Before this party returned to the east Colter obtained his release and in 1807 traveled as a trapper through this famous region. He made a report of his trip to Lewis and Clark, who in their official report, published a sketch of the route which he covered. Colter no doubt told people of the wonders which he saw, but no one seemed to believe his story or attach any particular importance to it. James Bridger was the next pioneer, of whom we have any definite knowledge, who visited the now renowned region. He traveled all through the territory some time close to the year 1830, but when he told the people of the wonders which he saw they refused to believe his tales of geysers, hot-

springs, canyons, and waterfalls, and he "obtained the reputation of being the champion prevaricator of his time." The newspapers refused to print any of his tales for fear of being ridiculed by their readers.

The next of the known pioneers to travel through the region was Warren Angus Ferris. He followed soon after Bridger and an account of his travels was published in an Illinois newspaper in 1842. However, this also was either disbelieved or soon forgotten and for about thirty years more little interest was taken in this wonderland of nature. In 1869 and 1870 the Cook-Folsom and Washburn-Doane parties went through the region and explored it pretty thoroughly. These explorations led to the establishment of this first national park by an act of Con-

gress, thus preventing this wonderful section of the country from being commercialized by private interests. "The Park is under the control and supervision of the National Park Service of the Interior Department" of the government at Washington.

At the present time there are four main roads that lead into the park. The eastern entrance is by way of Cody, Wyo., the southern by way of Lander, Wyo., the western entrance at West Yellowstone, Mont., and the northern at Gardner, Mont. The road in the Park that leads to the main points of interest is in the form of a loop or figure eight and is the one over which the tourist is taken by the regular busses that are authorized to do business by the government. A few years ago the writer entered the park at West Yellowstone and took the regular loop route. The remainder of this article is an attempt at a description of some of the things that are most outstanding in the memory after nearly six years have elapsed.

Upon leaving the railway station at West Yellowstone the road follows the Madison River through a beautiful evergreen forest, known as the Christmas Tree Park, until it reaches the junction of the Gibbon and Firehole Rivers, which unite to form the Madison. At this point we reach the loop road and turn south, following the course of the Firehole River. It is not long until we reach the Lower Geyser Basin and get our first glimpse of the steaming paint pots, hot springs, and geysers. The paint pots are a huge cauldron of whitish mud, with a mixture of other colors, in which there is a continual agitation, something like the slaking of a barrel of lime or the labored boiling of a pot of thick mush. These phenomena occur at different places in the park, but here are perhaps the largest and most famous. The geysers are not so prominent here, but we see enough of them to prepare us for the greater ones which we shall see when we reach the Upper Geyser Basin. The coloring of the hot springs and geyser craters is most gorgeous, and Prismatic Lake, which we now reach in the Middle Geyser Basin, suggests that every color of the rainbow may be found in the steaming, bubbling, boiling waters. Most of the colors are caused by algae, low forms of plant life that grow in different temperatures of water. As the water flows farther a-



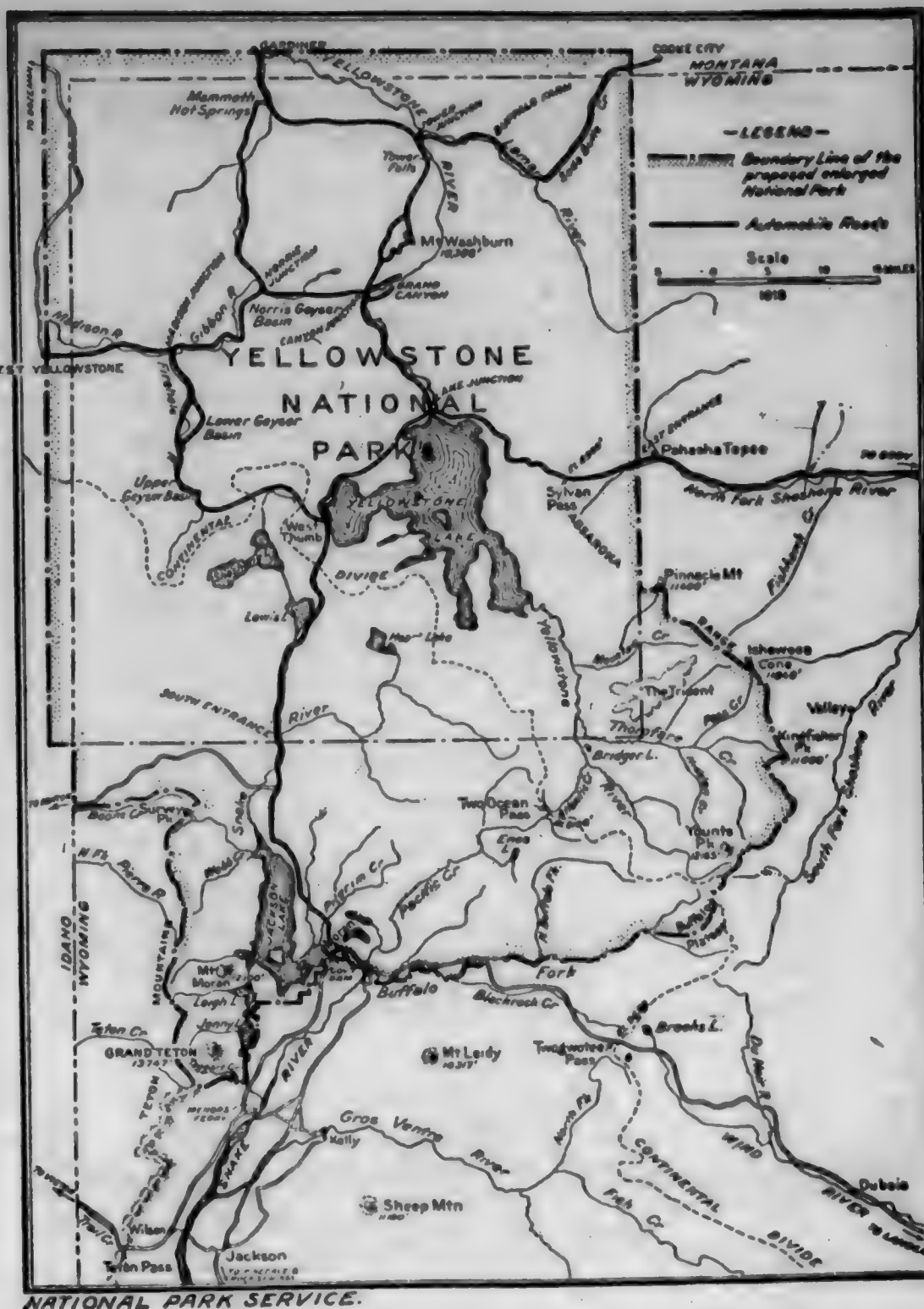
"Old Faithful" Geyser, Yellowstone National Park

way from the spring and gets cooler a different color of algae grows in it. The blues and greens are of course the colors that are reflected from any pools of water of varying depths.

We have now reached the Upper Geyser Basin, and one of the places that attracts our attention is the Morning Glory Spring. The name suggests its shape and coloring, and it would indeed be difficult to find anything more realistic. The diameter at the surface is twenty-three feet, and it tapers toward the bottom in funnel-like fashion. However, one cannot begin to see the real bottom, for it has been sounded to a depth of 1500 feet. Our bus now takes us on to our stopping place at Old Faithful Camp. We need not stop at many of the sights along the way, for we know we shall have time to view them in detail after we are located at our lodging place.

The Upper Geyser Basin stretches north from our camp and a government forest ranger will take us on foot through the region. Right near the camp and hotel we get our first glimpse of Old Faithful. One is apt to be somewhat disappointed on reaching the geyser basins, for, unless informed on the matter, he may expect to see huge geysers spouting forth great masses of water in every direction he looks. This is not true, for some of the largest geysers erupt only once in one or two weeks or longer, and the casual visitor has little chance of seeing them. Others play about once or twice a day, and again we may miss them. But Old Faithful never disappoints. On an average of about every sixty-five minutes, day in and day out, summer and winter, it never fails to give its wonderful exhibition of what nature can do in its secret laboratories beneath the earth. We eagerly watch, for we know an eruption is about due. First there are a few spurts, then more water is thrown out, and finally a column of hot water and steam about two feet in diameter is thrown out up to a height of about 125 or 150 feet. This lasts for about three or four minutes, and then gradually subsides and all is quiet until another hour has passed. Since we stay at the camp for about a day we have many opportunities to see Old Faithful display its charms, and we never tire watching it. At night lights are thrown upon it, and the scene is quite spectacular.

When the ranger takes a party of people through the geyser basin we follow and the scenes are so varied that an attempt at description is almost futile. The Giant Geyser is the highest in the world, playing to a height of 250 feet, but since it erupts at irregular periods from six to fourteen days, we miss it, and have to be content with looking at its crater. The Grand is the next highest. It plays about twice a day, and throws columns of water to a height of 200 feet. We had hoped to see its displays but were disappointed. Its times for eruption are varied enough so that one cannot tell



Map of Yellowstone National Park and Adjoining Regions

exactly when to look for it to play. The following description of the Upper Basin will give some idea of the many things to be seen there: "Upper Geyser Basin contains twenty-six geysers and upwards of four hundred hot springs. The Firehole River drains it centrally; its shelving banks are thickly pitted with steaming hot springs and studded

with mounds and cones of geyserite. Here, grouped within the narrow space of perhaps a square mile, are the grandest and mightiest geysers known to man; and silent pools of scalding meteoric water that for beauty of formation and delicacy of coloring are marvels. The surface of the basin consists, for the most part, of a succession of gentle undulations, each crowned with a geyser cone or hot-spring vent and covered with layers of silicious sinter that give it a grayish-white, sepulchral hue. Clouds of vapor hang shroud-like above it; the earth trembles and is filled with strange rumblings, the air is heavy with sulphurous fumes, and vegetable life is extinct."

As one walks amid these strange phenomena he naturally becomes curious as to what is the cause of all this. Scientists explain it in ways that seem reasonable. This region was at one time a huge volcano. The internal heat of the earth which bursts forth in volcanic action in various places over the earth has died down sufficiently here so that no serious disturbances occur, but it is close enough to be within reach of the surface water as it finds its way down to subterranean channels. Here the water becomes heated and as steam is formed from time to time it pops off like a steam boiler that has too much pressure. The varied time of eruption is largely due to the size and shape of the tube of the geyser. The deposits that are formed in the geyser basins are mostly of silica, which is carried up by the heated waters.

(Concluded next month)

HYMNOLOGY AND CHRISTIAN SONG

Three Inseparable Mysteries

By Carg! Hostetler Kaufman

There are three great factors in the world, each one of which is only a half-told secret, a mystery, comprehensible only in part, each of which is equally important in contributing to produce a result. Each makes one side of an eternal triangle which could not continue to be were one of the sides removed.

Life is a mystery, a truth, yet wholly unknown. Love is a mystery, a truth, yet beyond human conception. Music is a mystery, a truth which excites and at the same time baffles. Life, Love, Music—no one can define them. Both music and love blend with life as do the colors of the rainbow. Both love and life blend with music as do the waves of the sea. They cannot be separated.

There would be no music, no harmony in nature or art, no intelligible combinations in tones in the world, without love. Without life there would be no love in the world; no affection toward any object, no desire to promote happiness, comfort, or welfare toward another; no desire to abstain from injurious and hateful things. Love is the greatest gift of life. It is precisely to our nature

what the sun is to the earth, its very existence. Music is the natural expression of love.

The love in this triangle is not merely human love but love of and for God. Only because of love can God touch the heart of man and make a new life. Only divine love can sweep the vibrating strings of the harp of life and produce heart music that impels man to life. It is the song of the heart that moves the world most, the one the world loves the best. Only the magic touch of God can soften, refine, and purify. God is love. Love is life, and only when people have this life can they produce music. There is only one kind of music and that is good music. When music can be called bad it ceases to be music.

People never write music when they hate. Hatred is the consuming fire that reduces to ashes and dwarfs the soul and wrecks life. It is madness of heart. No one ever made music who was mad. Without God there would be no life, no music. The fact of sin or lack of love is heard in the minor key of even nature's voice. The howl of the tempest,

the sigh of the wind, the moan of the sea, the lowing of the cattle, the cry of the vulture, the shriek of the captured animal, the croak of the raven, all show this strain of sadness in nature. The pitiful, discordant wail of the heathen as he cries in vain to his unanswering gods, could never be called music. They are only disagreeable, incongruous expressions of mournful sounds. Why? Because there is no love, and without love man only exists. The loveless, the lifeless can never produce music.

It was love that sent Christ into the world. It was Christ who brought life into the world, and the love that prompted His coming was expressed in song by the angels who gave the message to the shepherds. Could any one of these three mysteries have been separated from the other? Was it hate that made Paul and Silas sing in the prison? Was it hate that inspired the singing of a hymn at the institution of the Lord's supper?

John Newton said that it was his acquaintance with divine love, and the knowledge of eternal life that inspired his musical expression. It was the love of life that put tenderness and manliness into his songs.

We can only realize love and music in life. Death is the very opposite. Christopher Wordsworth drew all the inspiration for his hymns from the Holy Scriptures, wherein he said he found life and love. With this spirit he found God's love everywhere in the New Testament, and wrote songs to bring the message of life and love to others.

Every hymn that has ever been written is the expression of love for life, for happiness, for the blessings of God. Frances Havergal gave her whole life and love to her poems. Every line of her poems has life and is permeated with a passionate love of Christ. Henry Frances Lyte said: "Not until I saw my brother clergy die happily in the love of God, and saw the dawn of eternal life on his face did I receive inspiration to write sacred poems." Life and love made his music. "Oh, how infinite Thy love, great Source of my being!"

If we should take the life out of David's psalms what have we left? If we take the love from his poems what is left but darkness, destruction and anguish? If we take the music from his psalms, what could we call them? They are the greatest songs that were ever written about human experiences, and written by the Holy Spirit. Life, Love, Music—they cannot be separated.

When Robert Robinson wrote, "Come Thou Fount of Every Blessing," he little realized the multitudes of souls who would receive spiritual benefit from it. Music is not only the expression of the writer's love but the means of bringing life and love to others. Harriet Beecher Stowe's poem, "Still, Still With Thee" has never become popular for the public congregation but it has brought more peace than any popular secular song ever could. Edward Caswall said: "I want every one to know that the aim

of my entire work of hymn writing is that Jesus Christ might be praised." Need we wonder why his hymns have lived? Every stanza is full of life and love.

"Be this while life is mine
My canticle divine,
May Jesus Christ be praised!
Be this the eternal song
Through all the ages long
May Jesus Christ be praised!"

Alfred Tennyson was once asked what his thoughts of Christ were. He said: "What the sun is to the flowers Christ is to my soul." And years before John Keble wrote: "Sun of my soul, Thou Savior dear, it is not night if Thou be near." A young woman with a sweet, quiet voice sang this song as she passed through the night of death, for she had no fear. Why? The eternal triangle!

None but a person having a deep, rich, and joyous experience could write, "Oh happy day that fixed my choice." Philip Doddridge has been the means of transferring the words of this hymn into the life of many others. It is the rapturous song that celebrates the joy of a new life found in the love

of Christ. George Duffield was asked on his death-bed if he had any message to send to a Christian association in which he was interested. He replied: "Tell them to stand up for Jesus." The hymn inspired by these words cannot die because it has so much life and love for fellowmen.

Nothing but genuine love could have inspired the words of the song: "Answer quickly when He calleth; here am I, send me, send me." This hymn was written in great haste while Daniel March was waiting to preach a missionary sermon, but it has become one of the greatest hymns of appeal to consecration and service. The story is told that Katherine Hankey after a long period of illness found strength and comfort as she wrote the poem:

"I love to tell the story!
More wonderful it seems,
Than all the golden fancies
Of all our golden dreams.
I love to tell the story!
It did so much for me,
And that is just the reason
I tell it now to thee."

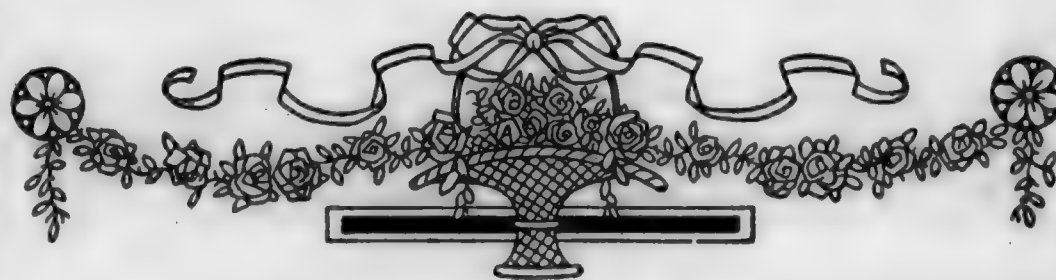
The essential qualities that bind this song together are Life, Love, and Music.

Edward Bickersteth defined love as "Peace, perfect peace, in this dark world of sin? The blood of Jesus whispers peace within." The world may write a thousand songs about peace but they do not live. The world may write a million songs about love but the very writers themselves at last cry out, "Oh, where is the peace, the life I need?" Jazz cannot live for it has no foundation, no power to satisfy. It is not music.

After studying the hymns and hymn writers of the church one is thoroughly convinced that a good hymnal is next to the Bible in value to a Christian's life. There is scarcely any phase of religious experience that has not been expressed in hymns. The birth of every hymn is in the heart before it is put on paper. And only those hymns that come from the heart can find their way into the hearts of others. Popular songs are written for sensation, for money, for sport, but our great hymns have been written from the deepest spiritual experiences. Often they were laid aside, and found after long years.

Hymns performed a large and important service in the great Reformation of the sixteenth and eighteenth centuries. Charles Wesley was able to do more for humanity with his gift of hymn writing than his brother John with his unusual gift of oratory. Why? Because music can reach the heart when speech fails. Music grips, music persuades, music convicts, music is life. The world is dying for love, for a song of life. Where there is love, there is life. Where there is life there is music. Could we understand this mystery it would cease to be beautiful.

Hesston, Kans.



TIME'S NEW, CLEAN PAGE

By L. L. Hershberger

Old Father Time is passing to-day,
And the hoarfrost seems in his hair;
Just one year ago he passed this way,
And left me a page that was fair.
Tho' some may have thought he might die e'er this,
Know to-day he seems just as spry
As I fancy he must have been in youth,
When the sun first smiled in the sky.

Time left me a page that was fair and clean,
With no mark nor stain thereon,
Where a master hand would a record write
Of life, both the right and wrong.
A record true of each thought and deed,
On the page that was clean and fair,
Regardless of whether 'twas good or ill,
An angel would write it there.

Oh, never I meant the clean page to mar,
But to keep it as passing fair,
But memory retracing, beholds some blots
Which my blunders must have placed there.
And Time has taken that page away,
And has placed it somewhere, somehow
Into the Past, where to-day he declares
It is past any changing now.

What harsh words spoken and thoughtless deeds,
Human failings by self unseen,
That have pained the heart of some cherished friend,
Hushed a song, or blasted a dream!
Tho' one brood over life's thoughtless wrongs,
And be filled with keenest regret,
Time does not change the record once made—
Christ alone can forgive and forget!

But old Father Time is passing to-day,
And Hope soars high in my dream;
Time took the old page and left me a new,
A new page, spotless and clean!
And angel eyes scan this bright new page,
As I breathe this prayer sincere,
"Lord, keep me from sin this fair new day,
And every day all through the year."

Nappanee, Ind.

THE PERSONALITY OF THE HOME

III. The Glory of the Home Is Hospitality

By Edith Witmer

A home which lacks hospitality is very much like a rose that lacks fragrance. We may admire both at a distance, but nearness reveals their deficiencies. How pleasant to reminisce on our delightful experiences in homes which diffused their spirit of hospitality!

We can easily understand why the practice of hospitality was so frequently included in the Christian graces. It afforded an excellent opportunity to prove the existence of brotherly love, kindness, and unselfishness. Paul frequently mentions "given to hospitality" and "a lover of hospitality" as an essential trait of the Christian. Peter urges the early Christians to "use hospitality one to another without grudging."

When Christ went to the house of one of the chief Pharisees to eat bread on the Sabbath day, He gave His host excellent instructions on the practice of hospitality. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Here we have the elements of genuine hospitality—sincerity, unselfishness, and impartiality. What a privilege to share the blessing and glory of the home with those who do not enjoy these blessings! Eternity alone will reveal how much good has been accomplished through Christian hospitality, how many weary, discouraged hearts have received peace, renewed strength, comfort, and inspiration.

Unfortunately, not all homes radiate the glory of genuine hospitality. Some have it in lesser degree. Hospitality cannot be forced, but like the fragrance of the rose, must be a spontaneous expression from the heart. This does not mean that there are no habits which may need to be broken before hospitality can be perfectly expressed. Edgar Guest shows the effect of certain habits on the spirit of hospitality.

She said she was sorry the weather was bad
The night that she asked us to dine,
And she really appeared inexpressibly sad
Because she had hoped 'twould be fine.
She was sorry to hear that my wife had a cold,

And she almost shed tears over that,
And how sorry she was, she most feelingly told,
That the steam wasn't on in the flat.

She was sorry she hadn't asked others to come,

She might just as well have had eight;
She said she was downcast and terribly glum
Because her dear husband was late.
She apologized then for the home she was in,
For the state of the rugs and the chairs,
For the children who made such a horrible din,
And then for the squeak in the stairs.

When the dinner began she apologized twice
For the olives, because they were small;
She was certain the celery, too wasn't nice;
And the soup didn't suit her at all.
She was sorry she couldn't get whitefish instead

Of the trout that the fishmonger sent,
But she hoped that we'd manage somehow to be fed,
Though her dinner was not what she meant.

She spoke her regrets for the salad, and then
Explained she was really much hurt,
And begged both our pardons again and again

For serving a skimpy dessert.
She was sorry for this and sorry for that,
Though there really was nothing to blame,
But I thought to myself as I put on my hat,
Perhaps she is sorry we came.

How many "sorry hostesses" forget that hospitality does not depend solely upon the number of dishes on the table, nor the house being free from dust, nor the size of the olives, nor the squeak in the stair. Neither the presence or absence of these conditions would insure a spirit of hospitality, if love and contentment were lacking.

There was a home in Bethany where Jesus frequently turned aside to enjoy its hospitality. It must have been a home where He



found rest and comfort. On one occasion, as He entered this home Martha received him into the house. Martha who was evidently the mistress of the home, and considered the visit a great honor. After welcoming Him, she busied herself preparing food for His enjoyment. Why should we point the finger of criticism at Martha for her much serving? If we were in her place, would we not have considered it a privilege to do likewise? Furthermore are we sure that Christ chided Martha for her method of expressing hospitality, or was he chiding her for another fault?

On another occasion Christ was in Bethany in the house of Simon the leper. "There they made Him a supper; and Martha served; but Lazarus was one of them that sat at the table with Him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair." Again we find these three friends whom Jesus loved expressing their love for Him in their individual way. Martha, as usual, was serving. Lazarus who had been raised from the dead, was probably conversing with Him at the table. Mary

brought the costly ointment to anoint His feet. Did Jesus criticize Martha for much serving? He did not, neither did He criticize Mary for the waste of costly ointment. Jesus understood the motives which prompted the action, and knew they deserved no criticism.

We can easily conclude that Jesus did not chide Martha for much serving, but for the fact that she was cumbered by much serving. Her service to the Master lacked that abundance of love that would have made the serving light, instead of cumbersome. Martha needed a lesson in patience and contentment. Yes, she needed a lesson in the art of hospitality. She needed to realize that to be cumbered by much serving was not an element of genuine hospitality.

A beautiful picture of hospitality was given us when the great woman of Shunem invited Elisha to eat bread with them as often as he passed by. Perceiving that he was a holy man of God, she furnished a small guest room with a bed, table, stool, and a candlestick. These were not elaborate furnishings, but the spirit of hospitality was not lacking, and Elisha proved his appreciation by rewarding her for the service.

This gracious woman of Shunem shall always be considered a "great woman," and the spirit of hospitality which radiated from that home, should be the glory of many homes to-day.

Elizabethtown, Pa.

PROSPECTIVE TOBACCO LEGISLATION

Last summer the United States senate received a shock. Senator Smoot introduced a bill to amend the Food and Drugs Act of June 30, 1906, by extending its provisions to tobacco and tobacco products.

He said he introduced the bill because "the manufacture and sale of tobacco products are matters that affect the public health and welfare of millions of our population;" that "various drug products are contained in tobacco;" and that "false and deceptive statements made through advertising media in the interest of tobacco products should be brought under government regulation."

In introducing his bill the senator delivered a scathing address in which he charges the tobaccoists with indulging in "an orgy of buncombe, quackery, and downright falsehood and fraud to create a vast woman and child market for their products."

The No-Tobacco League printed the senator's address in full in the July issue of The No-Tobacco Journal. It has also organized a nationwide campaign to get individuals and groups of people in all the states to petition congress to pass the bill.

Any one interested can obtain copies of the senator's address and suggested form of petition by writing to the No-Tobacco League, Box 578, Indianapolis, Indiana, and enclosing five cents for postage.

The New Testament faith is faith in a person—and that person is Jesus Christ.—Noah Oyer.

THE YOUNG PEOPLE'S MEETING

THE WORK OF THE YOUNG PEOPLE'S MEETING

I. The Need of the Young People's Meeting in our Church Activities

By J. Irvin Lehman

"Where have you planned to spend next Sunday evening?" is a question that is asked many times by the young people of our communities. It is only natural for them to want to spend all the time possible in each others' society. Christian young people will want to spend their time in such ways and at such places that will work for their physical, mental, and spiritual improvement.

The Sunday school is usually held in the morning. And too often only the teacher carries the special responsibility of a thoroughly prepared lesson. The average boy and girl goes comparatively free as far as a definite individual responsibility is concerned. So, while the Sunday school, as well as the preaching service, fills a definite need in our church activities, there yet remains a need for a Sunday evening service. What could be more helpful than a number of pure, intelligent, and active young people meeting for the purpose of discussing Bible truths which they have discovered, and exchanging Christian experiences which they have had? Thus there is furnished a time, place, and method, where they can be exercised in the social, mental, and spiritual faculties with which God has so richly endowed them. And this, moreover, answers the question, "Where shall I spend my Sunday evening?"

The need of a Young People's Meeting is proved by the fact that, while twenty-five or thirty years ago it was practically unknown as a church activity, now, after such a short period of time, there is an organized Young People's Meeting in most of the congregations of our church. And this has come about without any special church-wide movement or drive in behalf of the movement. It has been brought about almost entirely by pastors and other individuals interested in the spiritual welfare of our young people. Seeing the need of such activity they have by their encouragement and coöperation helped to organize and carry on the work. This has given the Young People's Meeting the place in the church it has to-day.

We want to notice a few special needs in our church that call for a Young People's Meeting:

Two or three decades ago the young people from our homes were not members of the church. They usually passed through the various periods of youth, young man-

hood and womanhood, and even sometimes a part of their early married life, without Christ. Naturally their parents and pastors had a solicitous and prayerful concern for their spiritual welfare. This interest followed them until finally some of them were won for the Lord. But many were lost, not only to the church, but to God as well.

But with the coming of the Sunday school and evangelistic meetings there came about a change in the church which had far-reaching effects. For the girls and boys now came to the Lord at the average age of about twelve years, instead of twenty-two, and were received into the church as members. Now since these boys and girls were saved and members of the church there was lost much of this concern and prayerful solicitude on the part of many parents and pastors. This, with the lack of interest on the part of the whole church, often resulted in this, that instead of having a wayward and ungodly man of twenty-two accepting Christ, we too often had a nominal, cold, indifferent church member, who if he had not lost his fellowship with the Lord had not, after all, grown to be the strong soldier of the cross God wanted him to be. Therefore, there was a feeling that something should be done to preserve our interest in the now young member, so that instead of growing cold and indifferent, he might grow in grace and the knowledge of our Lord.

The young person of twenty-two or older, who came to the Lord had already passed one of the most dangerous periods of life, the adolescent period (with what loss is not our subject), and was often soon called to prayer and Bible study in the discharge of family duties, so that he might rear his children in the nurture and admonition of the Lord. Thus he was exercised in the means of grace. And again, he may soon have been called to a special service in the church for which he was ill prepared because of his lack of experience in the Christian life and ignorance of Bible truth.

But now we have a member who is twelve years old and full of life and energy, with few responsibilities, little experience in life, and facing a dangerous period through which he must soon pass. We praise God for this change of conditions, for I believe that if God did not want young people to accept Him He would not

give them such a loud call as we have in the various Scriptures, such as: "Remember now thy Creator in the days of thy youth." "To-day if ye will hear his voice, harden not your hearts," and many others.

But what do we provide for this young Christian in the Young People's Meeting?

First, We give him recognition as a member of the body of Christ. This is just as needful as it is to acknowledge him a member of the family in the home. And this recognition is much appreciated by the self-conscious youth, for if he is wholly neglected and ignored he becomes sullen and discouraged in his Christian experience.

Second, We provide a service of action, in contrast to the preaching service of the church. For even when a preacher, such as the Apostle Paul continued his service too long, a young man sitting in a window fell asleep and fell down from the third loft. And during many modern sermons, in which the older Christian is deeply interested, the young people have either fallen asleep or are having action of their own, which is far from edifying.

Third, We may direct the activity to spiritual things, for by carefully selecting the subjects and making assignments the young Christian may be led to spiritual truth and doctrine that he needs to know and would not otherwise get, especially those doctrines of the Bible as accepted by our church in contrast to the position taken by the religious world in general, and moreover, they are thus able to detect error when brought in contact with it.

Fourth, We may give them definite responsibilities, and they, by accepting them, may learn to take their place and part in the work of the church. This will tend to spiritual growth and will also help them to take their place in relation to the other members of the body of Christ. This spirit of coöperation should be learned early in the Christian life.

In conclusion, we want to say that we do not mean to infer that the Young People's Meeting is a cure for every spiritual ill of our young people. Their problems are as "broad as human nature, and as fundamental as religion, and the answer must go deeper than mere mechanical devices." Yet we must use every agency God has placed at our disposal, first, to win our boys and girls for the Lord, and then to hold them, keep them interested in spiritual things, and give them avenues of service that will help them to grow strong in the Lord, and in the power of His might. I am assured by observation and experience that the Holy Spirit and Living Word, if given a chance to work in the Young People's Meeting, will bring about this blessed result.

Chambersburg, Pa.

YOUNG PEOPLE'S MEETINGS FOR 1930

By J. C. Fretz

The committee on selection of topics is grateful for the coöperation of many active members of Young People's Meetings. Suggestions and needs that were submitted aided definitely in the effort to make these subjects of an essential type. The committee desires to serve the needs of all groups as fully as possible.

This year requests came for a set of standards for Young People's Meetings. After discussion it was agreed that some principles could be stated that would direct the aims of meetings generally. Hence in the Topic Booklet for 1930 will be found a number of Standards. These are suggestive and subject to revision. Those desiring it, will find these a guide to their arrangement of a complete list for their particular needs.

In the 1930 selections the endeavor has been to give a suitable proportion of place to the study of Doctrinal and Christian Life themes as well as to missionary, seasonal, Junior, and special subjects. The requests from various sources for more provision along certain lines has been greater than could be met in fifty-two numbers. So if any find their local needs insufficiently supplied we hope they can make such adaptations as are found necessary.

In some communities it is felt that a full year of Junior topics should be had. Should this demand grow it would necessitate further provision by selections of subjects suited to Junior groups. In this connection we would like to know of suitable materials and books that have been found helpful for use in Junior and children's meetings. For the present the regular topics for general use will be adapted to the use of Juniors by special treatment in both the Christian Monitor and Youth's Christian Companion.

In the study of Missions this year the theme of personal work is being carried into the studies. Under home missions, our cities have been centers of activities. While we continue to acquaint ourselves with these conditions and needs, and to lend our support, we have also a duty toward rural fields near at hand. Weak congregations need encouragement and support. Many families are not represented in Sunday schools. In maintaining foreign mission work it should not be found that home fields are losing out through neglect. Every two months a mission topic will appear. It will be the opportunity of many congregations to benefit by personal visits from missionaries on furlough.

The Seasonal topics provide for the annual holidays. Among these are Easter, Ascension, Whitsuntide, Thanksgiving, and Christmas. In many localities some of these dates are used for special programs suited to the occasion and the interests of the community.

Under Bible Study the Book of Galatians is given one month. This is a part of the year's study very much appreciated in many places. Intensive study of books of

the Bible is very profitable. In Galatians Paul stresses two elements of Christianity, —simple faith, and spirituality. The testimony of young people on the research in connection with their preparation on Bible topics has often been that they were benefited more by the study than those were for whom preparation was made.

The Doctrinal topics are probably more prominent in this year's selections. Our study of the primary teachings of the Gospel is necessary in the acquiring and maintenance of a glowing Christian experience. We need to be prepared to give an answer for the hope which we possess. In doctrine we take too much for granted. Our young people are expected to understand because the elders do. It is a good thing for them to have the privileges of Christian homes where the principal teachings of Scripture are observed. But this is not sufficient. It is found too often that they are unable to give the answer because it has not been made clear to them. "Precept upon precept" must be often repeated to be thorough. May elders be encouraged to clearly and frequently express their reasons for faith and practice. In the meetings we need also speakers and counsellors, with tested lives and experiences.

A number of subjects on Christian Life and Consecration will appear dealing with some phases of faithfulness, responsibility,

temptation, prayer, Lord's day, growth, right living, and motives. Here the understanding of how to possess our heritage in Christ should lead the life to bear true testimony to the heart experience.

The Junior topics are to appear monthly. Bible character studies are provided of the patriarchs and of the apostles. For Juniors, noble life experiences are inspiring. For those who find more provision necessary for these ages it is worth bearing in mind that valuable suggestions have been coming in the Youth's Christian Companion, adapting the regular topics for teen ages. During the coming year this feature will be given considerable space by the Christian Monitor.

Now that so great a percentage of the Young People's Meetings are using the selected topics regularly it is sincerely hoped that they may serve to the utmost in their field of usefulness. The work of Bro. J. R. Shank in preparing the outlines, comments, and suggestions has been a wonderful complement to the topics. This service should be borne in prayer to the heavenly Father by all who appreciate its worth.

As the Sunday school has proved its importance as a part of the Church so the Young People's Meeting is vindicating its worth also. The three are a trinity essential to the salvation of souls and the development of the Christian life among those who profess Christianity.

Merriton, Ont.

YOUNG PEOPLE'S BIBLE MEETING TOPICS NOTES AND SUGGESTIONS

By the Y. P. M. Editor

O God, Our Help

O God our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

We have already had the New Year's topic in the December number of the Monitor. Let us keep the great God before us in all our plans in life. Nothing that we can do will avail without His blessing and guidance. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

The Junior Topic will lend itself to both old and young. There are some vital rules for everyday life that we must all observe if we would be successful.

While you think of it glance through the Topic Booklet for the Junior Topics provided for the entire year. It may help you to make some plans for them in the work of the year. Also notice the Junior adaptations of the regular topics as they occur in the Monitor from month to month.

An appeal to the boys and girls in school at this time may be encouraging to them. Make the applications of the topic for that purpose as practical as possible.

It will be for the deepening of all of our lives to study more deeply into the nature of God as revealed by the Holy Trinity. Doctrinal subjects of this kind often bring us to realize how little we know and how great and unfathomable is God. It is well that we dip deep enough to find out that we can only know Him as He is revealed and that we must have the Son to reveal Him to us. But to do this we must have a childlike humility.

The Yielded Life may be either to God or to some evil influence. May the study of this subject remind us of the great wisdom of being in the hands of God continually with a willing heart submitted to His service.

While you think of it glance through the Topic Booklet for the Junior Topics provided for the enriching of the life of all who attend? How dishonoring to the cause of Christ is that meeting that is growing formal and dull and whose members on duty are failing to do their part with a real life and interest! Why has your meeting or your life fallen into a rut of formality? If it has really done so try to answer the question. And if it has not, will you try to help others who have to answer the question?

I believe the Editor of the Christian Monitor would gladly give space to some replies to the question in the above paragraph. Who will respond in a few short, pointed remarks on the subject.

The Lord bless you all for the coming year.

RULES FOR EVERYDAY LIFE (Jr.).— Josh. 1:8, 9; Eph. 5:1-10

Topic for January 12

MOTTO

"Walk as children of light."

MEDITATIONS ON THE TOPIC

I. Life Rules for Daily Living.—This topic is one that we can meditate upon and use every day that we live. We are living in the world with other people and we are living in the house God has given us, namely, our body, and we have within us a heart that is the main thing to direct us in all that we do or say or think. So we think of rules for everyday life that have to do with these three things: heart, body, associates.

The heart has in it feelings and purposes. These feelings and purposes must be good and right if our actions are to be right. We need first of all to have our hearts made new by the power of God for Jesus' sake. Then we need to know the rules for everyday life so that we can keep our hearts pure and true and good before God. I am sure that if each one keeps busy with the rules for the keeping and guiding of the heart that they will have little time left to find fault with others.

The body in which we live also should be given into the hands of the Lord that it may be strong for His service. If we have kept our hearts right we will be ready to do what we know is right for our bodies to keep them strong and clean and pure for God and the right.

As we come in touch with our associates we find that the Lord has rules for us by which we shall live happily for the good of all who meet us and know us. May the rules found in the Bible be our rules for the right kind of behavior toward all the people we meet.

II. The Text. Josh. 1:8, 9, tells how to make our way prosperous and to have good success. It is a good rule for us as well as for Joshua and the Children of Israel.

Eph. 5:1-10 gives a number of hints about how we ought to walk as children of light.

PERSONAL THOUGHT

I want to live every day according to the will of God. I need to know His Word and to receive strength from Him that I may do this. So one daily rule should be to prayerfully meditate in His Word and obey His voice to me.

OUTLINE STUDY

I. Rules for the Heart.

1. Give it to God in prayer and service.—Psa. 55:16, 17; Micah 6:8.
2. Hide God's Word in it.—Psa. 119:11.
3. Let God work in it.—Phil. 2:12, 13.
4. Keep it with all diligence.—Prov. 4:23.
5. Love with a pure heart.—I Pet. 1:22.

II. Rules for the Body.

1. Present it a living sacrifice.—Rom. 12:1.
2. Glorify God in it.—I Cor. 6:19, 20; I Cor. 10:31.
3. Members of the body as instruments of righteousness.—Rom. 6:12, 13.
4. Bridle it.—Jas. 3:2-13.
5. Keep it in subjection.—I Cor. 9:25-27.

III. Rules for Associates.

1. Be kind.—Eph. 4:31, 32.
2. Be helpful.—Gal. 6:2.
3. Be lowly in mind.—Phil. 2:1-3.
4. Be pure.—Eph. 5:3-11.
5. Be obedient to elders.—Eph. 6:1-3.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Walk.

2. Memorize a Scripture from the Outline.
3. Describe a Day Well Spent.

For Others.

1. The Need of God's Grace in Daily Life.
2. The Daily Walk with God.

SEED THOUGHTS

A Recipe for a Day

"Take a little dash of water cold,
And a little leaven of prayer,
And a little of morning gold
Dissolved in the morning air.
Add to your meal some merriment,
And a thought for kith and kin,
And then as your prime ingredient
A plenty of love throw in.
But spice it all with the essence of love
And a little whiff of play;
Let a wise old Book and a glance above
Complete the well made day."

—Selected.

RULES FOR EVERYDAY LIFE

By Anna Loucks

When we started to school we began to learn to do things by rules. Reading, writing, spelling, arithmetic—all have their own rules that make it easier for us to learn these studies. And then when we have learned the rules and can work out our problems we almost forget the rules. But when we stop to think, then we remember the rules. And when we meet harder problems the rules help us to solve them.

So we need rules to live well. Just as we want to get the best from school so we want to get the best from life. And we can only do this by learning a few rules and then working out our life by them.

First, we have our body to take care of. By eating too much, by working too much, by playing too much we can hurt our bodies. And then we can injure them by eating the wrong kind of food, by drinking that which poisons and hurts us, by smoking, by playing wrong sorts of games, and even by doing the wrong kind of work. Here is a rule: "Would Jesus do it?"

Then we have our minds to think about. We can do as Paul tells us, think only of those things that are good, and true, and pure, and lovely, or we can let our minds be filled with the ugly, mean, wicked things about us. By reading we may fill our minds with the beautiful and good, and pleasant. Or we can put ugly, evil, unpleasant ideas there. Here is another rule: "Will this make me a better Christian?"

Then we have our souls or spirits to think about. By giving our hearts to Jesus He will take care of soul, mind, and body. He will use us in His service. "Come into my heart Lord Jesus."

And then as we meet others at home, or school, or work, or play we will always remember the rule of fair play: "Do unto others as you would they should do unto you."

TRUE TO CHRIST IN SCHOOL.— Col. 3:12-25

Topic for January 19

MOTTO

"Ye serve the Lord Christ."

MEDITATIONS ON THE TOPIC

I. Our Topic.—Many of our young people are spending a large portion of their days in school. It is possible to serve Christ in every place that is a lawful place to be and to work. School is a place in which the youth is devoting time to intellectual work particularly that he or she may prepare for future usefulness. As the vari-

ous activities of school life are in progress there are tests that come to each individual in which loyalty to Christ can be expressed or disloyalty shown.

How beautiful and helpful is that life which can do only the things which Christ can approve and which can be done in a whole-hearted way as unto Him. The rules and regulations that have been formed for the general welfare of the school should never be disregarded by the one who is loyal to Christ. Every teacher should receive the respect that is due to the position occupied. Every recitation should have the proper preparation before it is begun from the pupil in whole-hearted study. When time for relaxation comes, it is too often true that the youth lets loose not only from study but from the restraints that keep the moral and spiritual life in a balance. Even in play we can be true to Christ by showing fairness and consideration for others in an unselfish way. Kindness, purity, helpfulness in every way are not only needful to show forth the Christ in our life but will make our lives more complete and happy.

Then on the days when we have our tests and examinations, how we long to make as good a showing as possible! How low the grade falls in the eyes of Christ when we do not deal honestly! May His Spirit be our constant helper in all the affairs of school life.

II. The Text. Col. 3:12-25.—This passage contains all the points and principles that guide the life in loyalty to Christ. The "new man" which is "after the image of him that created him" has an opportunity to work out that life in expression of daily deeds.

PERSONAL THOUGHT

Christian Young People in school have as large an opportunity for the exercise of the Christ life as any one.

OUTLINE STUDY

I. In Conduct towards Teachers.

1. In heeding regulations.—Prov. 10:8; 9:8.
2. Attentive to lessons.—Prov. 8:33.
3. Earnest in application of truths learned.—Prov. 1:5; 8:34.

II. Faithful to Study.

1. Diligent.—Prov. 22:29; 6:6-11.
2. Patient in waiting for results.—Gal. 6:9.
3. Making use of talents.—Matt. 25:14-30.

III. In Recreation Time.

1. Fairness in games.—II Tim. 2:5.
2. Kindness to associates.—Eph. 4:32.

IV. In Examination.

1. Honesty.—Rom. 12:17.
2. Calmness of mind.—Phil. 4:6, 7.
3. Orderliness.—I Cor. 14:40.

V. In Society.

1. Purity.—II Tim. 2:22.
2. Courtesy.—I Pet. 3:8.
3. Sobriety.—I Thess. 5:5, 6.
4. Impartiality.—Jas. 3:17.
5. Unselfishness.—Phil. 2:3, 4.

SUGGESTIVE ASSIGNMENTS:

For Children.

1. Textword, True.
2. Commit a Passage from the Outline.
3. Living for Jesus at School.

For Young People.

1. Doing all as unto Christ.
2. Christ Our Helper in the Work.
3. Our Helper in Temptations.

For Older People.

1. Representing Christ in School.
2. Meeting Falsehood with Truth.

SEED THOUGHTS

"Count not that thou hast lived that day, in which thou hast not lived with God."—Fuller.

"Jesus, Master, I am Thine;
Keep me faithful, keep me near;
Let Thy presence in me shine
All my homeward way to cheer.
Jesus at Thy feet I fall,
Oh, be Thou my All in All."

—F. R. Havergal.

"But let the love of Jesus become the master-principle of our hearts, and there will be no halting or irresolution; no parleying with temptation; no seeking to explain away duty under the color of deliberating to discover what it is; no looking one way and walking another, but with undivided souls, and with enthusiastic devotion, we shall do only and always the will of Him who loved us, and gave Himself for us."—Taylor.

"Your salvation is His business; make His service your business and delight."—Fuller.

SUGGESTIONS FOR JUNIOR MEETINGS

While this is not listed as a Junior topic, yet there is little in it that is not both suitable for and applicable to the Junior age. Not all who are going to school are Juniors, but certainly all Juniors are in school. It is also probable that not all of the Juniors will have accepted Christ, and for this reason cannot be appealed to as Christians. This will give an excellent opportunity to emphasize their need of accepting Christ while they are young, so that they may have His guidance and protection to help them as they go through the period of school life. With Jesus as their Savior and Lord they will not only be helped in avoiding the snares and pitfalls that often go with school life, but they will have great opportunities for doing good by testifying for Christ by both word and life among their associates at school.

This latter point should be especially brought to the attention of all the Juniors who are already Christians. Christ expects them to be true to Him. They may be tempted to disobey the school rules, to be dishonest in their recitations, to be unfair in play, to mingle with ungodly associates, and to indulge in questionable amusements, but if they make it a point to bring all these matters daily to Jesus in prayer, and spend some time in devotional Bible reading or study they will have something substantial to help them keep true and faithful to their Master.

The leader may find a study of the Outline of the topic a very profitable way of conducting this meeting. Have the Juniors find and read the references. It will be a helpful drill for them and will give them the advantage of finding out just what the Bible teaches on faithfulness to Jesus in school as well as in every activity of life. In addition to the assignments given above the following might prove interesting and helpful: The Value of Kindness to Others in School; The Importance of Obedience to All Who Have Authority over Us; Why We Should Do Our School Work Honestly and Diligently; The Blessings of Being True to Christ at School.

TRUE TO CHRIST IN SCHOOL

By Charity Gingerich

Being true to Christ in school is a problem which concerns many Christian young people. Our church schools have been established so that young people may receive Christian training with their education, instead of having their faith weakened or destroyed in non-Christian institutions. Those students who are not so fortunate as to be able to attend church schools must bravely meet the problems which arise, and can

also grow in grace if they will be true to Christ.

One of the essentials is that Christ be a reality in the life of the student. A real experience of salvation and a conscious knowledge of His presence is an effective safeguard. To maintain this close relationship with God the student has his own daily devotions where he receives strength directly from God to meet the temptations which come.

Another help is to be a regular attendant at all church services. In fellowshiping with other Christians and in worshiping God one receives inspiration and courage to be true to Christ through the week's school days that follow. The Christian student studies his Sunday school lesson as well as he does his day school lessons. He puts his best efforts into any Sunday school or church work which is given him.

The Christian student is willing to let his life be a witness for Jesus in his appearance, his conversation, and his actions. He applies himself to his studies diligently and conscientiously. He is respectful toward his teachers and tries to obey the rules of the school. He shows a friendly attitude toward all.

Associates and chums in school should be carefully chosen. One should be careful not to become too intimate with those who are not Christians, or are worldly Christians. If the student is the right kind of person, himself, the best associates will gather around him, and he will receive help and blessing from them.

There are many things in high school life that a Christian had better not take part in. A tender conscience and a determination to be true to one's convictions are necessary. Sometimes others make fun and do not understand why the Christian student refuses to do certain things but God will help him to be true. It is a cross to bear for Jesus and in the end the respect of both teachers and fellow students is nearly always gained.

There are often things in school life which a young Christian must judge for himself whether he can conscientiously do or not. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). Is this thing profitable or foolish? Will it make me a better Christian or a poorer one? These are some personal questions to ask in judging.

The Christian student respects the wishes of his parents and heeds their counsels and warnings. He tells them all of his problems and seeks advice and help from them. A strong Christian home is a very helpful influence in the life of every student who is blessed with one.

Hesston, Kansas.

THE HOLY TRINITY.—I Jno. 5:7; Rev. 1:4-6

Topic for January 26

MOTTO

"These three are one."

MEDITATIONS ON THE TOPIC

I. **The Trinity** is a mystery which God has unveiled in His Word to such an extent that we may grasp what is helpful to our salvation and service for God. It is not essential that we understand everything about the unfathomable depths of God in His wisdom and the mystery of His being, but rather that we place ourselves in that humble, teachable attitude in which He can bless us. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven: what canst thou do? deeper than hell: what canst thou know? The measure thereof is longer than the earth, and broader than the sea" (Job 11:7-9).

Yet God has revealed Himself to us in

various ways. He spoke to holy men through the Spirit and made known His will and His plan. He manifested Himself in the Son in the flesh and thus unveiled much of His character of love and compassion for man. He is manifesting Himself in the work of the Holy Spirit in the lives of His believing children to-day. Father, Son, and Holy Spirit, each a person and yet so united in character and work that to know one is to know the other. "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake" (Jno. 14:11). Again Jesus says, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (Jno. 14:16, 17). Here Jesus revealed the fact that He would send the Holy Spirit to dwell in the body of the believer, and that this would be made manifest after He had departed to the Father in glory. "At that day ye shall know that I am in my Father, and ye in me, and I in you" (Jno. 14:20). Spiritual personalities are not restricted as are material things. His Spirit may dwell in us in such a way that our own spirit is pervaded by His holy presence and this enables us to know that we are His children.

II. **The Text.** I Jno. 5:7.—This passage declares the unity of the three persons of the Godhead.

Rev. 1:4-7.—Seven is the expression of perfection and signifies the perfection of intelligence in the Holy Spirit who is manifested in the seven golden candlesticks, the churches. The Father is described as "him which is and which was, and which is to come." Jesus Christ is described in what He has done for our salvation. From all three proceed grace and peace.

PERSONAL THOUGHT

Are we in that position before God that He can manifest Himself to us? (Jno. 14:21-26).

OUTLINE STUDY

I. What is the Trinity?

1. One God.—Deut. 6:4; I Cor. 8:4; Gal. 3:20.
2. Three personalities in one Godhead.—I Jno. 5:7.
 - a. The Father.—I Cor. 8:6
 - b. The Son, Lord Jesus Christ.—I Cor. 8:6.
 - c. The Holy Spirit.—II Cor. 13:14.

II. The Manifestations of God in Three Persons.

1. God, the Father.—Jno. 1:14, 18.
2. God, the Son.—Jno. 10:30; Heb. 1:8.
3. God, the Holy Spirit.—Acts 5:3, 4.

III. The Harmonious Working of the Trinity.

1. God's love is manifested through the Son.—I Jno. 4:8, 9.
2. God's love dwells in us by the Spirit.—I Jno. 4:12, 13.
3. The divine love of the Spirit goes out from one Christian to another.—I Jno. 3:14-17.
4. Acknowledged in water baptism.—Matt. 28:19.
5. Cooperating in prayer and in fellowship.—Rom. 8:26, 27; Jude 20.
 - a. The Spirit in us.—Jno. 14:15-23.
 - b. The Son our Redeemer.—I Pet. 1:18, 19.
 - c. The Father petitioned.—Jno. 16:23-27.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textwords, Father, Son, Spirit.
2. Memorize a Passage with "Father, Son, and Holy Ghost" in it.

For Young People.

1. The Godlikeness of Father, Son, and Holy Ghost.
2. Three in One and One in Three.

For Older People.

1. God in Us, Christ in Us, the Spirit in Us, One Experience.
2. How Realize the Blessings of the Trinity.

SEED THOUGHTS

"The New Testament sets forth:
A Father who is God.—Rom. 1:7.
A Son who is God.—Heb. 1:8.
A Holy Spirit who is God.—Acts 5:3, 4.

The whole is summed up in the words of Boardman: "The Father is all the fullness of the Godhead invisible (Jno. 1:18); the Son is all the fullness of the Godhead manifested (Jno. 1:14-18); the Spirit is all the fullness of the Godhead acting immediately upon the creature. I Cor. 2:9, 10!"—Evans.

"Thou Blessed God, Thou Holy Trinity! Thou who art the Creator and Preserver of all things; the King of kings, and Lord of lords, the Ruler of heaven and earth, the Three in One and One in Three: may all the world stand in awe before Thee, beholding the 'goodness and severity of God' even in this life, and offer the gratitude of their hearts as the sacrifice most acceptable to Thee, 'Holy (Father), Holy (Son), Holy (Ghost), Lord God Almighty.'"—J. S. Hartzler.

SUGGESTIONS FOR JUNIOR MEETINGS

This may seem at first glance to be a subject too hard and deep for the Juniors, but it need not be so at all. While the Holy Trinity is such a deep subject that no one, however mature, can comprehend it fully, the idea of three in one is not hard to grasp, for we find it in nature all about us. For instance, every object has three dimensions, length, width, and height; every stream has three parts, the spring, the stream, and the outlet into a larger body of water; man has three parts, body, mind, and spirit.

Stories may be given of the specific work of each of the three persons of the Godhead. The story in Genesis of how God created the world will make an interesting study. The story of Jesus' birth, life, death, and resurrection as a means of saving a world lost in sin, will give ample opportunity to show the work of Christ, the second person in the Trinity. The story of how the Holy Spirit came on the Day of Pentecost, will show very plainly both the personality and work of the Holy Spirit.

How can these three be one? We cannot explain it any more than we can explain how we can have three distinct phases in our own lives. But the Juniors will gladly accept the statements of God's Word without questioning as to why's and wherefore's. This will give a good opportunity to impress the fact of the greatness of God in that He is composed of three persons, and of the infinite power and knowledge that He has. He has all power, as is shown in the fact that He made the world, and all that is in it; He has all knowledge, and everything that we do or any one else does is known to Him; He is everywhere present with His Spirit, and we can never get away from His presence no matter where we go.

The leader will find an almost endless amount of material that will be interesting to Juniors in connection with this topic. Some suggestive assignments in addition to those given above are: Name Some Things That the Father Did, the Son, the Holy Spirit; What Is the Present Work of the Holy Spirit? The Greatness of God.

THE DOCTRINE OF THE TRINITY

By Nelson E. Kauffman

I. Definition

By the doctrine of the Trinity we mean the tripersonality of God, a "Trinity in Unity." This is a truth that is entirely dependent upon revelation. The Bible teaches that the Father is God (Jno. 6:27), the Son is God, (Jno. 1:1); and that the Holy Spirit is God. Acts 5:3, 4. To these three persons belong the same divine attributes and all are objects of worship. Their work in relation to the earth is somewhat different, yet they are One. "Trinity is the organism of Deity." Though there are three distinct persons yet they are a Unity. "Unity transcends personality." This doctrine is beyond reason yet not contrary to it. We can apprehend the Trinity, but we cannot comprehend it, for that belongs to the infinite.

II. The Bible Teaching on the Trinity**1. There are three persons in the Godhead.**

The Old Testament does not as clearly teach this doctrine as the New. The emphasis in the Old is monotheism, yet there are a number of indications and teachings of the Trinity there. The plural pronoun is used by God a number of times in His speaking as in Gen. 1:26, 11:7. The Benediction in Numbers 6:24-26 and the Doxology of Isaiah 6:3 also teach the Trinity of God. When we come to the New Testament, we find abundant teaching. On twenty-three occasions the three persons are spoken of in the same verse, as in connection with the Baptismal Formula in Matt. 28:19, 20, the Benediction in II Cor. 13:14, or in speaking of Christ's work in I Pet. 3:18. Jesus said in John 10:30 that He and the Father are One and in Acts 5:3, 4 the Holy Spirit is spoken of as God. In the references referred to, attributes of duty are ascribed to each, and they prove that God is a Trinity in Unity.

2. God is One.

The unity of God must not be underemphasized in our study of the Trinity. The very ground of Christianity is monotheism. This was one of the most important differences between the religion of Israel and that of the heathen around them. In Deut. 6:4 God definitely says that He is One and Jesus reaffirms it in His teaching. In Isa. 44:6 and 45:5 God speaking through the prophet says that He is God and besides Him there is no other. Jesus testified to the unity of God, when He quoted the first commandment in Mark 12:29; when He spoke to the rich young ruler in Luke 18:19, and again in the high priestly prayer, John 17:3. Paul also teaches it, saying that He is one God. Gal. 3:20; I Cor. 8:6. Other Scriptures might be quoted but these are sufficient to prove that God is One. Our Lord and the Holy Spirit are not separate Gods, but persons in the Godhead. Their work is inter-related; they are all of the same essence—three persons in a perfect Unity.

III. Importance of the Doctrine

This doctrine is absolutely necessary for a correct conception of God. If Jesus was not God, then His death was that of a martyr and He died in vain. The Bible then loses its value and all His teachings are mere mockery. If Christ and the Holy Spirit are not God, then in our worship of them we are guilty of idolatry. If God is not three persons in One, then the Scriptures become a mass of confusion, they are not inspired, and we are left hopelessly in the dark without a ray of light. Certainly the doctrine of the Trinity is an important one, for upon it the plan of salvation and the validity of the Scriptures stand. It is no more easily understood than the Omnipotence of God, or others of His attributes,

but the Bible plainly teaches it and by faith through the Spirit we believe and accept it.

Hesston, Kans.

THE YIELDED LIFE.—Rom. 6:13-22

Topic for February 2

MOTTO

"Yield yourselves unto God."

MEDITATIONS ON THE TOPIC

I. The Yielded Life is one that is in the hands of God completely surrendered and pliable, so that He is enabled to mould it as the potter moulds the clay and uses it as He sees fit. The clay is inanimate and insensible to the potter, and yields because of the qualities in it that make it pliable. But the human life has a will of its own, and must be yielded by the submissive will of the individual. God does not violate the choice of His creature, man, but gives him power to choose to yield himself to whomsoever he will.

But the happiest and most worth while life is the life that has wisely found the way of Christ to be the way of its choosing and is living daily a yielded life. This yielded life is responsive to the voice of the Master whether that voice comes by inward conviction and impression or by the teachings of the Bible or by the directing openings of providence. Such a life enters fully into fellowship with the Master in every work in which He is interested and is ready to give its service for the furtherance of His cause.

The yielded life is an uncomplaining life. It is ready to suffer for the Lord's sake, if thereby it may be used to glorify the Master and further His cause. The yielded life does not reserve anything for the flesh. Whatever the Master may see fit for the temporal welfare of the body is accepted graciously, and its strength is gladly placed in His hands to fulfill His will. The yielded life is never entangled with the affairs of this life and does not heed the clamors of a vain world.

II. The Text. Rom. 6:13-22.—This passage shows that it is possible for a person to yield his will to the Lord and righteousness or to Satan and unrighteousness. But the salvation which we receive in Christ enables us to triumph over the power of sin and live unto God.

PERSONAL THOUGHT

It is our privilege to yield ourselves to a Master who brings the things most worth while into our experience in this world and an eternity of bliss in the world to come.

OUTLINE STUDY**I. What a Yielded Life Is.**

1. A life of full obedience to a master.—Rom. 6:16.
2. A living sacrifice, holy, acceptable to God.—Rom. 12:1.
3. Not divided between two masters.—Matt. 6:24.

II. Duties and Qualities of the Yielded Life.

1. Wait for the bidding of the Master.—Psa. 123:1, 2; Rom. 12:1, 2.
2. Seeking to please the Master well.—Tit. 2:9; Col. 1:9, 10.
3. To enter into fellowship with His joys and sorrows.—Heb. 13:10-13.
4. Faithfulness.—I Cor. 4:2; Luke 12:42-44.
5. Patient in suffering.—II Tim. 2:3; Rom. 12:12.
6. Content with our lot in life.—Phil. 4:11.
7. Giving every resource over into His hands.—Luke 14:33; I Cor. 6:19, 20.
8. Giving undivided loyalty to His cause.—II Cor. 6:14-7:1.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Yield.
2. Memorize a Choice Passage from the Outline.
3. How to Obey.

For Young People.

1. Yielded to Whom and for What?
2. The Fruits of a Life Yielded to God.

For Older People.

1. The Meaning of a Life Yielded to the Lord.
2. The Blessedness of the Yielded Life

SEED THOUGHTS

"If we love Him infinitely more than we do ourselves, we make an unconditional sacrifice of ourselves to His good pleasure, desiring only to love Him and to forget ourselves. He who thus loses his soul shall find it again with life eternal."—Fenelon.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."
—Isaac Watts.

"My gracious Lord, I own Thy right
To every service I can pay,
And call it my supreme delight
To hear Thy dictates, and obey.

"What is my being but for Thee,
Its sure support, its noblest end?
'Tis my delight Thy face to see,
And serve the cause of such a Friend."
—Dodridge.

SUGGESTIONS FOR JUNIOR MEETINGS

The Yielded Life is an obedient life. This at once gives us the key to what should be emphasized in the Junior meeting. Obedience is one of the great lessons that every child must learn if he is to have any happiness in this life or be of any use to his fellow men. The child that knows no law but his own will and fancy is not prepared to fight the battles of life, even from a worldly standpoint. Furthermore, no one can serve the Lord here, or enjoy an eternity of bliss hereafter, unless he has learned the lesson of obedience to God. We yield our wills to His will in full obedience—that is the yielded life.

The yielded life implies that we are obedient to every one who has authority over us. Naturally the first thing that will be impressed is the duty of obedience to parents. The child who has learned this truth has made one of the great advances toward a long and useful life, for God has promised long life to those who honor their fathers and mothers. He has also made an important step toward entrance into the kingdom of God, for those who obey their parents will be most likely to obey God in accepting Jesus as their Savior and following Him as their Lord. Obedience to school authorities, and to the laws of our land are also necessary to a yielded life, for God commands us to obey those who have authority over us. Last of all, but greatest, is the lesson of obedience to God's Word and Spirit. This is the crowning step in the yielded life for a Junior and insures a life of usefulness to God and man, and a home in heaven when this life is over. The third commandment, Ex. 20:7, may be made a basis for a drill in the Ten Commandments.

The best example of a yielded life is Jesus Himself. Have some one tell the story of how He was obedient to His earthly parents as well as to His Heavenly Father. The apostles, John, Peter, and Paul, may be used as examples of the obedient life. It may also be pointed out where they failed in this respect. Some assignments that might be given are: Examples of the

Yielded Life; The Blessings That Come to Those Who are Obedient; Jesus, Our Master and Lord.

THE YIELDED LIFE

By Paul Mininger

Our will is the only thing we have that really belongs to us and God wants that. He who retains the smallest portion of his will is robbing God and cannot enjoy the blessings of a yielded life.

When we were converted we got all of Christ. Did He get all of us? Paul tells us that it is the only reasonable thing for the child of God to do. To yield one's entire self—his will, body, talents, time, money, and friends, **everything**—to God is the only way to have real freedom and fellowship with Christ. The only way to know the will of God which is all important is through the yielded life. "I beseech you therefore, brethren.....that ye present (yield) your bodies.....unto God.....that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2).

Hesston, Kans.

THE YIELDED LIFE

By Beulah Loucks

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16). It is evident from this statement of Paul that every one of us is a servant of one of these masters. Each one of us is yielding his or her life either to the mastery of sin or to the mastery of Christ. The vital question is: To which am I yielding my life?

It is impossible to serve two masters at the same time. "No man can serve two masters.....Ye cannot serve God and mammon" (Matt. 6:24). Many people imagine that they can go on without making a decision as to their relationship to Jesus Christ, but in so doing they have yielded their lives to sin rather than to Christ.

According to Romans 12:1, a life yielded to Christ is but our "reasonable service." We reflect our appreciation of what He has done for us to the extent that we consecrate our lives to Him.

Again, God will give His power to man to the extent that he yields himself to Him. He says in effect to each believer: "By just so much as you give your life unreservedly to me, I will make you a channel of my power." God is using each one of us at this moment just to the extent that we have been willing to yield ourselves to Him.

Let us pattern our lives after the noble examples of our pioneer missionaries. David Livingstone said: "Whatever way my life may be spent as best to promote the glory of God, I feel anxious to do it." Henry Martyn upon the burning sands of India prayed: "Now let me burn out for God." Hear the words of the Apostle Paul: "I count not my life dear unto myself." This he could say in the midst of trials, persecutions, and afflictions of every nature. His life was yielded entirely to the service of Christ. He never attempted to serve two masters. With him it was Christ first, Christ last, Christ all the time. Just so will it be with every life that is unreservedly yielded to Him.

Scottdale, Pa.

NEW YEAR SERMON

(Continued from page 7)

cared for, and souls are to be saved, there will always be so much to do to make the world happier that you will not have time to waste in sin.

Public opinion with its consequent criticism is a great help. It is to be regretted that public opinion is occasionally on the

wrong side, yet it is more powerful in influencing conduct than laws and statutes. Live in that environment socially where it is considered a despicable act to take the name of God in vain, to be a bootlegger, a gambler, or cardplayer, or to be sexually unclean, etc., and where it is accounted the highest type of manhood and womanhood to subscribe, obey, and uphold the Word of God and the Church of Jesus Christ. You desire the good opinion of your fellows. Seek that companionship whose good will you will not need to seek by debasing yourself. The companion of wise men will be wise, but a companion of fools shall be destroyed.

A judge of a Brooklyn juvenile court recently made the statement that in a service of seventeen years on the Bench he found only four of that vast army of juvenile criminals who were churchgoers. Social workers have discovered that within three years after a girl quits going to church she is ready for a life of shame. Is it not entirely possible that the constant absenteeism of the masses from church services may be the underlying cause for the present wave of crime and shamelessness? If you would increase in godliness during the following year go to church and listen carefully to God's watchman as he warns and pleads and encourages you with a love that is born of the Spirit.

The Lord has promised to be with you, even unto the end of the world, and "with him all things are possible." Seek His indwelling Presence. Man limits his powers as he limits the control of the Spirit in his life. God is waiting to find men who will yield their lives unreservedly to Him. When He finds such He pours out upon them such a dispensation of the Spirit, and makes of them such a channel of blessing that the world wonders and the heavens rejoice. Will you be one of those who will not limit the Holy One in your life during the coming year and years?

But time would fail me. God has many means which He has placed at your service for your good and growth and happiness. Accept them gratefully. Throw yourself with utter abandon into His glad service, and when the clock shall strike the end of the year 1930 you will wish that the years were much longer, for you will have found a joy unutterable and full of glory, and the only reason you will not weep is that your eyes will be fixed on Jesus and you are still pressing forward to higher heights, with the ultimate goal of being with Him and being like Him whose name is Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

What will the New Year bring you? As a watchman I cannot tell. It depends on the heed that you give to the message I have given you. You will have your share of toil and sorrow. Perhaps sickness and death may befall you. I know that the morning cometh and also the night, that life is made up of lights and shadows, of sunshine and rain, but that he can always be rejoicing who has Jesus with him. May God ever be your portion. Amen.

Lancaster, Pa.

THE SUNDAY SCHOOL

STUDIES IN THE BOOK OF MATTHEW

I

By Geo. J. Lapp

Introductory Note

The following studies which will carry us through the first six months of the year are not meant to serve as Sunday school lesson notes but will be supplementary to them. The Gospel was written by Matthew, one of the twelve, to believing Israel. There is such familiarity expressed with the prophecies of the Old Testament concerning the Messiah that we know the writer must have been a very devout Jew. He also knows from his own experience and observation of the ministry of Christ that the Gospel message is the Good News of Salvation, which he now shares with his believing brethren. This Good News is wrought out of the life, death, and the resurrection of Christ. It is a Gospel of the Messiah King whose Kingdom is at hand. His miracles are His credentials and His parables are the mysteries of the Kingdom. The Gospel is not written so much according to the order of time but according to groupings around the great central Figure, the Messiah. Therefore we have chosen to divide the Gospel for our study during the year into three main divisions: I. Preparation for and of the Messiah (1:1-4:11). II. Ministry of the Messiah (4:12-16:20). III. Death and Resurrection of the Messiah (16:21-28:20). Our first study has to do with the preparation for and of the Messiah and the beginning of His ministry which includes the first five chapters of the Gospel.

I. Preparation for and of the Messiah (Matthew 1:1-4:11)

In this general division we have included all the events related to the revelation concerning Jesus' birth and childhood, the ministry of John the Baptist and Jesus' baptism and temptation. Let us study each subdivision separately.

I. The Genealogy of the Messiah (1:1-17). Compare Luke 3:23-38. Matthew traces the ancestry of Jesus to Abraham through David to show that He belongs to the royal line. Luke gives the natural lineage as the Son of Man. It is natural for Matthew to follow this method of tracing the lineage of Jesus because he is writing a narrative of the Messiah. There are several names missing in the line but that does not destroy the connection. The line of ancestry is kept intact. We should note the three sections of the lineage which combines the number "three" with the sacred number "seven." There are three sections of twice seven or fourteen generations each. The first period is that of

the patriarchs and judges; the second is that of the monarchy in its glory and also in its decay and decline; the third is the period of tragedy and captivity. This genealogy also brings before us a pageant of men and women some of whom were outstanding in their loyalty to truth and who were faithful and full of faith, but we are also reminded that some of them mentioned were also men and women of gross sin. Nothing is hidden from our view, for in the days of grossest darkness in the national history of Israel prophets arose such as Isaiah and others who gave messages of future deliverance through the Messiah. Jesus fulfilled prophecy in His birth and ministry, His death and resurrection. We must not undervalue the lineage.

2. The Birth of Jesus (1:18-25). Compare Luke 1:26-2:38. Luke goes much more fully into the description of the vision of Mary and the events surrounding the birth of Jesus. No one should overlook the "Magnificat" of Luke 1:46-55 or Simeon's testimony of praise of Luke 2:29-32. Matthew emphasizes the miraculous birth of Jesus as coming from the Holy Spirit and the integrity of Joseph and his willingness to yield to the advice of the angel in the dream not to cast Mary away as a harlot and to name the child JESUS, the Immanuel of prophecy. Isa. 7:14. Both these points with the quotation from Isaiah serve Matthew's purpose to prove that Jesus is the promised Messiah.

It should not be difficult for any one to believe the miracle of the conception and birth of Christ as the son of the Virgin Mary. In Him the human and divine are inseparably united and His whole coming to earth is clothed in miracle and mystery. But let us not fall into the error that, while Jesus the Son of Mary was also the incarnate Son of God, Mary was the mother of God as some would have us believe. She was mother of the physical Jesus who in His divinity was one with the Father.

3. The Visit of the Wise Men (2:1-12). Imagination has put into fable that three Wise Men—one from India, one from Persia, and one from Egypt—met and wended their way by the aid of the Star to Jerusalem and then to Bethlehem. We have only a few facts as given by Matthew and we should not let our fancy take us too far afield. They evidently knew astronomy and astrology and were sincere seekers after truth. They naturally came to the Roman ruler in Jerusalem, the Holy City, but, warned as to His evil purpose, went home by another route.

They offered Jesus gold, frankincense, and myrrh. It is a beautiful suggestion that it was "gold for the king, frankincense for the Great High Priest, and myrrh for the Great Physician," and serves as an illustration of the fullness of His Messiahship and also the full results of our belief in Him. They saw the King "in His beauty" about forty days after His birth. At this time Jesus was both adored and worshipped by the Wise Men and rejected by the Jews and rulers. The shadow of the cross lay across even the infancy of Jesus.

4. The Flight into Egypt (2:13-23). Compare Luke 2:39, 40. The other Gospels are silent on this event except that Luke mentions the return to and sojourn of Jesus and His parents in Nazareth. The flight to Egypt was the result of the cruelty of Herod who became jealous of Him whom he thought might sometime become his rival. To destroy rivals was a common practice of rulers of those times. Herod had only shortly before murdered his own two sons. Here again a vision from God is given to Joseph, thus showing that God of His own choosing ever guides those who are devoted to the interests of the Son of God. It was for His sake that the parents were guided to Egypt. It is for His sake that God directs us in these days. Note the Old Testament quotations to prove Jesus as the Messiah: "In Rama there was a voice heard," "Out of Egypt have I called my son," "He shall be called a Nazarene." These are all prophetic. The agony of Rachel finds its counterpart in the wailing of the mothers of Bethlehem. We are not sure of the meaning of "Nazarene" in this setting. It might have been a term of contempt indicating that Jesus would bear the contempt of men, for Nazareth was a small town which contained little good (Jno. 1:46), or it might bear some relation to the Nazarite vow of Num. 6:2. The Messiah was adored and worshipped, but still rejected.

5. Preparing the Way for the Messiah (3:1-12). Compare Mark 1:1-8; Luke 3:1-18. John the Baptist was a relative of Jesus and six months older. See Luke 1:26. He spent most of his early life in the lowlands and in the wilderness. He remained true to the prophecy concerning him. Luke 1:14-17. He assumed the prophet's garb and called people to repentance, but declared himself as only a voice preparing the way for the Messiah. He becomes a royal herald of the King, preparing the people for the coming proclamation of the King Himself when He should arrive. All classes came to him for baptism and he spoke to them without fear or favor. The substance of John's message was, "The Kingdom is near, judgment is certain, turn

from sin, accept the Messiah, and share with Him the glory of His reign." While the coming of John on the scene is the ministry of a humble voice, yet it is the proclamation of a royal herald predicting the judgment and ultimate triumph of the Christ in the face of rejection even from the beginning. This is not drama, it is facts in history, facts that are sacred, true, and deeply spiritual in their import.

6. The Messiah's Anointing (3:13-17). Compare Mark 1:9-11; Luke 3:21, 22; Jno. 1:32-34. This first appearance of Jesus in Matthew is majestic. Luke records His appearance in the temple at the age of twelve. 2:41-52. He fulfills all righteousness in His baptism. John recognizes his own unworthiness to give Jesus the sacred rite but Jesus here as elsewhere sets His seal of approval upon the work of John as being of God, and as a sympathizing Savior, identifies Himself with the people in this ceremony. The vision and the voice in this incident are important. In Mark and Luke most of the narrative is taken up with a description of the descent of the Spirit upon Jesus. The white dove was a symbol of purity, gentleness, and meekness, for **He was to be such in spirit and ministry**, and the Father, knowing Him to be such, declared His pleasure in Him. Thus was Jesus anointed. We possess Him in the Spirit, and as we yield ourselves anew to Him we are filled again with His Spirit, empowered, strengthened, and conscious of His presence and leading in our lives. Jesus' baptism presents no special argument for mode, but does prove Jesus to be the Messiah, and the necessity of believing upon Him for the remission of sins.

7. The Temptation of the Messiah (4:1-11). Compare Mark 1:12, 13; Luke 4:1-13. "In all points tempted like as we are, yet without sin" (Heb. 4:15). "Ye are they which have continued with me in my temptations" (Luke 22:28). Jesus was led of the Spirit into the wilderness where He fasted forty days. Satan took advantage of Him at a time when his suggestions might make the greatest appeal to His human nature. Whatever appeal hunger or fame or power might have had to Him as human the Messiah withstood them and vanquished the tempter. Therefore He is able to succor all who are tempted and has provided to every one a way of escape, through faith in Himself. The ministry of the angels more than compensated for all the loneliness, terror of wild beasts, hunger, thirst, and isolation which Jesus suffered. Jesus was severely conscious of need but knew it could not be supplied in the way the tempter suggested. Christ was tempted in the sphere of bodily appetite, of intellectual curiosity, and of personal ambition. He chose perfect loyalty and obedience to the Father, which also meant conflict and toil, tears and sorrow, and ultimately the cross in this world, but a crown of victory for Himself and us in the end. Victory through Christ is possible for every believing soul. He made possible for us the Sword of the Spirit and perfect trust in the Captain of our salvation. "Yield not to temptation, for yielding is sin."

II. The Ministry of the Messiah

(Matthew 4:12-7:29)

I. Beginning of Ministry in Galilee (4:12-25). Compare Mark 1:14-39; Luke 3:19-4:44; Jno. 4:1-54. By carefully reading Matthew and all the other passages one cannot help but note how many events were crowded into the period of this section. No one Gospel records all the happenings, but each writer keeps in view his outstanding purpose for writing. Jesus finds a new home in Capernaum by the Sea of Galilee immediately after the imprisonment of John the Baptist. Both Jews and Gentiles gather about Him and carry the "Good News" of His miracles and teachings. He summoned His first followers who gave forth the same message of repentance as He and John had given and were giving. They left all to become fishers of men. They were to work for and expect results and trust Him to give them. So should we.

The opening ministry of Jesus consisted of preaching, teaching, and healing. It resulted in spreading the fame of Jesus among the masses of people, many of whom believed on Him. It was at this time that He more definitely taught His disciples.

2. The Sermon on the Mount or the Ordination Sermon (Wiend). Chapters 5-7. Compare Luke 6:20-49.

- a. Character and Blessedness of Believers.—5:1-16.
- b. The Higher Law for the Believers.—5:17-48.
 - (1) His Personal Attitude to the Mosaic Law.—5:17-20.
 - (2) The Sixth Commandment, Spiritual Application.—5: 21-26.
 - (3) The Seventh Commandment, Spiritual Application.—5:27-32.
 - (4) Swearing Forbidden.—5:33-37.
 - (5) Concerning Retaliation.—5:38-42.
 - (6) The Law of Love.—5:43-48.

The simple outline as given above gives one a general view of the first chapter of the Sermon on the Mount. It would be well for the reader to spend a little time memorizing the outline which can be done in a few moments. Then by carefully reading he can soon familiarize himself with the teachings related to each subdivision of the outline. The whole Sermon should be committed to memory. We cannot commit too much Scripture to memory.

How blessed the qualities that make up a **character** which becomes the salt of the earth and light of the world! The person of such a **character** becomes a city set on a hill and his light will not be hid under a bushel. All things are his for the Messiah is his all and in all and he is a subject of His Kingdom, a fellow heir of the promise, a son of the Most High. Jesus fulfilled the Law, consequently Himself became the Author of it in its highest sense and He proceeds to lay down principles of righteousness which touch the inner life. Therefore our righteousness must exceed mere outward observance but must touch and proceed from the inner condition of the heart which has had the touch of the finger of God, and which has been transformed, blood-washed. After verse 20 Jesus gave five illustrations of what He means by righteousness. The very desire to murder, to commit adultery, to forswear oneself, to retaliate, and to hate are in themselves evidence of the absence of the standards of righteousness which Jesus upheld and maintained in His own life. Jesus Himself was Character and He demanded the same quality of character in His disciples. He demands the same quality in us. He demands that we save life, not destroy it; protect virtue and chastity as well as practice it; speak simply, purely, honestly, sincerely, and that our word need not be backed with extravagant linguistic furbelows; oppose sin but not the sinner; uphold justice but never seek revenge; succor the poor and needy but never enter into movements that destroy another's goods or reputation. We are not to be controlled by malice or jealousy in our actions or relations, but by love are to serve one another and let our love extend to the welfare of our enemies for the sake of their souls.

Jesus analyzed Christian perfection in the Beatitudes, and emphasized and illustrated it in character in the five illustrations of the fifth chapter. This laid the groundwork of the command He gave in 5:48. We are to acquire perfection in purpose, in obedience, and in the quality of Christian character, which perfection fosters Christian growth in grace and the graces which adorn the Christian life and relations as delineated in the following chapters.

Chicago, Ill.

A FEW MEDITATIONS FOR SUNDAY SCHOOL WORKERS

By A. J. Metzler

In giving these few meditations for Sunday School workers, we shall call attention to two things which are often considered secondary requisites to the success of a Sunday school.

We recognize that in the teacher the most important thing is a whole hearted consecration to his work, backed by a clean-cut, consistent life. We also appreciate that in so far as equipment is concerned there is truth in the statement that a log with an instructor on the one end and a pupil on the other

end may be called a university. But the fact that the training and the preparation of the teacher and the proper and adequate equipment are, in the minds of some, secondary matters, is no reason why they should receive as little attention and consideration as they often do.

We shall, in this article make frequent comparisons or contrasts between the public schools and the Sunday school, and their teachers. Does someone say that is no just comparison? If not it is because the teaching

of God's Word deserves infinitely more consideration because of its influence and far reaching effects.

When we observe the high standards upheld by the various states for the teachers of secular subjects, we notice a great contrast between their preparation and that of our teachers who are entrusted with the planting of God's Word in the hearts of boys and girls, large and small.

How often we hear good-meaning folks trying to justify the using of teachers with little or no preparation for the responsible task of teaching His Word by referring to the apostles whom Christ called from fishing and other common occupations to the carrying forward of the Gospel message. That sounds fine. But please remember that these men were not entrusted with the teaching of His Word until they had three years in training with the World's Master Teacher.

Wide awake Sunday school workers everywhere lament the apparent unconcern on the part of many teachers which causes them to neglect not only their weekly lesson preparation but to give very little time and effort to the improvement of themselves in some of the most simple rudiments of teaching. Different schools have tried various methods of solving this problem. Teacher Training Courses, Reading Courses, Teacher's Meetings, and Sunday School Meetings with suitable subjects, have all been tried and found helpful. However, we believe that more could be done.

The teachers receiving the help from the above named methods are usually the ones who need the help the least, leaving those who have less qualifications and preparation to continue the same. The person who can devise a means of preparation for our teachers which will interest more nearly one hundred percent of them will certainly have accomplished a task well worth while.

We trust these remarks will not discourage any one who has had little or no special preparation for teaching. Rather, that they may be the means of causing more to see the great need and that in each school there may be those who will endeavor to find a solution for the problem in their own school.

In considering the buildings and equipment for our Sunday schools, without question, the greatest and crying need is that of more class rooms. Did someone say that sounds too modern? Let us see. God's Word tells us that all things are to be done decently and in order. Who would dare to say that six or a dozen, or possibly twenty or more classes and teachers, in the same room, reciting at the same time, is doing the Lord's work either decently or with any degree of order? How many of us would like to pay taxes to support the public schools, and then send our children to a school where there would be ten or more reading or spelling classes reciting in one room at the same time? You say that would be ridiculous. You are right.

But it is many times worse to attempt to teach God's Word in such haphazard fashion. Patrons would rise up in arms over night at a school board which would attempt such a foolish way of teaching secular subjects.

And yet we are satisfied to use such a system in our Sunday schools just because to do it differently would cost a few dollars. And anyway, what does it matter, the Sunday school is just for God's Word, while the day school is for the important things of this life (?) No, no one would speak it out in just those terms, but our attitude towards it clearly expresses just that thought. Because we have always attended Sunday schools using such hit-or-miss methods and equipment, does not change the fact that it is very unbecoming, inconsistent, and possibly sinful, in the light of the plain Scriptural teaching of doing all things decently and in order.

We are confident that if any school could have individual class rooms for one year and thus realize the full benefits of such equipment, there would be some radical changes in building and equipment before the school would again assemble together with a large group of classes in the same room.

What has been said in reference to more privacy for each class partly illustrates the need of a more careful study of the general needs in the way of buildings and equipment for our Sunday schools. We trust that the tone of this article will not lead any one to believe we are unmindful of the great strides that have been made in the improvement of our Sunday school work. Truly the present generation owes a deep debt of gratitude to the pioneers in Sunday school work for their faithful and untiring efforts in this great work.

The only purpose of these meditations is to remind us that there is yet much to be done in order that the teaching of His Word may be still enlarged and more effectively carried forth. May God richly bless every loyal Sunday school worker.

Masontown, Pa.

THE BOOK FARMER

By M. T. Brackbill

Time was when the book farmer was usually a failure, when the graduate of an agriculture college was full of impractical ideas, and when the story was current about the boy coming home from school full of dreams and plans to revolutionize his father's system of farming, but which proved ruinous to his father's fortune and reputation. It is quite probable that these signs of that earlier time still may be seen or heard of but surely not so often.

The U. S. Department of Agriculture, State Agricultural Departments, The Extension Departments, of some schools such as the University of Wisconsin, and State Colleges, professional breeders of plants and animals, individual investigators and experimenters on private farms such as Burbank, and scientists in the fields that touch on farming such as biology, geology, agronomy, bacteriology and chemistry, have accomplished much in the past twenty-five years in the way of breeding, feeding, soil surveys, developing disease-resisting plants and animals, soil improvement, conservation of timber, etc. Through these agencies an im-

mense amount of material in the form of books, bulletins, pamphlets and magazines has been made available to every farmer who can read and think, and is informing and valuable to a progressive agriculturalist.

The sometime farmer planted and cultivated and harvested his crops with little knowledge of plant chemistry, soil physics, fertilizer analysis, laws of heredity, or cause and control of diseases. He didn't need it. Anyone could farm then who couldn't do anything else. The man who was so blessed with sons, that he could choose professions for all of them save one, and that one the least promising of course, made a farmer out of him. Happily, however, plenty of good brains stayed on the farm rather than pull at the string of the professional kite. And these have contributed their bit in bringing farming up to a level with the most scientific of industries.

Scientific farming has come about partly because of necessity and partly because of the spirit of investigation that has reached into all the industries and professions. Not anyone can farm any more. Instead of the agricultural student failing because of impractical theories, the experienced farmer has saved himself by adopting scientific principles and methods.

The ambitious farmer wants highest yield and highest quality, and he consequently gets highest prices. Competition demands this, and scientific farming makes it possible. The whims of the market that demand certain qualities must be catered to. The farmer cannot afford these days to keep hens that lay only 40 eggs a year when with some study, careful selection and attention he can raise a flock that average 150 eggs or more. He can't afford to have a breed of poultry that lays brown eggs if he can get a higher market price for white eggs. Most farmers have found by experience what makes a good ration for their farm animals. But a great deal of study and experimentation in feeding has been done by foremost chemists and it is my opinion that a farmer ought to avail himself of some of the elementary principles of balanced rations and try out some feed combinations. It might pay well. To illustrate: 150 lbs. corn will furnish material for 390 yolks but only 188 whites. Corn is an unbalanced food for laying hens. For hens do not lay eggs without whites in them. Middlings is almost balanced in this respect, 40 lbs. of which will produce 83 yokes and 85 whites. However, neither corn nor wheat should be fed alone. This same principle applies to soil. If an element needed by a crop is deficient or unavailable in the soil, that element becomes the limiting factor no matter how rich the soil is in every other necessary element. Manures and commercial fertilizers are raw materials out of which plants manufacture living organic matter. This in turn is raw material, which when fed to animals is converted into such products as flesh, milk, eggs, wool or work. In both cases the needed raw

materials must be supplied in proper balance, in available form, and in correct allowances.

To illustrate the selection of disease resisting plants, I might mention that in northern Pennsylvania the clover was blighted, and a certain agricultural expert walked through a field of this blighted clover and after long search found one stalk unaffected. He carefully transplanted it and raised some seed from it and in a few years he could send the farmers in that region each a teaspoonful of seed that would produce a blight-resisting clover. This procedure saved the clover in that region.

Now all this might be altogether idle talk, for it might be there are few who would dispute the worth of some knowledge of the science of farming. However, there are some, I am inclined to believe, who look rather askance on the school as co-operator with the farmer. Sometime ago as I was gathering some rich loam for an experiment, a good neighbor said to me, "Oh, yes, that's the way they do, they tell the farmer what he should expect." That is a mistaken idea. Experiment stations carry on their experiments under conditions as nearly what they are on the farms about them as possible. The truth of it was, I didn't plant anything at all in that soil I was gathering.

But all this is simply to prepare for my saying that there is some sense in offering an elementary course in agriculture in the high school. If it does not do much else it introduces the student to the many possibilities of improvement in production and efficiency on the farm, to the fundamental principles that underlie farm management, and should, I believe, create a greater interest in the farm, a greater love for the plant and animal world in which we live and upon which we so much depend.

One more thing about the Book Farmer. Everybody should read something from day to day. The farmer, whose work, aside from records and accounts, is bookless, needs especially to read something. He should read his Bible to be sure. Yes, he should read his Sunday School lesson, too, and there are plenty of good inspirational books he ought to read for his soul's growth, to brighten his spirit, to lighten his step and to stand on guard against monotony. But in this catalog of reading there should be some good farm magazine and agriculture books, and bulletins. To this great fund of literature also the agriculture student is introduced.

Harrisonburg, Va.

BEGINNING A NEW YEAR

Our few revolving years,
How swift they glide away!
How short the term of life appears
When past—but as a day—

* * *

Lord, through another year
If Thou permit our stay,
With diligence may we pursue
The true and living way.

—Selected.

RENEWED DEVOTEDNESS

Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear.
His adorable will let us gladly fulfil,
And our talents improve,
By the patience of hope, and the labor of love.

Our life is a dream; our time, as a stream,
Glides swiftly away,
And the fugitive moment refuses to stay.
The arrow is flown—the moment is gone;
The last final year
Rushes on to our view, and eternity's here.

O that each in the day of His coming may say,
"I have fought my way through;
I have finished the work Thou didst give me to do!"
O that each from his Lord may receive the glad word:
"Well and faithfully done!
Enter into My joy, and sit down on My throne!"
—Charles Wesley.

JIM'S DAWN

(Continued from page 3)

a cause to plead. Many of you or perhaps most of you knew Ralph Raynor. You knew of his kind heart, his gentle ways and of his many services to his neighbors and friends. He lacked none of these in his home, but oh, he had a proud heart and it ruined him. As many of you know he died without Christ, because he was too proud to humble himself." She paused a moment. Then with tears in her eyes she continued, "My son, Jim is the image of his father both in appearance and nature. I have prayed for him and talked with him but all to no avail. He will do anything for me as long as religion is not involved. Tonight he went to the dance at Rand's. It is my prayer that God will spare him until he sees his folly." Then she turned to a group of boys, "Young men, I appeal to you to pray for him. The death of his father caused my white hair. Jim's death without Christ would be more than I could bear." She quietly took her place, bowed her head and wept.

There was a moment's silence during which could be heard the ticking of the clock. Then Philip Atlee rose. "To-night as I came to church," he said, "I met Jim Raynor and gained his permission for prayer in his behalf." Then he turned to a group of his comrades and said, "Boys, all of us were once where Jim is to-night, and it is only by the grace of God that we are here and are saved. It is our duty to pray for him."

The congregation was then called to prayer. Each of the boys prayed in behalf of the young cowboy. Others prayed, and some could be heard weeping. Softly from the bowed audience arose the sweet strains, "For you I am praying." When this was finished all arose but Mrs. Raynor, who was still praying. The minister then gave the invitation.

There was a mighty conflict in the rear gallery. Jim was shaken with emotion. His mother's testimony and the boys' prayers were more than he had expected to hear,

But now he realized the depth of his sin and he longed to rise but his burden pressed him down. Several times he gripped the bench in front of him to rise, but every time he fell back. Finally those words, "God is calling you," spurred him on. At last he arose, went down the steps and up the middle aisle. How calm he felt, how comforting those words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest!"

Jim was not the only penitent, many others had gathered with him to acknowledge their Savior.

Twelve o'clock marked the close of the services and the advent of a new year. After the services Mrs. Raynor came to encourage those who had confessed Christ. She knew nothing of Jim's confession nor that he had been in the audience. With tears in her eyes he awaited her coming.

"O Jim," she cried, when she saw him and fell in his arms and wept. Jim wept with her, neither of them saying anything more. When they both stepped into the darkness the snow was falling thick and fast.

Jim was so happy in his new found love, that he and his mother talked of the new life till dawn. The snow had ceased to fall and the first rosy tints of the morning shed their glorious light across the prairie. Jim looked at it long and then said, "Mother, how pretty the earth looks this morning!" Then he added softly, "The old earth and I have a clean white page on which to start a new record this happy New Year's day."

Across the snow from the village chimes came the strains of "Hallelujah, What a Savior!" Jim lifted his face and prayed, "I thank thee O, God, for this my Savior!"

Harrisonburg, Va.

A FEW PENSION STATISTICS

The long hand of war is in one way revealed by pension statistics. For example, the last survivor of the Mexican War died on Sept. 3 of this year at the age of ninety-eight. But this does not mean the end of the pension business for this all but forgotten conflict. On June 30 of the present year 730 widows and children of Mexican War veterans were on the pension rolls. And although the War of 1812 ended about 115 years ago, there were on the date just given, eleven widows of the veterans of the second war with England still alive! A few of the statistics recently released by the federal commissioner of pensions follow: "Pensioners on the roll June 30, 1929, for the American wars, except the world war, were: War of 1812, widows, 11; war with Mexico, soldiers, 1; widows and children, 730; civil war, soldiers, 59,945; nurses, 39; widows and children, 181,235. Including soldiers and surviving dependents the total number of military pensioners on June 30 was 477,915, as compared to 491,194 states having over ten thousand pensioners the year before. Illinois, with 32,160 drawing military annuities, ranks fifth among the states in the number of pensioners. Other states having over ten thousand pensioners are Ohio, Pennsylvania, New York, California, Indiana, Missouri, Michigan, Massachusetts, Kansas, Iowa, Kentucky, Wisconsin and New Jersey."—Gospel Messenger.

The Christian Monitor For 1930

Will contain among other things the following features:

An enlarged **Young People's Meeting Department** with special articles for each topic and Junior Adaptations for all regular topics. A series of articles on **The Work of the Young People's Meeting**, by J. Irvin Lehman will continue for a number of months.

A **Sunday School Department** with articles to supplement the Sunday school lessons for the year. Bro. Geo. J. Lapp will conduct **Studies in the Book of Matthew** during the first six months. The **General Sunday School Committee** will furnish a series of articles dealing with various phases of Sunday-school work. These will begin in the February number.

A live **Mission Department** which opens the year with a series of articles on **Work among the Lepers in India**, by Dr. C. D. Esch. Other interesting missionary articles will appear in each number.

A **Christian Life Department** which will deal with matters of vital interest to young people in their Christian lives. The **Young People's Problems Committee** will furnish a number of articles during the year.

An interesting serial story, **The Unequal Yoke**, which will continue during the most of the year. It teaches very valuable and practical lessons concerning present-day tendencies in religious and educational circles.

Travel Sketches describing interesting places in both America and Europe.

Articles on Mennonite History from the pen of Bro. John Horsch will appear regularly during the year.

World News in the Light of God's Word is a new department conducted by Bro. C. F. Derstine.

Articles dealing with the **Home and Farm** will be given a prominent place.

Bible Studies will appear this year as in the past. Bro. S. E. Coffman is the editor.

Short stories with a purpose, by various writers, will appear regularly.

Editorials will deal with practical and timely subjects.

The **Christian Monitor** will have some good things for you during the year. Will you help us to increase the subscription? For five new subscribers at the regular rate we will send you a copy of **Feeding the Hungry**, valued at \$2.00. Young People's Meeting organizations and Sunday schools should order the Monitor in clubs. Ten or more to separate addresses, 75 cents each; to a single address, 50 cents each.

MY PRAYER LIFE?

1. Has my prayer life been powerless because of some besetting sin?
2. Has my prayer life been hindered by haste, irregularity, lack of system, unpreparedness of spirit or unbelief?
3. Has my prayer life been fruitless? Have I really had such power with God that I have power with souls?
4. Has my prayer life been limited to my own life, to my own work, to my own service for God?
5. Has my prayer life been intermittent and starved?
6. Has my prayer life been growing? Do I daily know more of the meaning, efficacy and power of prayer?
7. Has my prayer life been sacrificial? What has it cost in time, strength, vitality and love?—Union Bible Study Association.

RECKLESS WORDS

I would rather play with the forked lightning or take in my hands living wires, with their fiery currents, than speak a reckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of Christians are hurling on others, to the hurt of their own souls and bodies. You may often wonder, perhaps, why your sickness is not healed, your spirit filled with joy of the Holy Ghost, or your life blessed and prosperous. It may be that some dart which you have flung with angry voice, or in an idle hour of thoughtless gossip, is pursuing you on its way, as it describes the circle which always brings back to the source from which it came every shaft of bitterness,

and every idle and evil word. Let us remember that when we persecute or hurt the children of God, we are but persecuting Him, and hurting ourselves far more.—A. B. Simpson, D. D.

HAPPY NEW YEAR

A Happy New Year! Oh such may it be! Joyously, surely, and fully for thee! Fear not and faint not, but be of good cheer, And trustfully enter thy Happy New Year!

Happy, so happy! Thy Father shall guide, Protect thee, preserve thee, and always provide!

Onward and upward along the right way Lovingly leading thee day by day.

—Selected.

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Nebuchadnezzar relateth his dream.

N EB-U-CHAD-NEZ'ZAR the king, ^a unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.	B. C. 570. a ch. 3. 4; 6. 25.
2 ² I thought it good to shew the signs and wonders ^b that the high God hath wrought toward me.	2 Chald. It was seemingly before me. b ch. 3. 26.

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CHRISTIAN MONITOR

FEBRUARY, 1930

GETTING THE BEAUTY OUT OF WINTER

By Alice Kauffman

FRONTIERSMEN

By Lilly Esch

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GETTING THE BEAUTY OUT OF WINTER

By Alice Kauffman

Several weeks ago we had a brief but wild snow storm. Lights that had shone so clearly into the graying dusk were suddenly far-off gleams. Sharp outlines were mellowed and even blotted out by the swirling, blinding snow. The wind raced along with it, lifting the snow up as it fell and rushing it to some deep, dark corner to pile up and drift. Millions of flakes of snow, and never any two alike! Beauty there, and more—there is Mystery and God.

A day dazzled with snow—shifting drifts in unexpected places—here and there a weed stem above the surface bending under the wind—a shivery flurry of birds—the gray, gray bowl of the sky above it all—these belong to the loveliness of winter. And have you felt the intriguing invitation of tracks in the snow? Every one who passes leaves a mark for the one who comes after to observe, or for the wind and falling flakes to efface. At last they are mingled, and there is no unraveling.

A fringe of icicles against a blank gray wall—an irregular fresco of frost brightening an otherwise drab setting—this is another very real beauty. The sun shines on them, changing their cold whiteness to sparkle and fire and glow.

The water trembles, shining, for a moment at the tip, and drops. Another drop follows, and another, and suddenly the whole line falls with a crash, and the wall is dull as it was before. Or perhaps here and there one icicle will cling to prolong the spell the winter has unconsciously thrown over common places.

But to many of us winter means seldom snow and often mud and fog. The whiteness becomes a sodden mass that finally vanishes, leaving all the blackness blacker by recent contrast. Mud, mud—and yet there is beauty there! Have you never found it? It is not even the invention of the too-cheerful optimist, but real beauty. Ruskin discovered that the elements of mud are the elements which in a different form we know as beautiful pottery, and diamonds, and other precious jewels. And mud in the roads means mud in the fields; in the mud the fields are getting ready for the Spring, and for planting. The flower of patience is said to be very beautiful, and without a doubt it has often been made to bloom in the mud.

Have you ever watched a fog lifting from over streets and country fields and roads? Now and then a little wisp floats below the rest, and we see clear places through the mist. A fog is not the gusty sweeping

thing that a snowstorm is. It comes stealthily, and soaks into every retreat at last.

But there are days when the fog is only a dim blur against the sky, instead of the enveloping mist around us, shutting us in softly. We shiver and say to each other, "What a dreary day!" For this I can only quote Stevenson's "On the Enjoyment of Pleasant Places." He says, "Things looked at patiently from one side after another generally end by showing a side that is beautiful.... Day by day we perfect ourselves in the art of seeing Nature more favorably. We learn to live with her." "The fog means a change of weather, my dear," said the wise old lady, "and I enjoy waiting for it."

"All of me
Rises to the challenge in the cold wind's cry,
And my courage flames to see
Three bare trees against a slate-gray sky."



THE SNOW-STORM

I

Announced by all the trumpets of the sky,
Arrives the snow, and, driving o'er the fields,
Seems nowhere to alight; the whited air
Hides hills and woods, the river, and the heaven,
And veils the farmhouse at the garden's end.
The sled and traveler stopped, the courier's feet
Delayed, all friends shut out, the housemates sit
Around the radiant fireplace, inclosed
In a tumultuous privacy of storm.

II

Come see the north wind's masonry.
Out of an unseen quarry evermore
Furnished with tile, the fierce artificer
Curved his white bastions with projected roof
Round every windward stake, or tree, or door;
Speeding the myriad-handed, his wild work
So fanciful, so savage, nought cares he
For number or proportion. Mockingly
On coop or kennel he hangs Parian wreaths;
A swan-like form invests the hidden thorn;
Fills up the farmer's lane from wall to wall,
Mauger the farmer's sighs; and at the gate,
A tapering turret overtops the work.
And when his hours are numbered, and the world
Is all his own, retiring, as he were not,
Leaves, when the sun appears, astonished Art,
To mimic in slow structures, stone by stone,
Built in an age, the mad wind's night-work,
The frolic architecture of the snow.

—Ralph Waldo Emerson.

The wild bare branches of the winter trees are holding Memory and Hope. This apple tree, entirely guiltless of leaves, still hoards her store of brown buds; last year she bore blossoms, and leaves, and fruit in abundance. This year she may again. Meanwhile she is content to wait, while the chance storms pile her branches high with snow, and the ice clings to her. There is grace in her leafless form, even then, and the beauty is not all latent.

Winter has its days that are warm and promising of spring—days so warm and sunny that the roses hesitatingly push out a few tentative buds until the wind swoops down again, and the growing stops.

The fettered streams give us another instance of winter's beauty. Lowell, the author of the well-known "What is so rare as a day in June?" has in the same poem drawn a beautiful word picture of a frozen brook. The cold winter wind has come down, and—

"The little brook heard it and built a roof
'Neath which he could house him, winter-proof;

All night by the white
stars' frosty gleams
He groined his arches
and matched his
beams;
Slender and clear were
his crystal spars
As the lashes of light
that trim the stars;
He sculptured every
summer delight
In his halls and cham-
bers out of sight;

No mortal builders'
most rare device
Could match this winter-palace of ice;
'Twas as if every image that mirrored
the summer day,
Each fitting shadow of earth and sky,
Lest the happy model should be lost,
Had been mimicked in fairy masonry
By the elfin builders of the frost."

Scottdale, Pa.

HIS PRESENCE

There is no home so lowly, but some sorrow finds the door. There is no place so upraised, but some sorrow mounts the steps. Faith shields—not from this. "In the world ye shall have tribulation." But welcome all sorrow if Jesus enters by its side. This always is so to the believer. Health may wither like a fading flower; languor and disease may feed upon the frame; there may be tossings to and fro until the dawning of the day. Earthly friends may fail and leave us, or death may desolate our hearts and homes, but He fails not, nor will forsake us. The Lord brings the solace with Him, He Himself is it. He can relax with smiles the pain-contracted brow, and beguile with songs the wakeful night. Yea, in all these things we may be more than conquerors through Him that loves us.—Scripture Truth.

"Be ye strong in the Lord."

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No. 2

FRONTIERSMEN

By Lilly Esch

It was the blackest kind of night in April. Not a sign of a star was seen in the sky, and the heart of Sam Connor was not exactly light either.

"Wonder if this trip will ever end? It must be midnight and I'm starving," he sighed.

The bobbing lantern ahead halted. "Two more miles," shouted a voice.

"Yes?" he answered, "I was beginning to wonder if we're ever gonna get there."

Cold chills ran up and down his spine as he listened to his voice echo and reecho through the great trees, all pressing closely on each side of the bumpy, corduroy trail. In daytime these trees seemed to form a friendly protection for the traveller. But on this particular night Sam felt as though they formed an endless tunnel, terminating at the bobbing lantern. That end was forever moving ahead as he moved toward it. Of course he knew it was only his brother Jack, leading the way, but his spirits were depressed.

Not a sound was to be heard but the rumble of the wagon, the heavy stamp of the cattle, and the clip, clip, of the mules as they picked their way along. Sam almost regretted having left those fertile fields back in Iowa. Perhaps this new land of opportunity would not turn out well after all.

"If I can't make it go, then what will I do?" he mused aloud. The sound recalled his better self. His jaws set.

"But I will make it go," and as an afterthought, "If God is willing, of course."

Finally they emerged upon a frequently traveled sand road. And suddenly a light beamed out, right before them.

"We're here," said Jack.

"At last," murmured Sam, clearing side boards, wheel and all, in one leap.

Never did the best kept house in Iowa look more inviting than this little one-story, log cabin. True, as Sam discovered later, it had only five small square windows, a heavy, homemade door, plank floors, a leaking roof, and cracks between the logs where the wind and snow came in.

What wonders a friendly, indulgent cook can perform upon two starving men! One sip of the fragrant, steaming coffee put new life into Sam.

"How about keeping my chickens and

cows here until I can build a stable of my own?" he asked the cook.

"I'm sure we can arrange it," she smiled. "Let's see, you have five head of cattle and ten chickens?" Her brow wrinkled a bit, then cleared.

"It's almost spring now and nothing will be inside much any more in this part of Michigan, and you can hobble the mules and let 'em on the road."

Supper was over and the tired men were ready for bed, but there was one thing Sam never overlooked. Despite his aching bones, the lateness of the hour, and the wonderfully inviting bed, he rummaged through his valise and drawing out a much used Bible, turned to the wonderful thirty-fourth Psalm. Coming down to the seventh verse he read aloud, "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Dropping to his knees he sent heavenward such an earnest appeal for guidance,



that astonished Jack. It was all mingled with thanksgiving and praise for God's love and kindness in bringing him safely to his destination.

That summer was a busy one for Sam. A patch of ground had to be cleared, and corn, hay, and oats grown for the stock. A stable and a house had to be built. With the prospect of a house came the need of some one to keep it; for, as Sam said, he "was never cut out to cook and wash dishes." Then too, Sam wasn't going to marry just any kind of girl.

One Sunday night along towards fall, he took his place in line with the other young men outside the door of the old log school-house, where services were held. As the young women passed out each man stepped up and escorted his girl to the waiting buggy. Finally Sam's choice stepped out. His

heart made one mad leap into his throat, but he choked it down.

"May I see you home to-night?" he asked.

The winsome lass blushed, and murmured, "Yes." She was of medium height and her folks declared she was as thin as a rail. But she had the most kindly eyes of blue that Sam had ever looked into.

That night when Sarah Reitchy went to bed, sleep wouldn't come. "I have admired Sam ever since I first saw him. He is so strong and good in everything he does. Can it be that he even noticed me?" So her thoughts rambled on for hours.

In Sam's mind a different line of thought made its way. "Why she hardly said a word besides yes and no! Maybe she was disgusted. But she's a dandy girl, and I'll try again."

"Oh Sarah!" he exclaimed one evening in January, "I feel like a cad every time I think of what you have promised to do. I have nothing to offer but a little shack stuck way back there in the brush and lots of hard work. There aren't enough dishes to set the table for two. Why, I haven't even a decent outfit to take you riding! It's a wonder you'd even look at me or be seen with me. Not many girls would be willing to ride behind a little stubborn, flop-eared mule in a plain, half worn-out cutter like mine."

"Now listen Sam, I wouldn't want you to buy a new cutter and a classy horse just for me. We will get along with the dishes you have, and we'll buy only the things we have to have until the mortgage is paid, the land cleared, and enough machinery to work with, for I don't want you to borrow money."

They fell silent. The mule slowed to a walk and nothing was heard except the scrunch of the cutter and the mule's hoofs as they slowly moved through the still crisp air. It was ten degrees below zero. They pulled up the fur robes and tucked them in more closely around their feet. Frost had formed on their upturned coat collars. Another half mile and they drew rein at the Reitchy home, still in silence.

At the door he looked straight into her eyes. "Can we make it this spring?" he almost pleaded.

"Yes, by the help of God," she assured him.

"What a woman! I am unworthy of such a treasure. Oh Father in Heaven, help me to do the right thing by her," he breathed as he retraced his steps to the sleigh.

The wedding was a very simple affair. It was on one of the first warm Sundays in March and the snow was fast leaving. In the hearts of Sam and Sarah was a feeling which rivalled the glorious sunshine outside. It was the springtime of their lives.

That first year of life together passed smoothly for them. How pleasant it was for Sam to have a delicious warm meal all ready when he came from his work, and a pair of bright eyes watching for him! How he enjoyed having her come to the stable to meet him as he came in from the fields!

What cared they that their home was only a one-story shack, made of rough boards; covered on the outside with tar paper and on the inside with blue building paper. In one corner was a small cook stove, in the opposite corner the table, in another the bed, and in the fourth, two rocking chairs. A rough hemlock washstand covered with oilcloth stood between the homemade plank door and the stove. Thus this little twelve by sixteen shack served as kitchen, dining room, living room, bedroom, and bathroom. There was a window eighteen inches square in each wall. A stovepipe extending up through the roof was all the chimney there was.

But they couldn't always live like this. In the early part of the second year a wee baby boy came to live with them. It was the first evening of that boy's life that his father carried him to his mother's bed, and while he was holding him in his arms, Sam and Sarah thanked God.

"Father, you gave him to us and we cannot tell You how grateful we are. Now take him and make his life worth while." As Sam rose from his knees Sarah wept for joy. A heavenly smile played on her face as the tears fell fast. "It is too good to be true," she whispered.

Five years passed, bringing with them an ever thickening cloud. It was not easy to coax a living from those sand hills. Sam found that after the second or third year the corn that the frost didn't get grew only a few feet tall. That sand was acid. True, the lake bottom near by had plenty of marl to lime the soil, but that took time and labor. Clover seed, the only money crop, had failed repeatedly; there was either no catch or else it froze out.

There had been insufficient time as yet to clear the heavier lands of their tangled mass of brush and stumps. The mortgage was due and the holder needed his money. Sam had money coming but as he remarked to Sarah, "It's always coming but it never gets here," for every other farmer was just as hard up as Sam, and even worse, if that were possible.

The family increased from one to four children. A new house had to be built and the new barn was as yet unpaid for. He could not afford to pay the twelve per cent interest charged at the bank on borrowed money.

Then came the fire. It was a roaring, crackling forest fire, driven on by a mighty wind. The air became so heavily laden with smoke that man and beast rushed wildly about trying to escape the suffocating dense. Burning under was carried a

mile. Neighbors' houses, barns, sheep, cattle, horses, and machinery were going up in smoke. The timber in the pasture lot was one flaming mass. It came closer. The stumps in the very barn lot were burning.

Sarah in the house, was trying to still the children's fears, while she herself was almost frantic with fright. Sam rushed in for a drink.

"Can you save the buildings?" she asked.

"It looks doubtful but we are doing the best we can. We've soaked the barn and house with water and must keep at it."

As the flames came closer and closer, Sarah realized her utter helplessness, for in every direction was a wall of fire. Her only refuge was her Heavenly Father and to Him she sent her petition for protection for her little ones, Sam, and herself.

Suddenly the wind died down—and slowly but surely the rain began to fall.

That night as the rain was washing the last traces of the smoke from the air Sam and Sarah had a prayer meeting all by themselves. But never did more sincere and earnest gratitude ascend heavenward.

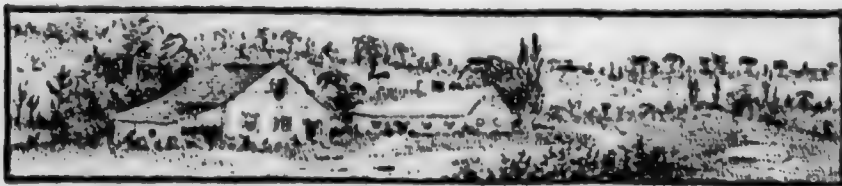
* * * * *

Years have passed. What a change they have brought! Sam's is no longer the straight-backed, erect, upright frame. His hair is white and his face creased with many lines. Sarah's hair is also white and she is not the same slender, bashful girl of old, but her eyes are still the same deep blue. Both their faces radiate peace as they sit in their comfortably furnished living room. There are no luxuries but they lack nothing for comfort. Sam and Sarah would not know what to do with luxuries. Outside a jolly game of ball is in progress. The boys and girls are through with their day's work. Big, strong, sturdy young men and women they are.

A neighbor stops his Ford beside the gravelled state road. "Low, Sam; howdy, Sarah," are his greetings as he strolls into the room. "How's everything going with you?"

"Sarah was just remarkin' about the time the fire came through. Those were hard old days but I wouldn't have missed them for anything."

"Yeah, I know, we all needed it. How



THINGS THAT ENDURE

Honor and truth and manhood—

Those are the things that stand,
Though the sneers and jibe of the cynic tribe
Are loud through the width of the land.
The scoffer may lord it an hour on earth,
And a lie may live for a day.
But truth and honor and manly worth
Are things that endure away.

Labor and love and virtue—

Time does not dim their glow;
Though the smart may say, in their languid way

"Oh, we've outgrown all that, you know!"
But a lie, whatever the guise it wears,
Is a lie as it was of yore,
And a truth that has lasted a million years
Is good for a million more.—Selected.

else would we have learned to trust God. He's brought us through fine, and besides, that fire cleared your south forty for you, didn't it?"

"God always knows best," quietly remarked Sarah.

"What do you think of our new high school, Sam?" queried the neighbor.

"I think it's fine. We have three children going next fall. Sure is some contrast to that old log shack where we used to have church. You remember that? It was just set on posts; had a plank door and two windows on each side and about sixty wild Indians of youngsters going there."

"Ha, ha," laughed the neighbor, "and all taught by one teacher. Classes from the primer to eighth grade all in one room together. No wonder the teacher had to use a strap pretty often to keep 'em straight."

"Let's see, they are having four teachers in the high school, and four in the primary and grammar grades this year, aren't they?"

"And a good domestic science laboratory," came enthusiastically from Sarah.

"And a well-equipped manual training shop," put in Sam.

"Say, how's your alfalfa doing this summer, Sam? That marl bed has done wonders for you, hasn't it?"

"It's been my gold mine. Without it I couldn't have grown alfalfa, but as it is the forty on the hills is doing fine. We will get three good cuttings, but the twenty on the flats got just a bit too wet last spring. We'll get two fair cuttings there anyway."

"Have enough and to spare as it is, won't you, Sam?"

"We'll get through all right, but we'll use it all too. We're milking twenty-five cows next fall and I expect to keep two hundred sheep over winter besides the young stock and horses. Of course, like yours, they all run over the wilds in summer and the boys look after 'em."

"How's your oats doing? I'm expecting a good yield from mine. It seems to be filling fine."

"So is mine. We surely have no complaint coming these last years when it comes to crops. All we needed was to know how and what to grow."

"Right you are Sam, and we're fully repaid for those first hard years. The Lord has surely been good to us."

Mio, Mich.

LIFE WITHOUT THE BIBLE

A young lawyer, an infidel boasted that he was going west to locate in some place where there were no churches, no Sunday schools, no Bibles.

Before the year was over he wrote to a classmate, a young minister, begging him to come out where he was and start a Sunday school and preach, and "be sure to bring plenty of Bibles," closing his letter with these words, "I have become convinced that a place without Christians and Sundays and churches and Bibles is too much like hell for any living man to stay in."—Record of Christian Work.

"There is no greater blessing than having spiritual faith and vision into the life beyond."

THE UNEQUAL YOKE

Should a Christian Support Modernism? (The Autobiography of a Dollar)

By Martin Paul

CHAPTER TWO

(In which my real story begins)

She of her want did cast in all that she had, even all her living.—Mark 12:44.

Giving alms does not bring poverty.—A German Proverb.

Nine out of ten dollars, if not ninety-nine out of every hundred of those spent to construct the great denominational universities, colleges, schools of second grade, theological seminaries.....were given by the Fundamentalists and filched by the Modernists.—Dr. W. B. Riley.

We cannot afford to export doubt to foreign countries. Those lands have enough and more than enough religious speculations of their own.—Dr. Ewing (India).

One evening my lady came home exceptionally late, went up to me, and placed on me another dollar, just as bright as myself. Very tired the woman was. But her voice had a joyous ring as she told little Paul of her day's work, how she had walked and walked until she thought she could walk no more. She had been tired before she began to work; but she had earned well, for besides the dollar, she was bringing home food and wool. She was fairly out of breath as she told him this. "God always provides, Paul," she said. "See, now I can have a warm sweater, and you a warm jacket. Just think of the poor people that have to freeze and go hungry in winter."

Paul had evidently been interested in the subject of widows lately. "Mamma," said he, "Tom Gray told me the lady in the large green and white house is a widow. She has a great big car, and a black man to drive it, and everything. I wish you would be such a widow."

At this the mother had to laugh. "Foolish boy! But what good has she of all those things. She is so weak, she will hardly live two more years. Then she must leave her house and her car and be buried. She does not believe that Jesus died for her, and what will she tell God when He asks her about her sins? She is well fixed for about two years, but she will be a very poor lady after that, for millions and millions of years. Do you remember how long that is Paul? We will be poor here, perhaps, until you are grown; and I will till I die. But after twenty or fifty or eighty years Jesus takes us to heaven, and we will be rich and happy, always and always. What would you like more: To be rich here and go to hell, as I fear that lady will; or to be poor now and go to heaven?"

"Go to heaven," was the self-evident answer. "Why does not Jesus make us a little bit rich here and take us to heaven anyway?"

"It would not be good for us, Paul. Don't you think Jesus would give us more money if it were good for us?" This evidently satisfied them both as the correct solution, and they were silent once more.

That evening Paul was begging for a second Bible story, after the first was told and explained. But, contrary to her usual habit, the mother refused. "Not to-night, Paul. I am very tired. Say your prayers and sleep. What will we thank God for especially to-day?"

He thought a while. "That we are poor, mamma, and that Jesus will take us to heaven."

I marveled at the boy. But his mother added: "Yes, Paul, only we do not go to heaven because we are poor, do we? We go to heaven because we believe in Jesus. We ought to thank God also that we have enough money now to buy us warm clothes for the winter."

Next day was Sunday. Mother and son returned from church very much taken up by what they had heard. The pastor, I found, had preached on the words: "Thus it is

written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." He had showed that the disciples had first done missionary duty in its highest sense; that this instruction of Christ was also an instruction and a command for the church to-day; that it was the last command Jesus gave on earth, and for that reason most important; that the highest duty and privilege of a Christian now is to tell others that Jesus died for them; that those who themselves could not preach "among all nations" should help to prepare and to send others; that they should do this for love of Jesus and for love to the poor heathen—because nothing more terrible can happen to a man than to die without forgiveness of sins.

The lady was thinking a while. Thereupon she went into the bedroom and returned with her old threadbare winter coat, and Paul's jacket. Both seemed nearly ready for the ragman.

"Do you think you could wear your jacket one more winter, Paul?"

He thought he could. He didn't "like to wear thick things anyway." Meanwhile she was trying on the coat. "Thin it is at places," she said, "but if we stay at home in the very coldest weather, perhaps wrap some bedding around us, it may do. Paul, should we try to get along with our old coats again, and give these two dollars to Jesus for mission work? That would almost be like what the widow in the picture did."

Paul was willing at once. I was impressed once more by the warm love of Jesus that glowed in their hearts. For by this time I had caught enough glimpses of the outside world to know—though that would seem impossible—that many people did not care a bit whether Jesus died for them or not. Never will I forget this poor family, not prepared even for the immediate future, still rich in love of God. Especially do I think of them when I note how carefully most people prepare for this life, and this life only, in a horrible gamble on the life to come. Few would, I thought, take such an awful chance on happiness in this life as they are taking every day on their eternal happiness.

Thus, without much opportunity for a lingering look of longing and loneliness for the family I had learned to love, I was pushed into an envelope with my partner and deposited in the appropriate box. I stayed there only long enough to conclude friendship with him in the hope of being left together, or later by some chance of again being brought together.

I do not remember how often I changed hands. I scarcely had time to be curious as to how the widow and Paul would weather the winter. I do remember that I reached the rooms of the treasurer of the Mission Board just when a meeting of that body was in progress. Of course, I was now part of a great family of dollars, all squeezed together on one little lot which men call a check. We arrived in a letter from the church, headed: "To be applied where most needed," and thus we were delivered over to the tender mercies of the Board. I trust not all boards are like this one.

The discussion in the room hinged on the quality of the missionaries to be sent out. They did not seem all of one heart and one soul. The treasurer was most emphatic. (His voice I later learned to recognize).

"We cannot afford to send any missionary of the narrow-minded, bigoted stripe to the heathen."

"What do you mean by narrow and bigoted?" inquired a voice.

"That kind," answered the treasurer, "which thinks their religion is the only way to heaven, and all others go to hell. The kind that claims no one is a Christian except if he takes the Bible with all its inaccuracies and contradictions to be literally the Word of God."

"Which contradictions and inaccuracies?" inquired another.

"Why, any number of them," was the reply.

"For instance?"

"Well then, the conflicting creation story, for instance. Creation is described twice, and both times differently; good poetry, I say. But not literally true."

"Why should that be a contradiction?" queried the first voice. The first chapter records creation in its order; the second describes creation in general and the manner of the creation of man and woman. The first chapter indicates the order of events; the second does not worry about the order, since that is clear from the first chapter. That is a characteristic of Moses' style. You will find the same thing also in many modern writers, where you would scout the idea of a contradiction."

"That is your viewpoint," answered the treasurer. "I say it is a contradiction. I claim a man who in the twentieth century still believes the inspiration of the Bible shows that he is a scientific back number, and will only serve to make Christianity ridiculous to the heathen."

This brought some fire from the other members.

"Am I a scientific back number?" shouted one.

"Since when is the gentleman so learned as to sit in judgment over some of the best minds of the country, who are Fundamentalists?" queried another.

"What good is a missionary if he cannot lead men to Christ?" demanded a third.

"I believe Christ told the disciples to preach this Gospel: 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned,'" said another.

"Well, what does 'believe' mean, anyway? I can be-

lieve in Christ just as well as you, even if I don't believe all the Bible stories about virgin birth and resurrection. The main thing in the Bible is the spirit of Christ, and not any dead creed."

The argument had become heated, and the chairman finally called for order. "Enough of this," he said. "We are all broad enough to permit every one his own viewpoint."

With this they settled down to apportioning out the moneys of the mission drive to the different purposes. I admit I was bewildered at what I heard. I was quite sure the widow would have classed the treasurer as an unbeliever. I marveled. If the Board was broad enough to include every viewpoint, why was it sending out missionaries to change people's viewpoint? Why did the treasurer wish to exclude the Bible viewpoint? Why should a man who slandered my poor widow lady as "narrow and bigoted" help decide where her money was to go, when she needed it so badly to keep warm next winter? This took up my thoughts so much, that I hardly had time to think about what the "spirit of Jesus" might mean, which my master said was most important. I have since often heard the expression, but never quite grasped its meaning. That is because I am as helpless as a poor invalid, chained to my house and unable to move without it. Otherwise I should long since have searched books of reference for two expressions: The Christmas spirit, and the spirit of Jesus. Seems to me now that people who believe least about the Bible and Jesus talk most and loudest about the "spirit of Jesus."

(To be continued)

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LIBERTY OF CONSCIENCE VERSUS GENERAL TOLERATION WITHIN THE CHURCH

By John Horsch

It is generally known that the early Mennonites advocated the separation of church and state, and liberty of conscience. They defined liberty of conscience as the principle that no one is to be compelled to make a religious profession, or accept a certain creed and unite with a church. They held that the state, while taking a friendly attitude to religion, should not stand for a particular creed, but should tolerate the various faiths.

The fathers of the Mennonite Church held the principle of liberty of conscience for various reasons. They saw clearly that state-churchism and the maintenance of a New Testament church are altogether incompatible. The use of coercion in religion is contrary to the spirit of Christianity. It is reported that Peter Cartwright at one time brought about the conversion of a certain hardened sinner by whipping him until he was willing to unite with the church. This is a strange way of making converts, yet not any more so than when the state makes the Christian profession compulsory by law, as was the rule in Europe for long periods.

Again, the Mennonite church fathers realized that one may be unorthodox, or even irreligious, and at the same time be a law-abiding inhabitant (or citizen) of a given country, consistently performing one's duties toward the government. For such reasons they believed that the right of residing

in a given country, or the rights of citizenship, should not be dependent upon religious qualifications, or on the profession of a creed. To demand doctrinal qualifications for citizenship is contrary to the principle of liberty of conscience and is fruitful of untold evil.

The modern idea of general toleration within the church, on the other hand, is quite another thing. Liberty of conscience does not mean general toleration of religious views and beliefs within the church. It does not mean that the church should take the same attitude of doctrinal and creedal neutrality which the state does and should take. The state is not a religious institution, therefore it is right that it takes an attitude of creedlessness and general toleration. But from the fact that one may be a law-abiding citizen without approving of a creed of definite religious doctrines, it does not by any means follow that one may be a true member of the church while taking such an attitude on doctrine. The church cannot give an individual member the right to make his own creed, or to reject all creeds. Such an attitude would be similar to a proposition that the state should let every one make his own laws, or recognize no laws. It is seen, then, that it is right for the state to take an attitude of general toleration in religious questions, and for the church to take a similar attitude in political matters. This is implied in the principle of the separation of church and state. The

citizens of a given country may differ as widely in their religious beliefs, as church members may differ in their political views.

Modernist Opposition to Creeds

The Modernist leaders of to-day no longer accept the Bible as the inerrant divine revelation of the truth; therefore they believe that creeds have had their day. Indeed, the only valid foundation for a Christian creed is lost with the acceptance of the Modernistic view of Scripture.

Modernists assert, then, that an up-to-date church will not stand for a creed. They admit that there cannot be religion without religious beliefs, but they distinguish between beliefs and doctrines. They want it definitely understood that their beliefs are not held as doctrines that are sure, being founded on the Scriptures. In other words, they do not hold their religious beliefs as a creed. They defend a creedless social religion and say that doctrines which are founded on divine revelation are not needed.

The assertion of the Modernists that creeds are exclusive is well founded. The purpose of a creed is, on the one hand, to unite those of a common faith by accepting a doctrinal statement, and on the other hand to exclude those who would reduce revealed doctrine to mere human belief. The idea of a creed is the opposite of the Modernistic position of general toleration of religious beliefs within the church.

It is true that it takes more than the formal acceptance of a creed to make a Christian; nevertheless, no one can be a Christian without accepting certain doctrines. It is also obvious that the adop-

tion of a creed by a church does not make the creed true. And yet, the argument that for this reason the church should not have a creed, is puerile. Again it may be observed that creeds may or may not be in written form. There are a number of denominations which have no written creeds, and yet they consistently defend a definite system of doctrine and practice.

It has further been said that creeds are made by and intended for theologians, and that "people who are not theologians are not in a position to pass opinion upon theological terms." However, as concerns the oldest Mennonite creeds, not one of the men who took part in writing them was a professional theologian; not one had taken a theological course in any institution.

Religious Experience

Furthermore, Modernists tell us that religious beliefs may be verified by experience, and that therefore there is no need for a divine revelation, such as the Scriptures claim to be. Now, unquestionably, religious experience is a most precious and vital thing. To mention but one phase of Christian experience: It is the believer's blessed privilege to live in such fellowship with God that he has, through the Holy Spirit, the inner assurance of the truth of the Word. True Christian experience then confirms the truth of God's Word.

On the other hand, if one would disown the authority of Scripture and would then undertake to test the various Christian doctrines by experience, he would get nowhere. You cannot test such essential doctrines as the virgin birth of Christ and the immortality of the soul by experience. And just as there is a great deal of false religion, there is also false religious experience. To illustrate: Many Modernists teach the so-called social gospel. They define religion as endeavor for social improvement. Religious experience, in their view, is the satisfaction that comes from accomplishing a worth while deed. Again, the Hindu mother, who throws her beloved child into the holy Ganges river, thinks that she has done a painful religious duty, and this brings to her mind a certain feeling of satisfaction which she mistakes for true religious experience. (For a presentation and defense of the Modernist view of doctrine and creeds see the article, "The Uniform Articles of Faith," in "The Mennonite" for December 19, 1929, to which the above is a reply.)

The Position of the Martyrs

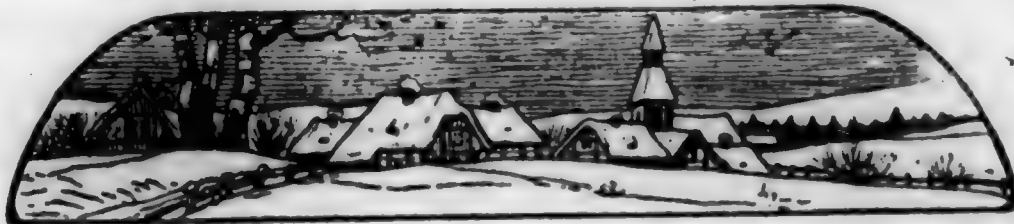
The fact that the early Mennonites did not hold the principle of general tolerance within the church is so obvious that to state it seems to be a waste of words. The inerrancy and divine authority of the Bible was to them more than a mere theory. They would suffer martyrdom rather than to deviate from what they were convinced was the teaching of the Word of God. A certain Modernist writer says that the willingness of the martyrs to die for the sake of doctrine and creed shows that they were fanatics. It must be admitted that, considered from the Modernist viewpoint, this

writer is right. If the Bible were a human book, and Christian doctrine and creed were now obsolete, the martyrs would deserve our pity rather than our admiration.

Has the Christian Faith been Reduced to a Problem?

Dr. George A. Coe, formerly professor in Union Theological Seminary, New York, an outspoken Modernist, has written a book entitled, "What is Christian Education?" in which he makes a statement that at first glance is startling. He says, "What constitutes Christian education is an unsolved problem." But why is it in his opinion an unsolved problem? Obviously it is because Modernism has made an unsolved problem of the Christian faith. To answer the question, "What constitutes Christian education?" a clear conception of what constitutes the Christian faith is necessary. This is what Modernists do not have. As we have seen, they deny the authority of the Word. They believe that God has never spoken in order to give final doctrinal truth, and that therefore questions of religious belief must be settled by men individually on the ground of human thinking and reasoning. But all thoughtful people know that no doctrinal creed can be based on such a foundation. Thus all religious doctrine becomes relative, uncertain, unreal.

Being at sea on the question of religious beliefs, and differing also in their conception of what is to be done toward "creating a new world," Modernists cannot define what constitutes Christianity; hence, as already intimated, Professor Coe is obviously right, from his point of view, when he says, "What constitutes Christian education is an unsolved problem." He believes, as his writings show, that "the faith once delivered to the saints" must be discarded. This part of the subject is, after all, no longer a problem with him. He disapproves of handing down to posterity the old Christian faith. The problem, in his opinion, is "how to build a new world," and to find a plausible reason for designating the creedless endeavor for such world-building as Christianity. Professor Coe



BEAUTIFUL SNOW

By L. L. Hershberger

Gently, falling beautiful snow,
'Mid the new moon's silvery glow,
O'er the lawn and over the street,
Spreading o'er all a fleecy sheet.

Weedy lot and the frozen brook,
Coal dumps drear and roofs with soot,
Fleecy flakes are covering to-night
All with a mantle clean and white.

Birds awing to the southland sped,
Blooms asleep in their lowly bed,
Hearts adrift 'mid the earthly care—
Was ever a world as bleak yet fair?

Out of the sky wonderful snow,
Covering the dross of earth below—
Heart, be clean, as lovely and bright
In Heaven's love, as the snow to-night!

Nappanee, Ind.

is one of the most prominent writers on religious education in America, representing a very large number of the popular religious educators of today. Pity the youth that is exposed to such influences. Pity even more the church which lacks the backbone to bid a halt to such a type of religious education in its own institutions.

On the questions that have to do with Christian doctrine Modernism is drifting. Is the drift back to the Christian faith? No, the drift of the times is in the other direction. Modernism is drifting into humanism. Humanism makes man the center, leaving God out of the question, yea denying His existence. Modernism, disowning the true divine revelation through the Scriptures, and using the old theological terms and expressions in a deceptive way, is in fact a compromise with humanism.

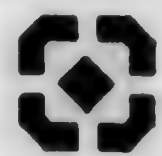
A review of the above named book by Dr. Coe has recently been published by the dean of an American Mennonite college. The reviewer raises the question, "Shall the primary purpose of Christian education be to hand on a religion, or to create a new world? Is education (speaking of Christian education) essentially transmissive or creative?" He says further: "In the past the notion has prevailed that the chief function of a church school is to hand on a body of 'saving truth'. This has resulted in a very dogmatic type of education." In his concluding sentence the same reviewer says, "None of us know the final truth about Christian education." Any one who is giving attention to the trend of things among American Mennonitism will be interested in statements such as the above.

Conclusion

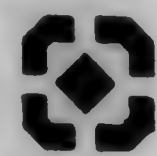
We have seen that Modernists take a position of general toleration within the church. They reduce religion to efforts for social improvements, for a warless world, etc. Now, there is no good reason why persons of all religious beliefs, Christians, Jews, Mohammedans, and pagans, may not engage in such efforts. A man like Gandhi, who boasts of his paganism and only recently has confessed that he worships idols, is by various Modernistic writers considered a Christian, and it is asserted that he follows "the Jesus way of life." Yet, Gandhi himself protests that he is not a Christian.

A church which denies the authority of Scripture, and holds an attitude of creedlessness and general toleration within its own borders, will inevitably lose its Christian character. In fact, whenever a church takes the attitude that it will doctrinally not stand for anything, it ceases in principle to be a Christian church. The Apostle speaks of the church as "the pillar and ground (or stay) of the truth." A religious body which takes a position of doctrinal and creedal indifference will necessarily become the opposite of a Christian church. It will be turned into an agency of apostasy and anti-Christianity. The Christian church does not take itself seriously, and will not

(Concluded on page 49)



EDITORIALS



February

While this is the shortest month of the year it does not follow that it is the least important. Although a winter month it is already a precursor of spring, for we know that its lengthening days and the ascending sun are sure to bring us warmer weather and with it birds and grass and flowers.

Not the least interesting feature of February is the number of special days which it brings. Some of these date back to early church history; others to comparatively recent American history. February second has long been celebrated as Candlemas Day. Although Americans know it largely as "Groundhog Day," it has a far greater significance. It is the fortieth day after Christmas, the anniversary of the time when Mary and Jesus were taken to the Temple, she to complete the Jewish rites of purification, and He to be presented to the Lord, both ceremonies having been required by the Jewish law. At this time occurred the blessing of the infant Savior by Simeon and the thanksgiving of Anna, the prophetess. The term Candlemas is derived from the later custom in the Catholic Church of burning a great number of candles in commemoration of the event for which the day stands. The movements of certain animals on this day is supposed to forecast the weather for the following six weeks. Just how this superstition became associated with this day is hard to see. The regrettable feature is that the superstition has remained, while the hallowed significance of the day has almost entirely been forgotten.

The next well-known religious festival occurring in February is St. Valentine's Day, February the fourteenth. Saint Valentine is noted as having been a martyr in the early days of the Christian Church. He is said to have been imprisoned by the Roman Emperor Claudius, and, after having been confined to prison for a long time, was brought forth on February 14, beaten with clubs, and beheaded. It was an old saying that on this day of the year birds began to mate. From this, no doubt, grew the custom of sending letters of love and affection on the day named after this early Christian martyr. This custom also has survived, while few people know or care much of the real significance of the day. However, much of the modern observance of Valentine Day is foolish and productive of silly sentimentalism.

Two national holidays also come in February—Lincoln's birthday and Washington's birthday. Both are legal holidays and commemorate the birthdays of two of the greatest men in American history. As we think of the sacrifices some of the people in the past have made for our country, we as Christians should do all we can to preserve it as a land of freedom—first of all, religious freedom, and then freedom from lawlessness and crime.

In the latter is where our greatest danger lies, and as Christians we can do nothing more helpful than to set examples to others of a law-abiding people, who respect all national laws and willingly obey them, unless they conflict with the higher laws of God.

While the days begin to lengthen appreciably in February the winter evenings are still with us. On the farms the spring work has not yet begun in earnest. All of which gives some people more spare time for reading and study than in the busier summer months. How are we spending these leisure moments? Are we using them to get better acquainted with the Book of books and in helpful study in other things? Let us remember that our days and hours and minutes are given us by the Lord to be put to good use, and that we should use this season of the year to fit ourselves for better service in His kingdom.

The Formation of Habits

There are many kinds of habits. Some are vicious, others merely annoying, still others harmless. But these are not all, for the best thing about habits is that many are right and good and helpful. We are all largely the creatures of habit. Some have harmless habits of tapping poles with a stick or umbrella as they walk along the street or swinging their hands a certain way or of gazing absent-mindedly into space. Others have habits of speech or action that annoy their neighbors, even though no evil is intended. Still others by their bitter words or slighting and mean actions wound and hurt feelings as they go, with little thought or care of what they are doing. Others form pernicious habits such as the using of drugs, liquor, or tobacco. And perhaps some of these evil habits have been emphasized so much that we are prone to forget that every bad habit may be replaced by one that is good.

Some people early in life form the habit of giving way to their passions and making no attempt at self-control. Unless they break themselves of this habit while still in comparative youth their lives can be of little blessing to those about them in later years. Perhaps all of us have known people who habitually gave way to a violent temper, and in this way made enemies, hurt their best friends, and emptied their own lives of happiness and sweetness. Such people may regret their words and actions after their fits of anger are over, but that cannot undo the damage that has been done by an uncontrolled heart, and mind, and tongue.

One of the best lessons to learn, then, in early life is that of self-control. The story is told of a man who was naturally excitable, easily irritated, and hot-tempered. His wife was a sweet-tempered woman who spoke quietly to him when he became excited. He learned to respond to her unruffled voice, and in a few minutes had control of

himself, and thus won the victory over his fit of temper. So great was this influence over him that when she was not present he would speak to himself, in imitation of her gentle tones, and thus gain control of himself. As Christians God gives us means to escape temptations and overcome bad habits. Could we not learn a lesson from this incident? When tempted to become angry or in any other way to yield to sin, let us remember that Jesus is by our side to help and strengthen us. Let us remember His words, through His inspired apostle, "But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth" (Col. 3:8), and again, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."

Self-control is a fruit of the Spirit. "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22, 23, R. V.). If we let the Holy Spirit have possession of our "spirit and soul, and body," He will teach us self-control and give us victory over any bad habits that we may have formed. And that is not all, He will give us in their place the good habits that will make our lives a blessing to those about us and a glory to God. Let us early in life yield ourselves to Him, and avoid the necessity of breaking bad habits after they once have a firm hold upon us.

Efforts for World Peace

At present all eyes are turned toward London where, by the time this reaches our readers, the Five-power Conference on Naval Limitation and Reduction will likely be in session. Nine American envoys, headed by Secretary of State Henry L. Stimson, are at this writing on their way to attend one of the most notable peace conferences held in recent years. Peace workers are in hopes that battleships will be entirely put away, that airplane carriers will be scrapped or at least no more built, and that the cruiser building program now in force in many of the larger nations will be much reduced. Just how much will be accomplished along these and other lines can not be foretold, but present indications are that some substantial progress will be made.

We are glad for these efforts in behalf of world peace on the part of the most powerful nations in the world today. We hope and pray that the present peace movements will do much to offset other movements that have a decidedly militaristic trend. While some lines of naval armaments are being either scrapped or reduced, submarines and airplanes are being built in constantly increasing number. Chemists are working on more powerful poison gases that will be capable of wiping out whole cities in a short time. Universal conscription bills are being planned for and will likely be introduced in Congress this winter. While we are glad for all efforts toward peace we can not close our eyes to the counter militaristic movements that are going on at the same time. Let us continue, then, to pray "for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

And while the world is busy with its machinery to bring about peace, let us be diligent in preaching the Gospel of peace, the only real remedy for a world that is sick of war and longing for something better. Back of all war and strife is sin, and the only remedy for sin is the blood of Jesus Christ. As Christians, then, let us continue to proclaim the peace that comes through the Cross, for "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

We Welcome You

During the past month quite a number of new subscribers have been added to our subscription list. We welcome you into our circle and trust that as we meet around the reading table from month to month we may become better acquainted and that you will feel that you are permanent members of the Monitor family. We trust that you may find many things to interest you, for all our articles are designed to be of some help to you in your Christian life. As Christian workers you will want to turn to Bible Study, Missions, Sunday School, Christian Life or Young People's Meeting departments, but you will also find food for the mind in the educational and other features. Even in the stories, which contain some elements of fiction in them, we aim to give occurrences based on actual experiences of the writers, incidents that will help you think more seriously and feel more keenly the obligations and duties, as well as the pleasures of the Christian life. We want to call your especial attention to the serial story, *The Unequal Yoke*. The author is a returned missionary from China, and knows by actual experience the things which he aims to bring out concerning the inroads of modernism into the educational institutions and mission fields of the present day. You will enjoy reading this interesting story of the Autobiography of a Dollar. The first installment began with the January number. We shall be glad to furnish back numbers on request, if for any reason you did not receive the January number.

We want to call your attention to a new feature beginning this month. Under the Sunday School department we begin with this number a series of articles on the Sunday School. This series is furnished by the General Sunday School Committee of the Mennonite Church and will continue throughout the year. You will be interested in reading this first article on the History of the Sunday School by Bro. Noah Oyer, Dean of Goshen College, and Chairman of the General Sunday School Committee. Other articles will deal with the Organization of the Sunday School, Its Contributions to the Church, Its Deficiencies, Its Adjuncts. Watch for these articles each month. Other new features will appear throughout the year. Next month will begin a series of two articles on a Flying Trip through Russia, by Bro. Harold S. Bender.

We thank our friends who have shown their interest in the paper by sending in new subscriptions, and again wish to call attention to the special rates that are given to clubs of ten or more. If sent to one address the price is fifty cents a year, to individual addresses, seventy-five cents. Those interested in Sunday school and Young People's Meeting work will be performing a helpful service by getting up clubs in their immediate localities.

CHRISTIAN LIFE

"FOR ME TO LIVE IS CHRIST"

By Orpha Troyer

Paul, the great writer for all the ages sounds the keynote of his character when he says in a voice all may hear: "For me to live is Christ." It is amazing how little we know of the life of Paul. We know that he was born in Tarsus but we do not know the name of his mother or father. The first thirty-five years of his life are a blank to us. What matters that, however, when we know that his character is as clear to us as the sun.

The New Testament holds before our eyes the figures of two men, Jesus and Paul. Others there are but they stand in the background. In the center of the picture is Jesus, the Son of the living God, and near Him stands the man who above all others came nearest the character of the Son in whom God was well pleased.

There is a vast chasm between Jesus and Paul. Jesus is in a class of His own. Paul is in our class. We are knit to him because of his blunders. We need the example of a sinless Man, and also the example of a sinful man who repented. We need the inspiration of a Man who never fell, and the encouragement of a man who fell and rose again. Jesus never fell. He walks before us. Paul fell and walks by our side. Why do we put Paul upon such a high plane? Why has he meant so much to people of all ages as well as to us? I think it is because of the firmness with which he could say, "For me to live is Christ."

Let us glance at a few of the characteristics of Paul and see why he said these words and what they meant in his life.

We first have his sincerity. Is he sincere? That is the first question we ask of any great leader. We know Paul was genuine. When we write a letter to a good friend our whole self comes to the front. Our words reveal our characters. So Paul when he wrote his letters to people whom he loved brought his whole self to the front and showed himself to be sincere in all respects. What Paul said we know to be truth, for honesty has a note which not even the father of lies can counterfeit. Paul was Jesus' servant. He took all his orders from Jesus. To be like Jesus was his deepest ambition. That a man should go on, year after year, saying one thing and believing another is a supposition all too great to be believed.

Paul's daily life shows to us that he was sincere. Usually when a man tells an untruth he does so for his own advancement. Paul was a well educated man and all the doors of fame, wealth, and reputation were open to him. When he said he saw Christ

after the crucifixion all these doors were closed to him, but he chose rather the lasting pleasure of living for Jesus.

Hardships seemed to be piled upon his shoulders. Three times was he beaten, five times flogged, one time almost stoned to death, three times shipwrecked. He suffered because of misunderstanding, mockery, want of food, clothing, and shelter. On top of all these he could say, "None of these things move me." They would have moved a cheat.

I think if a man had gone through the world with a lantern seeking for an honest man, upon coming to Paul he would have shouted with a loud voice, "I have found him." Paul's sincere attitude towards his work is the first step which draws us to him.

In the second place we have his joyfulness. Could Paul really be joyful with all these things which he had to undergo? Christian friends, could we be? We are so prone to grieve over the misfortunes that come into our pathway of life. Though the letters of Paul contain many sad things we can turn to them and receive cheer because of the



HEAVEN

By Lawrence Keister

Light and truth adorn the place
Where the Lord reveals His face,
Where the spirits of the blest
Join in action as in rest.

Be it near or be it far,
Heaven leaves its gates ajar,
Like a bud that beauty holds,
Like a spirit love unfolds.

'Tis the seed of better things,
'Tis the life our Savior brings;
'Tis the soul's eternal wealth,
Wrapped in moral worth and health.

Nothing lacking, nothing lost
By the world's last holocaust—
Garments white and always new,
Spirits lovely through and through.

Sweet the welcome heaven gives,
As the life that heaven lives,
Sweet the place our Lord prepares
For His "friends" who are His "heirs."

High above man's will and tho't,
Heaven rises as it ought,
Glorified in every part
By the Hand that made the heart.

Scottdale, Pa.

spirit with which he met these misfortunes. They are a light to us in the darkness.

Why could he be so joyful? His heart was filled with thankfulness. It is when we are thankful for what we have instead of pondering over what we do not have that troubles vanish into the air. We can not say a true, "I thank you," without a smile of gladness in our eyes. Joy and thanksgiving go hand in hand.

Hope reigned high in the life of Paul. He was not seeing himself as he was now but as he was going to be. Let us all imagine ourselves to be in a large field covered with snow. We are asked to walk to the farther end of that field in a straight course. As we start we will probably use different methods. Some will watch their feet very carefully, trying to get each step directly in front of the other. Others, before they start, will look forward and see an object in the distance towards which they will aim. These will keep their heads up, watching that one object. When we come to the end of the course and look back we find that those who carefully watched each step made a very crooked course, while the course of the others is quite straight. Friends, is this also not true in our lives? Pitiful indeed is the life of a person, especially a young person, who wanders along aimlessly without having before him a high and noble ideal towards which he may strive. Paul was always standing on tiptoe, expectantly watching his ideal.

Though Paul had many bitter enemies he had just as many sincere friends in whose good fortune he rejoiced. His work was that of serving humanity, and no man can be really unhappy while serving his fellow men. He felt that God had a divine plan in mind for this world and he was one of the instruments in God's hands to help carry out this plan. Let us think of God's plan for this world as a chain, and of us, each one, as a link of that chain. Friends, are we a strong or a weak link?

The joy of gratitude, the joy of anticipation, the joy of loving, of service, and of working with God, are these not enough to make any heart happy? Paul had them all in his life and we, too, have the privilege of having them if we so desire.

I do not think of Paul as a long, solemn-faced Christian, but as a happy genial one. Christ wants us to be joyful, for He says, "Be of good cheer." Why? Because He came to bring cheer to the world.

Third, we have Paul's trustfulness. By trustfulness I mean his faith. We are anxious to study his life because he has often been called the apostle of faith. The word seems to be continually upon his pen and lips, but he never tells us what it is. He tells

us we must walk by faith and we observe that he walked like Jesus.

I am sure that all of us have a few or at least one confidential friend with whom we are willing to share our innermost secrets and discuss our problems. We cannot determine the value of such a friend. Such a friend Jesus was to Paul. He never doubted his call. Jesus was as real to him as He was to His twelve disciples who lived with Him during His active ministry. When Paul said to the disheartened group on the wrecked vessel, "I believe God," he spoke with such certainty that it inspired every heart. Faith seems to be an energy that passes from soul to soul.

When the skies are sunny and the road is smooth our faith is usually very strong. But if it is real trustfulness it remains firm even when the road is rough and the clouds hang heavy with thunder.

Paul's sincerity, his joyfulness, his trustfulness are to me the three outstanding characteristics in this marvelous life. But they are only a few of many. His humility, his strength, his courage, his love, his greatness: all these and others we might consider. As Christians it is a duty and a wonderful privilege to study his life. When we study let us not only think of him as a saint but as a

human being who had weaknesses even as we have. We need not attempt to cover up Paul's mistakes and weaknesses, for he himself often spoke of them. However, his good and noble characteristics so far outweigh his few weaknesses that we have not time to even consider them.

It meant so much to Paul to live for Christ. What will it mean to us? It will bring to us supreme happiness. After all, consecration to Christ which brings service to mankind is the only real lasting pleasure. It is only when we come into the presence of Christ and feel that we are doing His bidding that we are really happy. To truly resolve to live for Christ gives us such firmness that no matter what our surroundings or who our associates are we will remain firm.

Is it worth while to take this stand? The question is often asked, "Is the life of the missionary worth while, does it bring wealth?" We know it does not bring material wealth but we do gain vast spiritual wealth. Happiness in this world and the reward in the future comes alone through living for Christ. May we each have a higher resolve in our mind and a prayer upon our lips that we may be able to say with all sincerity and truth, "For me to live is Christ."

Walnut Creek, Ohio.

movies, and we were tempted to try it," was their explanation.

A glance at the billboards in front of the movie theaters or their advertisements in the newspapers is enough to disgust any decent person with the entire movie business. An advertisement is expected to correctly describe or even flatter the article offered. But if the pictures shown are no better than the advertisements, may the Lord pity those who view them!

It is true the moving picture may sometimes be profitably employed in educational institutions or in the teaching of agriculture or good health, etc., but if such pictures are shown in the public movie theater we refuse to go to see them. If we need medicine we go to a physician or druggist and not to a saloon. We object to raising tobacco for market because such a very small per cent of this product is used for a good purpose. We would even hesitate to market grapes at the present time unless we were sure the grapes were being better utilized than in wine making for beverage purposes. Likewise we object to patronizing a moving picture theater even though a good picture is being shown.

However, even the supposedly good pictures are often open to serious objections. A few years ago the "King of Kings" was given wide publicity as a portrayal of the life of Christ. Its influence for good is much to be questioned. First, you have the objection of a professional movie man impersonating Jesus. Is that not sacrilege in itself, for man, however faultless in character, to attempt to impersonate the Christ, to say nothing of the low morals to which most movie actors have degenerated? Again, according to reviewers, the Biblical facts are at least in some cases distorted so that those who view these pictures fail to get an accurate picture of what they are supposed to represent. In the "King of Kings" it was said that Judas Iscariot and one of the Bethany sisters were represented as having been engaged in a love affair. It is too much to expect that the bitter fountain of corrupt movie production companies can bring forth the sweet waters of helpful religious truth. Jas. 3:11.

But could not the movie be much improved if Christian people would take an interest in them by patronizing the good pictures, and using their influence to have the others removed from the public gaze? There is poor prospect of such a reform. The movie producers and promoters are not alone to blame. The movie attending public seems to want such trash. Censoring, official or otherwise, has made little progress towards improving the quality of the pictures. Movie men have made the boast that they want no better advertisement for a film than to have the picture censored by some reform agency! Christian people of high ideals cannot expect to find those places attractive where the unconverted world goes for its amusement. Films patterned after Christian ideals would most likely be financial failures even if all Christians attended them.

Eureka, Ill.

WHY WE DO NOT ATTEND THE MOVIES

By David E. Plank

As a Church, we have consistently opposed attending the movies ever since their advent as a means of amusement, recreation or possible education. Our position has been misunderstood and often ridiculed, yet it must be conceded that from a true Christian point of view the case against the movies is stronger than ever before. We suppose the moving picture machine could be made a real benefit to mankind instead of a means of debauching his morals, but certainly little can be said in its favor at the present time. "By their fruits ye shall know them."

About ten years ago when we were living near Harrisburg, Pa., the ministerial association of that city (no Mennonite ministers included) made what they claimed was a thorough scrutiny of the pictures as they were being shown in the city from week to week. The consensus of opinion of that body was that about ninety per cent of the pictures viewed were bad or partly bad, and therefore not fit for children to see. From the evidence available at this time there is no reason to think that there has been any improvement in the past ten years. Probably the reverse is true. If any article is ninety per cent bad, then it would seem to be quite beyond redemption. If a grocer or farmer sells you a bushel of apples or potatoes that are ninety per cent rotten, you will scarcely take the trouble to sort the good from the bad. Yet we are often asked to help improve the movies in supporting the "good" pictures by our attendance when they are shown.

Some time ago the "Covered Wagon" came to town, and the townspeople said,

"This is a good, clean picture, every one should attend." But we did not go. Again the "Ten Commandments" were shown and they said, "Surely every Christian will want to see this picture," but still we did not go to see it. Then this fall a kind of carnival was held in the town and free movies were shown. Some young folks of our family were urged to attend but we advised otherwise. Later a prominent business man spoke of having taken his little girls to the movies the night before to see what proved to be a very "rotten" picture. Bootlegging, police taking bribes, murder and a hanging were some of the shocking things portrayed before his little girls' eyes. Yet he had been advised that this would be a "good" picture! "This is just the reason," said we, "that we do not attend the movies at all. We admit that some good pictures may be shown occasionally, but as a protest against the overwhelmingly evil scenes, often immoral in their influence, we refuse to patronize the movies at all." And besides, how can we be sure of a picture's being good in the face of such deception?

Of course, the writer does not know the movies from the inside. We must depend on outside evidence and the statements of others. But there is abundant evidence that the products of Hollywood are wielding a tremendous influence for evil over the youth of our land. A typical case may be cited here of some boys of an Illinois town who placed railroad ties on the track and wrecked a train. When apprehended the boys were asked what had possessed them to do such a dastardly act. "We saw this done at the

MEANS OF GRACE

By Mrs. C. F. Derstine

Grace is free, unmerited favor shown to man by God through His eternal love which is the spring and source of all the benefits that we receive from Him. It was this wonderful, unmerited love and mercy of God that sent His only begotten Son from His home in glory to live amongst men, to die on the cross, to be raised the third day, to ascend into heaven; that we who were dead in trespasses and sin may, through the acceptance of this marvellous grace, be personal partakers of His love, joint heirs with Christ, inheritors of eternal life. In the light of this wonderful love all thoughts of self flee away, and we realize only our joy, peace, happiness, and the blessedness of Christ's indwelling in our lives. Such divine love merits a full consecration of our lives as a thank-offering to Him who gave us untold blessings.

I wonder if we have ever realized that the vital things we enjoy in our Christian lives are manifestations and means of God's grace.

The Bible

Have we ever stopped to think just what a blessing the open Bible is to us? Upon its sacred pages are written those truths that are for our good in time and eternity. It is the only book that tells us how we may obtain eternal life, the only book that speaks with authority of our life in the hereafter. The Bible is indeed our lone light from the cradle to the grave.

Fellowship with Christ

As Christians who have given Christ full right in our lives we have that wonderful gift, fellowship with God, another means of grace bestowed upon us by which we come into that close, tender relationship of children with a loving heavenly Father.

The Person of Christ

As we go through life there are certain ideals which we have, some in the form of mental pictures, and often some in the form of human beings. There is one matchless ideal given for man to look to and follow which is Jesus Christ. His perfect life is an inspiring ideal after which we may pattern our lives. Let us as Christians see no other ideal but Christ our Savior.

The Holy Spirit

The Holy Spirit, the Comforter, who was sent by Christ to man, who dwells in us, who pleads with us, who reproves us when we do wrong, who urges us to speak a word for Christ, is another means of grace, another manifestation of God's love.

Prayer

Do we as Christians realize and value to the fullest extent the privilege of prayer? Do we realize that when we pray we come into the very presence of God, there to commune with Him, there before a throne of mercy, to bring our petitions, joys, sorrows, problems, forgiveness of sin, from One who never grows weary of us but lightens our load and brightens our pathway, and grants our petitions as He knows is best? Prayer

to a Christian is as vital to his spiritual life as breath is to his physical life.

The Church

The Church in her worship in the doctrines and standards she upholds is another God-given institution by which we as Christians are guided and helped if we remain true to her standards and teachings.

The Ministry

There are many truths in the Bible which we as Christians in our busy lives do not study as we should, truths which we do not understand. God has here again shown His love and grace, for our ministers are chosen of God and appointed by the Church to teach us those truths and to give us that spiritual help which we need. As Christians we owe them respect and obedience.

Christian Homes

Godly homes where earnest heart-felt prayers are offered daily in behalf of each individual, where Christ is the supreme head, where there is a serene atmosphere of love and peace and joy, are they not another means of God's grace? How many times are young people kept from falling grievously into sin through the influence of godly homes, and the teachings and standards of Christian parents!

Ordinances

Christian ordinances by the keeping of which we show our submission to Christ's teachings, to God's will, and through which we commemorate and bring to our minds anew the price of our redemption, are also means of God's grace.

Friendship

Friendship, what a tie it is! As Christians how much more deeply do we appreciate that tie, for to us it means something infinitely more than to the average person. We have the privilege of sharing each other's spiritual joys and sorrows, of helping and encouraging those who are weak. As Christians, friendship weaves itself into fellowship, for we are sons and daughters of a Heavenly Father, heirs of eternal life.

Trials

Life is not always full of joy. It has its difficulties and problems which must be met and solved. Life has its sorrows; some so bitter that they leave indelible scars; trials so sore that we feel that we can scarcely bear them and wonder why we must endure them. Do we forget that sometimes God moves mysteriously His wonders to perform, that through trials and tears He often teaches us truths and lessons we otherwise would not grasp, and that, above all, God's grace is sufficient to keep us and help us meet all that life holds for us?

Christian Service

Another privilege we have in life is that of being active in Christian service. What a wonderful privilege to work for God in the Sunday school, in our young peoples' organizations, wherever we are called to do our part! It may not be a big place but by serving when we are asked we show our appreciation for what God has done for us.

Humility

One of the sweet blessed characteristics in a Christian is humility. God cannot and will not use to His glory a haughty, self-conceited person, but He does use and bless and show grace to those who acknowledge Him as the only source of strength.

Prophecy

Prophecy is a means of grace for through prophecy God's plans and purposes have been made known to man. The Old Testament prophesied of Christ's birth, the last book of the New Testament prophesies of man's destiny, of eternal life which God graciously bestows upon His people. At the judgment, which shall it be—eternal bliss or eternal woe?

Grace! 'tis a charming sound,
Harmonious to the ear
Heaven with the echo shall resound,
And all the earth shall hear.

Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves our praise.—Philip Doddridge.

Kitchener, Ont.

DRESS PLEASING TO GOD

By Clarence J. Ramer

To dress pleasing to God is certainly the desire of every true Christian. Those who love God with all their heart, mind, soul, and strength, naturally try to please God in the manner of their dress as well as by their conduct.

When we think of dress what a complicated affair it is! Nothing requires so much attention among ungodly people as dress. The newspapers are always crowded with dress advertisements. The windows of stores are largely devoted to this purpose. Magazines are printed weekly and monthly solely to convey new ideas of dress. Why is so much attention given to dress? Why is dress such a question? Why do many Christians as well as ungodly people have

trouble to know how to dress? Is it because they do not know what manner of dress is pleasing to God? It may be, but will we be obedient when we know God's wishes?

First, let us consider the origin of clothing, back in the Garden of Eden when man disobeyed God. Because of their shame our first parents sewed fig leaves together and made themselves aprons. Gen. 3:7. This manner of dress was not pleasing to God for He made them coats of skins and clothed them. Gen. 3:21. Here we see God's first wish in the way of clothing. The fig leaves were too flimsy and unserviceable. And the skins God provided cost life, signifying the provision of the atonement.

(Continued on page 47)

• MISSIONS •

WORK AMONG THE LEPERS

II. The Mission to Lepers

By Dr. C. D. Esch

Many of the countries of the Eastern Hemisphere are more or less affected with leprosy. There is much leprosy in China, Africa, and India. The last census stated that there are in India 100,000 lepers, but we have good reason to believe that these figures are far from the mark, for only those who were so badly afflicted with the disease that it was impossible for them to hide it, would enroll themselves as lepers. The day following the taking of the census, Dr. Muir, who has been working with leprosy in Calcutta for a number of years, asked of over thirty lepers, who attended his clinic, how many of them had enrolled themselves when the enumeration was taken. Out of over thirty people there were only two who had been enrolled as lepers. Taking this as somewhat of a guide, we have good reasons to believe that the number of lepers in India must mount up to one million or more. Missionaries who came to India many years ago were faced with the miserable conditions of these poor sufferers. But very little of a systematic nature was done for them before 1874.

In the autumn of 1869 Mr. Wellesley C. Bailey, a devoted and earnest Irish missionary, came to North India and joined the American Mission at Ambala, in the Punjab. Mr. Morrison, who was there before him, had begun work among the many lepers of that district in a small way. He had built a small asylum for them, was giving them some physical aid, and some Gospel teaching as well. Mr. Bailey was soon much interested in this work among the lepers. His ministry among them seemed to be especially blessed of God, in that numbers of them became staunch Christians under his ministry. A few years later he returned to Great Britain on furlough. There he began to talk to friends about the suffering lepers in India, and soon there were numbers of people so much interested in the work that they began to contribute funds for work among these unfortunate people. As a result of this interest in 1874, almost without their knowing it, the Mission to Lepers was begun. Three sisters of Dublin, Ireland, were instrumental in getting things going and keeping information before the public. These "Three Pim Sisters" will always be remembered as the devoted workers at the home base who succeeded in getting the work of the Mission to Lepers started and going. They first thought that they could raise thirty pounds. (\$150.00) per year for the work, but the

amounts soon began to increase to thousands. Mr. and Mrs. Bailey returned to the work in India, and as funds came in they were able to build homes for the lepers and help many other missionaries who were having the problem of the leper to deal with.

When the work was begun there was no thought of planning an organization of any kind, but it seemed that God just took things into His hands and led out in wonderful ways, pouring out undreamed blessings upon the work so that all the workers could do was simply to follow the leading, and enter the doors as they were opened for them.

The Mission is not a mission as many other missions are, in that right from the beginning its scope was broad and included all that they could help in any way. That is, the funds were raised for any and all lepers, wherever they were found and needed help. The Mission was soon helping the lepers through regular missionaries by making grants and building homes in any place where there were missionaries of any denomination, who would take up the work and minister to the needs of the afflicted. No missionaries were sent out direct, but funds were gathered so that the missionaries already on the field could minister to the needs of the suffering in their own sections. The Mission to Lepers aims to minister to the needs of the suffering in furnishing homes for them, in supplying their physical needs in every way, as well as in ministering to their spiritual needs through the preaching of the Gospel.

At first the work of the Mission to Lepers was confined to India, but of later years it has been enlarged to include all fields where there is need. From the small beginnings in 1874 the subscriptions have increased until now there is an annual amount of approximately \$275,000.00 being raised and spent by the Mission. At the present time there are, aside from several secretaries, very few direct workers sent out by the Mission. Their work is to raise funds, and give these funds over to missionaries on the field to administer. In some cases the Mission to Lepers owns, and is fully responsible for, the work. In other cases, where there are private or government homes, they give grants of money to aid in the support of preachers and teachers to minister to the spiritual needs of the sufferers, for from the very beginning of the Mission great emphasis has been placed on the spiritual side of the work. Eternity alone will tell how many a

poor leper has found a loving Savior through the ministration of the Mission to Lepers.

The statistics of a recent report state that the Mission is now ministering to over 10,000 lepers and children of lepers, and of that number there are over 6,300 professed Christians.

Since of late years a remedy has been found for the disease the Mission has been putting a great deal of emphasis on this treatment, and in most of the homes active medical treatment is being given. This gives new hope to the suffering as well as makes the task for the workers more encouraging. When first we met lepers we thought there was nothing to be done for them, aside of making life a bit easier for them in their miserable existence, and giving them what comfort we could physically and spiritually. But now there is hope of a cure for all who will come in time.

The Mission to Lepers has its branches and auxiliaries in most countries of Europe, America, and Australia. These organizations raise funds, send out information, etc. Quite a number of places also have people who are supporting individual lepers, or children of lepers, concerning whom they receive individual reports annually.

The Mission also furnishes homes for untainted children of lepers, where these are kept separate from their parents. Here they are educated, kept under close observation, and treated if any signs of the disease appear. Thus many a child that otherwise would have a poor chance in life is given an opportunity to become a useful citizen because of the work of the Mission to Lepers.

When the great famine in India was over and the lepers were left on the hands of our missionaries at Dhamtari an appeal was sent to the Mission to Lepers for aid, and they responded by taking over the work. Ever since then the Mission to Lepers has been responsible for the finances of the work here. The religious teaching and practically all the other management of the work is in the hands of the missionaries here on the field. It has been a great pleasure to the writer to be working with the Mission to Lepers for the last fifteen years. Their work is so well organized and is done in such a Christian business-like way that it is always a great pleasure to work with them. The allowance of the missionaries working with the lepers here comes from our own Mission Board, but otherwise all the expenses of the work are met by the Mission to Lepers and the grant which is received for the maintenance of the work from the Government.

The Mission to Lepers is a great organiza-

tion whose influence is being felt in many countries. Because of this organization many a poor, suffering leper has been made to rejoice in newly found, real friends, who care for body and soul. There is no more evident modern miracle of God's grace and dealing with men than that found in the work and growth of the Mission to Lepers. This organization has been working now for fifty-six years. During this time it has never lacked funds, nor closed a year's account with a deficit. This again shows what God can do with a few consecrated souls who allow themselves to be led by Him in the way of His planning.

Jesus said to His disciples, "C'ease the

leper," and surely the efforts put forth to fulfill this command are receiving the blessings of God upon them. May God continue to bless the work of the Mission to Lepers in the future as He has in the past.

The present secretary of the organization is Mr. U. H. P. Anderson, head office, 33 Henrietta St., Covent Garden, London, England. He is a personal friend of the writer. He himself put in a term of service as superintendent of the Clair Leper Asylum at Buitapur, one hundred miles northeast of Dhamtari. The American Secretary is Mr. William M. Danner, 156 Fifth Ave., New York City.

Dhamtari, C. P. India.

AMONG THE MOUNTAINS OF WEST VIRGINIA

By Vada Heatwole

Oh, the mountains, wonderful, majestic mountains! North, east, south, and west; any direction one may look or even travel, for miles all that is to be seen are these towering wooded heights. To stand on some lofty peak and behold the mountains, ridges, and knobs, each trying to reach the nearest to heaven; with hollows and brooklets in abundance, and far below, a river rushing on towards these gives inspiration akin to that of gazing into the starry sky at night. Oh, how wonderful and how beautiful are these mountains, God's own handiwork! They are stately monuments silently witnessing to the greatness and majesty of God, the Supreme Being who is Creator and Sustainer of all, even the same God who is our loving Heavenly Father. We are made to exclaim in the words found in Job 37:14, "Stand still, and consider the wondrous works of God."

Some of these ranges for thousands of acres have no timber on their broad sides but are covered with luxuriant pastures, with here and there herds of fine fat cattle grazing or lying on the cushioned hillsides chewing the cud, waiting the day to be driven to the market and shipped to the slaughter house. Many sheep also are raised here, each bearing the mark of its owner on its fleecy back. After shearing time one can see large bags of wool hauled away to market. As we journey about by foot paths over the hills and through the vales doing service for the Master, oftentimes we are reminded of Psalm 50:10, "Every beast of the forest is mine, and the cattle upon a thousand hills."

At one time these mountains were covered with much and goodly timber. But God has seen fit that it should be used by His creatures, and large lumber camps and sawmills, as well as small ones, have been working and humming and buzzing, sawing away both day and night in robbing those great lofty trees of their leaves and branches and changing their beauty into something more useful to humanity. Some of these mills have sawed one hundred thousand feet of lumber a day.

It is wonderful to visit one of these large

mills and see the huge logs come up in turn to the big saw, and the sawed lumber almost finding its own place in the lumber docks; while the shrill, troubled, and confused sounds fill your ears. Then too, you would want to see the real source of power for all these movements of wheels, belts, chains, and saws. We go down an open stairs and there we see engines of almost every sort; large steam boilers and pipes, giant fly-wheels, and the furnaces which are fired automatically with the sawdust from the mill. In this we see the reasoning and planning power God has given to the mind of man. There are still a few small mills, but the larger ones have done their work in this section and the stripped mountains are looking forward to another coat just as beautiful as the former one was.

The Job Mission Home is located in the

love and serve the Lord, we were able to conduct Sunday school at four different places. Then, too, we have enjoyed a series of meetings at each of these places by different brethren from Virginia. It was possible for us to have two Vacation Bible Schools which every one enjoyed very much. A Girl's Circle met once every week during the summer months and visitation work was filled in wherever and whenever time would permit. There is always a never-ending amount of visitation work to do, besides the necessary household duties and the tending of our garden, which is a rich source of supplies for the Mission Home. We feel that the Lord has been merciful to us and has blessed the efforts put forth in His name.

During the winter months the work is a little slack. Because of weather conditions the outside Sunday schools are closed and but very little visitation work can be done. At this time the workers who are not needed may go to their homes until the first of April—the beginning of the second quarter, when Sunday schools are reopened.

Yes, we are happy in His service in the mountains. And when one is compared to these great mountains, how small and how insignificant a human being really is! And then to consider that the nations are as a drop in a bucket in God's sight, what must a mortal man be?

I wish we could all blend our voices in singing *The West Virginia Hills*, written by Mrs. Ellen King.

Oh, the West Virginia hills!

How majestic and how grand,
With their summits bathed in glory,
Like our Prince Immanuel's land!

Is it any wonder then,
That my heart with rapture thrills,
As I stand once more with loved ones
On those West Virginia hills?



A Mountain Scene Near the Mission Home

midst of these beautiful magnificent reminders of God, about ninety miles from Harrisonburg, Virginia, and sixty-five miles from the Virginia state line, among the western foothills of the Allegheny Mountains. The summer just past was truly a busy one for the workers here. With the help of these dear mountain people, who have learned to

CHORUS:

Oh the hills, beautiful hills,
How I love those West Virginia hills.
If o'er land or sea I roam
Still I'll think of happy home,
And the friends among the
West Virginia hills.

Oh, the West Virginia hills!

Where my girlhood's hours were passed.

Where I often wandered lonely,
And the future tried to cast;
Many are my visions bright
Which the future ne'er fulfills;
But how sunny were my day-dreams
On those West Virginia hills!

Oh, the West Virginia hills!
How unchanged they seem to stand
With their summits pointed sky-ward
To the Great Almighty's land!
Many changes I can see,
Which my heart with sadness fills,



The Mission Home, Job, W. Va.

But no changes can be noticed
In those West Virginia hills!

Oh, the West Virginia hills
I must bid you now adieu;
In my home beyond the mountains
I shall ever dream of you;
In the evening time of life,
If my Father only wills,
I shall still behold the vision
Of those West Virginia hills!

Job, West Virginia.

DRESS PLEASING TO GOD

(Continued from page 44)

After God called Abraham, and his seed became God's chosen people, we again see how particular God was concerning dress. When the daughters of Zion became vain we find woes pronounced upon them. Isaiah 3:16-24: "Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets and the ornaments of the legs, and the headbands and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses and the fine linen, and the hoods, and the vails." Here we find the mention of many superfluities of dress. But we do not find these

actions and manner of dress among those whose desire it is to dress pleasing to God.

When God told Israel not to take any of the spoil in their conquest, Achan saw a goodly Babylonish garment. Josh. 7:21. Here we see the lust of the eye for gay clothing, and God's disapproval of it.

We see all through the Old Testament that clothing was an index to men's lives. When Israel walked with God her dress was modest and very little was said about it. But

when she drifted to idol worship the manner of dress soon declared the wickedness of their hearts.

When we dress ourselves to be seen of men, and to draw attention to our attire we have within us a proud heart. A proud heart will always prompt a manner of dress displeasing to God. God hates a "proud look." "Pride goeth before destruction." "God resisteth the proud." So we conclude that dress appealing to the lust of the eye, the lust of the flesh, and the pride of life is displeasing to God.

God wants His children to adorn themselves in modest clothing. I Tim. 2:9. In I Peter 3:3 we see what is pleasing and displeasing to God. God also desires the sexes to be clothed differently. Woman should not wear that which pertaineth to man. Deut. 22:5.

We have yet a few more facts from the Bible concerning dress. By careful study we can plainly see the manner in which God would have His children dress. We should not find the dress problem difficult when we know the manner in which God would have us appear. If we blend meekness and humility in our dress and conduct it will certainly please God. Nor should we ever forget simplicity. We are told that the friendship of this world is enmity with God, and that we should not love the world; therefore we should not love its styles of dress which are being continually changed, but should attire ourselves as becometh godliness, that is in meekness and simplicity that will harmonize with the meek and quiet spirit.

God seems to be pleased with a mark of

distinction in the dress of His children. We find in the Old Testament how specific the dress of the priests was. You could always tell a priest by his dress.

The Church, the bride of Christ, in which Christians are kings and priests should no less have a distinctive mark. Every one who belongs to the Church of Christ is adopted into the heavenly family. Yet how hard it is to separate professing Christians from the children of the world! Can this be pleasing to God? Does it please Him to see His children run after the vain things of this world? Is our dress pleasing to God, or does He look upon us with disgust? If we were to be classed by our dress, to which class would we belong? Watch heaven for your styles.

Duchess, Alta.

JOYFUL SERVICE

Whatsoever thy hand findeth to do, do it with thy might; for there is no work in the grave, whither thou goest.—Eccl. 9:10.

Oh the joy of work! The sense of self-mastery and the mastery of tools! "Ah," you say, "if you knew what my life is you would not say so. Such work as mine cannot be uplifting, and you would not say it was if you knew." Yes, I would. I regret that the skyline is shut out of so many lives. But be patient! It is for such a little while! Do the best you can where you are, or you will never be fitted for a higher or more responsible place. Use well the tool that is in your hand, and so prepare yourself to use a more delicate tool. It will be given to you as soon as you are fully able to handle it. God will find you if you are busy, just where and as He has found all His workers—where He had placed them. And He will promote you if you are worthy of promotion. He does not waste energy. He always puts force where it will tell most.

—Maltbie D. Babcock.

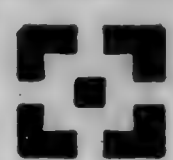
GRACE WORKING

And Simon he surnamed Peter.—Mark 3:16.

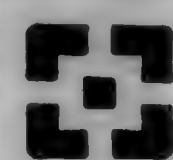
And so we find our Master continually addressing people in the brilliant titles of their new names, the names which indicate their brilliant possibilities and their coming achievements. "Ye are the light of the world." "Ye are the salt of the earth." "He also is a son of Abraham." When the Lord gave a man a new name, it was a call from the heights. And how inspiring it would be! It would rouse like the sound of a bugle. Surely Simon would pull himself together when Christ called him Peter.

And this is how our Saviour thinks of thee and me. He thinks of us now as though we were perfected. And His grace will bring us into the very perfection which we seem to wear in His holy love. We are called "children of God," "children of light," "heirs of God," "joint-heirs with Christ," "Saints of the household of faith." How greatly He thinks of us!—J. H. Jowett.

"When you do not get what you want, want something better, and get it."



BIBLE STUDY



BIBLE STUDY COURSE

Hosea

With this half year it is purposed to complete the books of the Prophets. While there are twelve books classed as Minor Prophets, one must not conclude that they are minor with respect to the men who gave us the Word of the Lord contained in these books. Nor should we consider them minor as to the importance of the message they convey to men. Each one is part of the Word of the Lord, and God's Word is always important. The only possible way in which one might say that the message of the last twelve books of the Old Testament are minor is in the relative length of the messages. In the book of Hosea there are fourteen chapters, but these are not so extended as in some of the previous prophetic books.

Hosea, the Prophet

The Lord again chose for His servant a man who was little known in history save for the Word of the Lord which He gave to Israel. Nothing is known of Hosea except that he was the son of Beeri. His birthplace and his dwelling place are only surmised, and are nowhere stated. And God's messenger then, is known by his message and not because of his prominence in the land nor because of his place of birth or his ancestry. To be a faithful messenger of the Lord has its own reward.

The time of the prophecy of Hosea is given in the introduction to the book, "In the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the days of Jeroboam, the son of Joash, King of Israel." We should note that this Jeroboam is called Jeroboam II. The first was he who made Israel to sin; but the second Jeroboam was no different from his notorious ancestor, for he also made his people to sin and prepared for the speedy judgments that came so soon after the days of Hosea's prophecies. If the prophet began his messages in the days of Uzziah and continued until the end of Hezekiah's days, they covered a period of some fifty years. He mentions nothing of the destruction of Samaria, nor does he tell of the invasions of the Assyrians, and his prophecies may not have continued through the entire period of Hezekiah.

As to the life of the prophet, one might call it tragic. It is certain that he lived in such a period of Jewish history. The events of his life and his personal experiences were probably the common experiences of many others in his day. The failure of the moral character of men is but an evidence of the failure of their spiritual obligations. When

men begin to forsake God it is shown by their forsaking the sacred obligations of home and Church and society. The signs of spiritual decay can scarcely be hidden, and the tokens of coming destruction are read in the daily experiences of moral and spiritual transgressions. The children of whoredoms are the judgment of whoredom. The bastard will not bear correction because he will not recognize the authority of one whom he does not acknowledge as father.

These were some of the experiences of the prophet and were the key to the appreciation of his messages to the people of the Lord in both the northern and southern kingdoms.

There are some authors who believe that all of the experiences in the life of Hosea were allegorical; that he never passed through the actual matrimonial experiences which would have been so abhorrent to a righteous man and one who was zealous in serving his Lord; that the Lord would not ask a faithful servant of His to undertake such unholy alliances. In such a case, the message would have only as a background a suppositive case and the story of a life such as the prophet was supposed to have lived would have had to appeal to the people. But, if it was the purpose of the Lord to impress upon the people their actual conditions, their literal departure from faithfully following the Lord, it could only be done by the lesson of a concrete example. If they despised the man who married a harlot, or looked with disdain upon a person whose life was adulterous, the lesson could be the better impressed by their own feelings toward such a man, and the appeal of the prophet would be the stronger. Few people are stirred by the fictitious as they are by the real experience of life. The record of the book is, "The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, 'Go, take unto thee a wife of whoredoms, and children of whoredoms; for the land hath committed great whoredoms, departing from the Lord' (1:2). The following verse tells of the act of the prophet. It can scarcely be an allegory which is thus simply declared.

One might find difficulty in reconciling the holiness of God with the command to His servant to commit a sin against His own law. But, as in some instance under the law, the course to purification lay through the experience of defilement. The prophet took upon himself the sin that his people might escape the wrath of God. Those who heeded his warnings were blessed, and those who rejected them, and they were many, fell under

the wrath of God whom they had forsaken and to whom they would not return.

The Purpose of the Prophecy

In the foregoing remarks the purpose of the Word of the Lord to Israel has in part been told. It is necessary to follow the course of the prophet's message in order to find the purpose in all particulars. Let us ever realize that God does not delight in destruction. It is far from Him to cast away His people. Sin is usually its own recompense. God had not turned the hearts of His people from Him, but they had proved adulterous and had practiced harlotry, turning away from the Lord, their Husband.

There is a story in the lives of the children born of whoredom. The first child is a son, born unto the prophet, a son of judgment, upon the enemies of Israel as well as upon Israel. The second child, a daughter, finds no mercy from the Lord, and the third child reveals no reconciliation to the Lord. But, out of these judgments and this estrangement will come the appeal that will fully reconcile the people unto the Lord.

There is a sequel to this story in a later experience of the prophet in which he is associated with an adulteress. This woman is hired to him for a certain wage and for a certain time. It is the figure of the departure of Israel from the lover, the Lord, unto her hireling lovers, the heathen nations whose dole she receives for a long period of time and then is persuaded to return to her first love. The significance is easily understood.

It is with these experiences as a background that the prophet makes his appeal to his people, and includes both Israel and Judah, for Israel is not alone in transgression, and not alone in the judgment. Through all the trying experiences that were before the forgetful people of the Lord there is the appeal and the hope for a return and reconciliation that proves the love, faithfulness, and honor of the Lord who loved His people and to whom He would reveal His glory.

The Contents, and Outline of the Book

- A. The Introduction. 1:1
 - I. The Word of the Lord.
 - II. The Prophet, Hosea, son of Beeri.
 - III. The time of his prophecies.
- B. The Messages of the Prophet.
 - I. The personal experiences of the Prophet, the background of his messages 1:2-3:5.
 1. Gomer, the daughter of Dibliah—1:2-2:23.
 - a. A daughter of whoredoms taken to wife by the prophet.
 - b. The first born, Jezreel. 1:5.—Judgment upon Israel in the valley of Jezreel.—This, the time of their captivity.
 - c. The daughters, Lo-ruhamah—no

mercy for Israel, but a promise of mercy for Judah—1:6, 7.

- d. The third child, Lo-ammi—not my people—1:8, 9.
- e. A promise of return and of victory for both Israel and Judah and their victory in the valley of Jezreel.
2. The appeal of Gomer's children to their mother, the appeal of judgments, for the faithfulness of Israel to their God—2:1-5.
3. The way of the Lord to cause the return of His people to Himself—2:6-23.
 - a. By the use of chastisements—2:6-13.
 - b. By His love and mercy to them, so that they again call Him their God and He shall call them His people—2:14-23.

Note the frequent reference to Jezreel, the place of their victory and glory.

4. The adulteress hired—3:1-5.
 - a. Her faithlessness to her friend in that she permitted herself to re-hire of another—3:1—a figure of Israel untrue to the Lord for the hire of other gods.
 - b. The hire and the sojourn in the hired house for a long season—Israel away from her land, King, and Lord—3:2-4.
 - c. The return and reconciliation—3:5.
- II. The messages of the Prophet to the people of Israel—4:14.
 1. The cause of Israel's fall and Judgments—4, 5.
 - a. Forsaking God and joining the idols of other nations—4.

Note the manner of the falling away of the people from the Lord, their losing the knowledge of His Word, respect for His priests and the utter giving up to the sins of idolatry. Note also the warning to Judah—vv 15-19.

- b. The false advice and the deception practiced by priests and rulers. Israel led to an alliance with Assyria—5.
2. An appeal to Israel to repent—6, 7.
 - a. The Lord will bring them back. A prophetic two days, and a third day restoration—6:1-3.
 - b. The appeal of the prophets to warn the people of their sins and their defilements—6:4-11.
 - c. The persistence and hardness of Israel against the appeals of God—7. Their folly will be recognized by the heathen.
3. The specified judgments of God against Israel—8, 9.
 - a. The judgments announced—8:1-4.
 - b. The vanity of their idols and their hired allies—8:5-14.
 - c. The scattering among the nations, Assyria, Egypt and others—9.
4. The lament over the judgments against Israel—10, 11.
 - a. The destruction and waste inflicted—10:1-8.
 - b. An appeal to serve the Lord in repentance—10:9-15.
 - c. The mercy of the Lord even when judgments are exercised—11.
5. The justice of God's judgment—12, 13.
 - a. God is faithful to His covenants, but the sin of the people will be punished—12.
 - b. The sins of the people bring their own recompense—13.
6. The last plea for Israel's repentance—14:1-3.
7. The promise of the Lord for their forgiveness and for their return and prosperity under the blessing of the Lord—14:4-9.

What is true concerning the nature and manner of the sin of Israel is also true in

this day. The forsaking of the Lord and turning to the world for pleasure and profit is spiritual adultery to-day, as then. Those who are not true to their God are as truly harlots in this day as were the people of Israel in the days of the prophet. Turn to the Lord and remain true to Him, and His peace and blessing will abide with His people.

WORTHY OF THE BEST

Whatever the cost, and however difficult the work may be, it is worth while, especially when we remember the value of one precious soul, and that every soul saved means another gem for the crown of our Adorable Lord, who sees of the travail of His soul, and is satisfied. If He is satisfied, then who are we to be dissatisfied? We have but one life to live, and He is worthy of the best.

"Only one life—'twill soon be past.
Only what's done for Christ will last."
—Scattered Seed.

TO-DAY! TO-DAY!

We shall do so much in years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear;
We shall plant a hope in the place of fear;
We shall speak the words of love and cheer,
But what did we speak to-day?

We shall be so kind in the afterwhile,
But what have we been to-day?
We shall bring to each lonely life a smile,
But what have we brought to-day?
Add to steadfast faith a deeper worth;
We shall give to truth a grander birth;
We shall feed the hungering souls of earth,
But whom have we fed to-day?

We shall reap such joys in the by and by,
But what have we sown to-day?
We shall build us mansions in the sky,
But what have we built to-day?
'Tis sweet in idle dreams to bask;
But, here and now do we do our task?
Yes, this is the thing our souls must ask,
"What have we done to-day?"

—Nixon Waterman.

THE SOVIET REIGN OF TERROR

By C. F. Derstine

Righteousness exalteth a nation: but sin is a reproach to any people.—Prov. 14:34.

We make no apology for making comments upon Soviet Russia two months in succession. If the pen is mightier than the sword, and we believe it is, this writer wants to use his pen. Their crimes are being given universal airing, and we notice through daily papers, magazines, and otherwise that the rulers in that land are feeling the force of "public opinion."

When the King of England lately refused to receive the representative of Soviet Russia, when his country resumed diplomatic relations, the Prince of Wales acted in his stead. We have a great deal of respect for this moral gesture of the king that rules the Empire upon which the "sun never sets."

The Archbishop of Canterbury, Cosmo Gordon Lang, favored the forming of relationship with Russia by England, so as to create a direct channel through which to protest a-

gainst the Soviet oppression of ministers of religion. Sir Edmond Ovey left London for Moscow as his Majesty's ambassador to the Reds.

The terrorist methods of the Soviets against political and religious offenders is arousing world-wide attention, and world-wide protest. Sovietism will not destroy the "Church of the Living God," as the second quoted paragraph already shows.

"Kill us here, but don't send us back to prison where they will kill us by inches!"

"This was the frantic declaration of eighteen political fugitives of the Solovyetzky prison in Northern Russia, who had made their escape into Finland. Two weeks of incredible effort against death by starvation or freezing brought them across the Finnish border. Their horrifying preference for death rather than return to prison was made outspokenly while the Finnish authorities were discussing what to do with them. Incidentally, through a Helsingfors correspondent of an anti-Soviet daily, *Vozrozhdenie* (Paris), they assert that nearly 45,000 prisoners are confined in the Solovyetzky prison, about 1,000 of them women. The prisoners are absolutely isolated from all contact with the outside world, and this correspondent relates further:

"As soon as a prisoner arrives at this prison, all his money and belongings are taken away from him. Parcel-post packages with food and other articles sent by relatives never reach them. The prison is guarded by two thousand OGPU (Secret Police) agents whose brutality and cruelty defy all description. Cannon are mounted to check all attempts at revolt or flight. Moreover, several lesser battle-ships are permanently stationed in the harbor, always ready to bombard the prison."

"Crudities and enormities of the Bolshevik anti-religious program are having three effects: they are causing the church to be more circumspect in teaching and practice; they are generating sympathy on the part of many toward an oppressed clergy; and they are arousing the indignation of religious people everywhere. The anti-religious policy of the Bolsheviks has had at least one good result—the destruction of superstition by exposing many practices revolting to common sense and religious feeling. It has renewed interest in religion by crowning the Orthodox church with martyrdom and by refining and strengthening its spiritual power."

Kitchener, Ont.

LIBERTY OF CONSCIENCE

(Continued from page 39)

be taken so by the world, if it makes a joke of the Christian profession by taking the same attitude to doctrinal questions as does the modern state. Such a view leaves no room for Christian conviction with its assurance of the truth of the doctrinal statements of the Word of God. It reduces Christian conviction to bigotry. It also destroys the foundation of true social improvement.

(An article on the attitude of the Mennonite church fathers to Scripture and its authority is to follow).

Scottdale, Pa.

EDUCATIONAL

THE PERSONALITY OF THE HOME

IV. The Crown of the Home is Godliness

By Edith M. Witmer

"It is good to build you a temple
With the love of God your goal.
But to win the smile of the Father
I would rather build a soul."

Nothing has ever been found as a substitute for godly homes in the work of building souls. The home has a power to mold a child's life as no other influence can do. Neither the Church nor the school can ever hope to fill the same place in the development of the child's personality. The Church and school have a strong influence, but that influence is invariably modified by the home.

The impressions made on a child's mind are usually quite indelible. The melodies that linger longest in the child's mind are the ones that mother sang, and the prayers heard in the home make a deeper impression than the prayers heard in church. The lessons of obedience and honesty are more effectively learned in the home than in school.

That the home is preëminently a soul-building institution is no recent discovery of modern science. The children of Israel were commanded to recognize this function of the home. "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

This modern age with its hurry and work has stolen much time which was originally spent on teaching and meditating on the Word of God. If this function of the home is lost, then the personality of the home is marred, because the spiritual elements are lacking. Home involves a relationship between husband and wife, children and parents. When a home is Christian, there is another Person to whom the members of the home recognize a personal relation. Love centered on Christ, is reflected back into these human relationships in the home. The way to make homes Christian is to make Christ an honored member of the family, not merely an occasional guest.

"Then kneeling down to Heaven's Eternal King,
The saint, the father and the husband prays."

This picture of the family altar in the Scottish homes must, from actual experience, be appreciated in the home, not only in literature. Then Christ will truly be an honored member of the family and not an occasional guest. How many people could testify to the spiritual strength received from the family worshipping God together!

Consecration, faithfulness, and devotion to the Lord were responsible for such characters as Joseph, Daniel, Samuel, and Timothy. The world has need of such. The Church has need of such; but we must remember that Rachel, Hannah, Lois, and Eunice, had an important part in the building of those lives.

An atmosphere of godliness in the home will only be created when the spirit of the parents is godly. This means that there must be more than a mere practice of religious forms of worship. The parents must show the fruit of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and self-control—in their relation to their children and to each other. The whole life must be controlled by the Master. Then the spirit of confidence, trust in God, patience, cheerfulness, and kindness evident in the life of the parents, will be unconsciously imbibed by the children of the home. "She openeth her mouth with wisdom; and in her tongue is the law of kindness. Her children rise up, and call her blessed; her husband also, and he praiseth her."

The family is the first social group to which we owe allegiance. Too often merely living in this group, does not insure a comradeship in spirit, because families fail to realize the need of friendship within the home. As a result, children are forced to go outside the home to cultivate their intimate friendships. If we search for the cause of this lack of friendship with one another, might we not often find it in a lack of friendship with God?

A certain minister sent a questionnaire to over seven hundred fifty couples whom he had united in marriage. In answer to the question "What, in your judgment is the greatest element making for happiness in home life?" the largest number said, "Religion lived daily in the home."

God must be at the center of our friendships, or they will not be a source of strength and inspiration. A God-centered friendship is especially needful in a home where people

are more closely associated than in any other group. Members of a family group need the kind of love that the small boy described when he said, "A friend is one who knows all about you, and loves you just the same." Human love must approach the constraining love of Christ. "Having loved his own that were in the world, he loved them unto the end."

There can be no permanent intimate friendships, within or without a family group, if the spiritual values of life have no meaning, or if there is dissimilarity in the appreciation of the things of God. In this age when the spirit of materialism is dominating not only industries, but also homes, might we not find the chief reason for the breakdown of the American home to be that the crown of the home, Godliness, has been usurped by other forces which do not bind the home together, but break it asunder? Hugh Black observes that "the only permanent severance of heart comes through lack of a common spiritual footing. If one soul goes up to the mountain top, and the other stays down among the shadows, if the two have not the same high thoughts, and pure desires, and ideals of service, they cannot remain together except in form."

The real home must be a place where the younger generation is fortified to meet life with all its perplexities and trials. To accomplish this aim, there must be developed personalities with a deep appreciation of the spiritual values of life. If the personality of the home lacks the essential spiritual elements of Godliness, the personality of the child will show the same deficiency.

Friendship with God, and friendship with one another! Where could it be more perfectly developed and expressed, than in a home whose crown is Godliness?

"Oh happy home, where Thou art loved the dearest.

Thou loving Friend and Savior of our race,
And where among the guests there never cometh—

One who can hold such high and honored place.

"Oh happy home, where each one serves Thee, lowly,

Whatever his appointed work may be.
Till every common task seems great and holy,

When it is done, O Lord, as unto Thee."
Goshen, Ind.

SELF

O that my self indeed might die—
And could I count it sacrifice—
This self of me?

But, rather, Christ's
Sufficiency would cleanse and bless
The death of self with righteousness.
Not sacrifice, but priceless gain
Of gifts that are but mine to claim.

—Roma Terry.

YELLOWSTONE NATIONAL PARK

A Wonderland of Nature

By John L. Horst

(Concluded from last month)

Our time at the Upper Geyser Basin is up and we must proceed on our way. We now begin to climb up the Continental Divide and on reaching the top at an altitude of 8,240 feet we pass along the side of a lily-covered lake, Isa Lake, which is very interesting. The water seems lazy and one can hardly tell if it is flowing out or not. However, especially in springtime, it overflows at each end, the water from one end reaching the Snake River and flowing on through the Columbia to the Pacific Ocean, while the trickling stream from the other end reaches the Yellowstone River, then the Missouri and Mississippi Rivers, and then the Gulf of Mexico and the Atlantic Ocean. After a number of descents and windings we again cross the Divide and then after descending rapidly reach the West Thumb of Yellowstone Lake. A glimpse at the map will show why it is called the Thumb. Here we find some more paint pots. They are not so large as those at the Lower Basin, but more brilliantly colored. The chief point of interest is the Fishing Cone. Almost at the brink of the Lake the cone of a hot spring rises out of the water. One can walk over to it on a plank. Here it is possible to stand on the brink of the cone, catch a fish in the fresh water of the Lake, and immediately boil it in the hot spring without taking it from the hook. Fortunately, while this is possible, it is seldom if ever done, for the rules of the park do not permit such cruelty. An interesting view from the West Thumb is the Sleeping Giant. The outlines of the Absaroka Range east of the Lake resemble a huge giant reclining at full length. The amazing distances of this giant may be seen from the fact that it is fifty-two miles from nose to chin, and eighty miles from the nose to forehead.

At this point we have reached the farthest southern point of the loop, and we now travel northeastward to Lake Camp at the northern end of the Lake near its outlet into the Yellowstone River. Here we have a fine view of this beautiful mountain lake which has an altitude of 7,741 feet. It is one of the largest lakes in the world at such an altitude, its shore line being one hundred miles long, and its area 139 square miles. Here at the Lake Camp we spend the second night in the Park and in the morning take a walk to the fishing bridge across the Yellowstone River where it flows out of the Lake. Here is excellent fishing for trout, and even the uninitiated pull out big ones with very crude equipment.

During the forenoon we start northward on the loop route which follows the Yellowstone River, a

beautiful winding stream. One point of special interest along the way is the Mud Geyser or Mud Volcano, a crater containing a mass of lead-colored mud which is in constant agitation. Nearby is the Dragon's Mouth Spring, a hot pool beneath a natural gable of green colored rock.

Our objective is the Grand Canyon of the Yellowstone and we reach it after traveling fourteen miles from the Lake. We now have scenery of an entirely different kind. Forgetting for the time being about the geysers and hot springs, we spend nearly a day in viewing the picturesque canyon and waterfalls. I have seen the Grand Canyon of the Colorado River. For magnitude and grandeur it must always stand alone. On the other hand for splendor of coloring and beauty of its waterfalls the Grand Canyon of the Yellowstone also stands in a class by itself. There are many points from which it may be viewed with great advantage. The three most prominent are Inspiration Point, Artist Point, and the Brink of the Lower Fall.

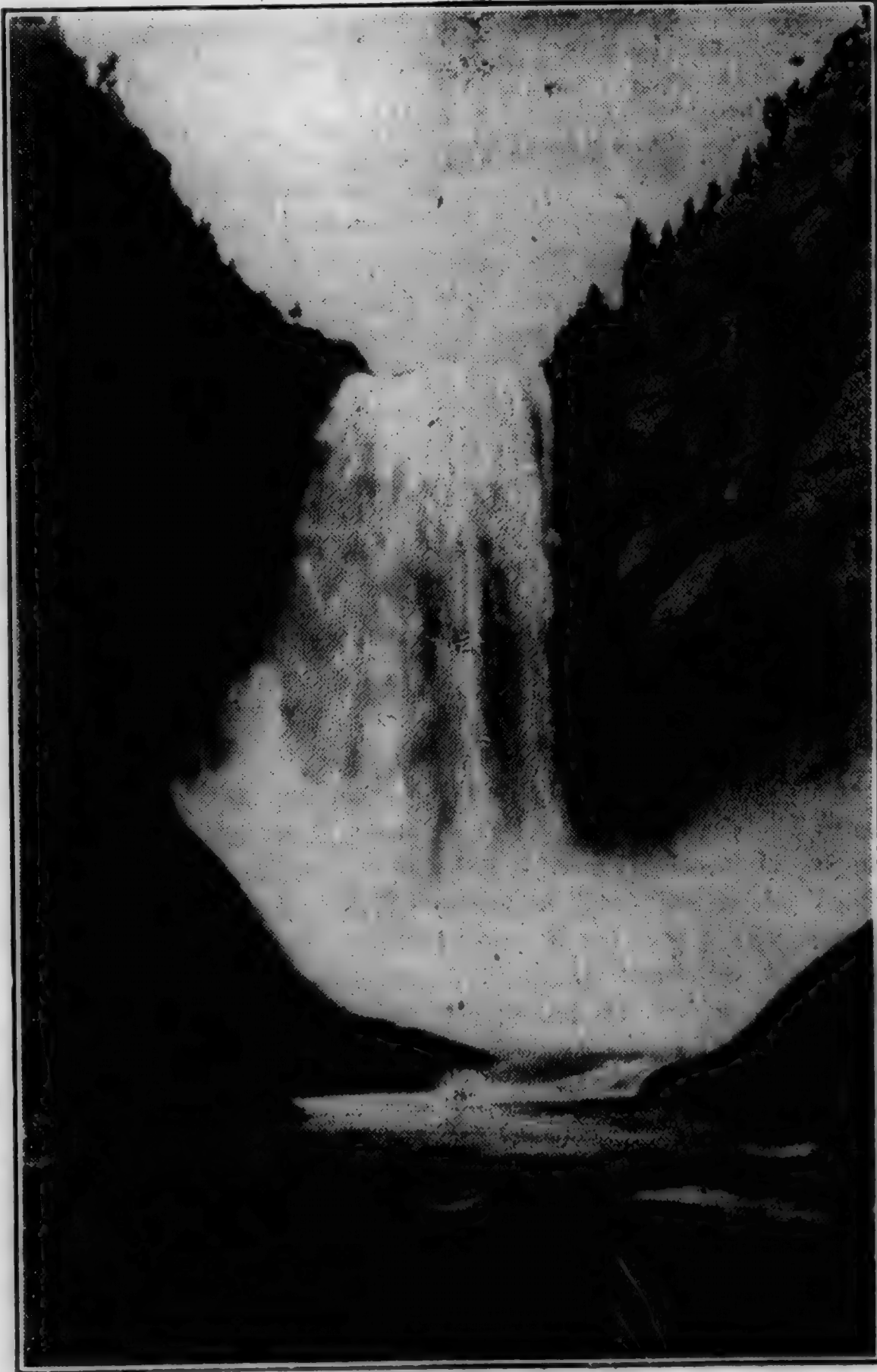
At Inspiration Point you look almost perpendicularly down into the great canyon, dashed and spangled with every color of the rainbow, with the Great Falls in the distance

and the winding river far below. At this point the canyon is about 1200 feet deep and 2000 feet wide. But the point that perhaps leaves the most vivid impression after a lapse of a few years is the view from Artist Point. A new-made traveling friend and I walked there in the late afternoon and spent the dying hours of the day feasting upon the gorgeous scene. The riot of color, enhanced by the golden rays of the setting sun, presented a scene that can hardly be erased from the memory. And the walk back through the path in the woods fringing the canyon, with the prospect of meeting some park bears, which are rather plentiful in this region, also left its impress on the mind.

The two falls must also be visited. The upper Fall has a drop of 109 feet and the Lower 308 feet. We did quite a bit of canyon climbing, descending to the foot of both falls and getting a look at the wonderful beauties from the lower angles. Here we had our first experience of how the higher altitudes make your heart jump if you exercise too vigorously. We were glad for the information, however, that no serious injury necessarily attends such attacks of palpitation.

The view from the top of the Great Falls is wonderful indeed. The river at the upper regions is about 200 feet wide, but at this point it is compressed to less than 100 feet by the rocks that rise on either side of the canyon. The water seems to wait for a moment as it reaches the brink and then plunges down in a mass of feathery foam to the gorge over three hundred feet below. It is much less in volume than Niagara, but its drop is almost twice the distance. And then as you listen to the roar of the great cataract and look beyond into the depths of the canyon with its brilliantly colored sides of sand and stone, its pinnacles of rock rising up like cathedral spires, and its clinging evergreens which dot the slopes, you have a scene that is transcendently beautiful. We spend one night here and from our cottage in the camp we sleep to the music of the roar of the waterfalls.

The next afternoon we leave for the Mammoth Hot Springs and Terraces. We follow the Loop Road to the north and go through Dunraven Pass, not far from Mt. Washburn (10,388), one of the highest mountains in the Park. Although it is late June we find heavy overcoats quite comfortable in riding the busses all through the park. We are in the heart of the Rocky Mountains and the high altitudes make for cool weather. Snow is not an unusual sight as we ascend to the higher places. Our first stop along the way is at Tower Falls, near where Tower Creek empties into the Yellowstone River. This fall is 132 feet high and the spired canyon is very beautiful. We next pass Camp Roosevelt, where the former president had his head-



The Great Falls, Yellowstone River

quarters when he visited the Park. We now make the westward swing on the loop, and after another scenic ride of eighteen miles reach Mammoth Camp. Mammoth is the official headquarters of the Park, where the superintendent has his offices.

The main attraction here is the giant terraces, which the hot springs, flowing from the side of the mountain, have built up. The water carries with it dissolved limestone and deposits this when it reaches the surface. In this way huge terraces have been formed. A guide, a United States government ranger, takes us over the terrace formations and explains them to us. We climb over and around them and stand at the brinks of the steaming pools. The coloring is very beautiful. Where the water no longer flows the formations

Our next stop is Norris Geyser Basin, where we again find quite a number of smoking, steaming, growling geysers and hot springs. Some of the more important geysers here are in constant agitation. They do not play so high, but furnish a fine display of what nature can do in her laboratories far beneath the surface of the earth. Our road from here follows the canyon of the Gibbon River and our last waterfall is Gibbon Falls, over eighty feet in height, which would be quite a sight in itself if it were not eclipsed by the much larger falls elsewhere in the Park. A short distance from Gibbon Falls, and we have completed the loop and we retrace our course back to West Yellowstone, after having spent four days and a half in the heart of the wonderful and spec-

appear in the road before the automobiles and beg to be fed with candy or other food. They will eat out of your hand, but visitors are warned not to get too familiar with them. Buffaloes are also here in their wild state, but are seldom seen, except in the tame herds kept at some places in the Park. Elk, deer, and mountain sheep, are also here and may often be seen on the mountain sides. The woodchucks are quite tame and will often eat out of your hand at the park camps. Beaver dams may also be seen along the rivers of the Park. Many other animals, large and small, inhabit the park, but these are the ones with which the tourist will most likely get acquainted. Many interesting birds are also found in the park. One of the most interesting is the osprey, a large hawk which builds its nests on the crags of the rocks. Nests may be seen on the rocky spires of the Grand Canyon.

We have now completed our trip. In our descriptions we have touched only some of the most important sights that may be seen by taking the loop route. We could not go into details concerning these in an article of this length, and then we must remember that many points of interest are not even touched by this short trip. Yellowstone Park is an immense place, packed with wonders of nature. It is doubtful if in any place of similar size in the whole earth there is such a variety and profusion of natural wonders. Pleasant memories linger in our minds as we look through our notebook and guide-books. We sit in silence as we ponder over our experiences, even as we often stood in silence when we viewed these marvellous works of the Great Creator. And as we meditate the voice of God speaks to us not only through His works, but in the words of Holy Writ: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."

Scottdale, Pa.



Mammoth Terraces, Yellowstone National Park

are chalky white, for they are nothing more than deposits of carbonate of lime. Where the water flows the algae flourish, and to them we owe the variety of coloring. The pools, of course, are blue and green, but as the water flows down over the formations we have first the white and yellow velvety growths, and then farther away as the water cools we have darker yellow, orange, brown, red, or green, depending upon the temperature of the water. The temperature of the water runs up to about 180 degrees Fahrenheit. At Mammoth there is also a herd of buffaloes which we visit in their corral.

Our fourth and last night in the Park is spent at Mammoth and our last day sees us on our way to the west entrance where we came in four days ago. At Mammoth we have reached the farthest point north in the loop and we now travel southward. Mountain scenery is all about us. We pass through the Silver Gate and the Hoodoos, masses of rocks piled up in the most helter-skelter manner conceivable. Then we go on through the Golden Gate, the name of which is suggested by the beautiful coloring of the rocks. The high peaks to the west of us are in sight, and Electric Peak, the highest in the Park, is easily seen. Ten miles from Mammoth we stop long enough to take a drink at Apollinarius Spring. The water is free and just as good as that which you buy at a drug store. A little farther on we pass Obsidian Cliff a mass of black volcanic glass. This rock was much used by the Indians for arrow heads. Even the road here is made of glass.

tacular Yellowstone, and having covered about 165 miles by bus.

We should not close our story without making mention of the Park as a game preserve. With the exception of the mountain lion and the coyote, all other animals that inhabit this region are protected. The animals that the tourist will enjoy most are the bears. The Black Bear is most common, although the Grizzly also inhabits this region. The bears here become very tame and will

HYMNOLOGY AND CHRISTIAN SONG

The Contribution of Catholic Writers to Protestant Hymnology

By Philip Kreider

Good music does not belong to any one denomination of Christianity, but to all. It is a universal language. We have music in the Church and out of the Church, in civilized countries and in heathen lands. Hymns, however, are peculiar to religious music, and to Christianity. The denominations of the Christian Church are more united in their choice of music than in any other way. Each denomination among the Protestant churches sings hymns written by members of other denominations. The famous old hymn, so much loved by the Conscientious Objectors during the war, "Faith of Our Fathers," was written by Faber, who was a Catholic. When the Catholics sing this song they think of how the early Church Fathers suffered for

their faith, and of the time later on, when during the Reformation they were persecuted by the Protestants in England. When the Protestants sing the same song they are reminded of the terrible sufferings which their forefathers endured at the hands of the Catholics.

I, however, am particularly interested in the musical development in the Catholic Church and their contribution to Protestant hymnology. Any one who knows anything about the history of the Christian Church knows that at first there was only one group called Christians and not a number of denominations. The early Church which centered around Rome, later known as the Catholic Church, was once the true

Church, and it is here that some of our best hymns originated. The earliest known Christian hymn still in general use in this country, it is quite sure is from the pen of Clement of Alexandria. This hymn was written during the latter part of the second century. Clement studied a number of the philosophies of his time, but was not satisfied until he found the Christian philosophy. It was then that he wrote "Shepherd of Tender Youth." Bardesanes, a heretic, who lived about the same time as Clement spent his time writing heretical poetry, and setting it to music which was an allurements to the young men and women of his day. In the fourth century we have the beginning of metrical hymns. Hilary of Poitiers has always been regarded as the father of Latin Hymnody, although it is not certain that he himself wrote any hymns. He, however, was a strong advocate of the use of song in worship. Ambrose of Milan, who comes upon the scene a little later, is the first Latin hymn writer. With Hilary and Ambrose begin the metrical hymns. Ambrose was the first great Christian poet. It is not known for certain how many hymns he wrote but he did much in his time to help the development of Church music. St. Patrick, who was a missionary to the Irish in the fourth century, wrote a hymn called St. Patrick's Breastplate. Columba, an Irish monk ranks high as a poet. He was very friendly toward the minstrels of his day. Pope Gregory (500 A. D.) in a way carried on the work begun by Ambrose. During his term of office he sent a number of missionaries to England. Augustine, one of the missionaries, brought with him a Psalter. These Psalms were set to plain music advocated by Gregory. In his attempt to develop the music of the church he had the best musicians of his time to help him. Gregory's collection of old and new chants are called Gregorian tunes. His work has influenced the whole of congregational song worship.

Gregory's contemporary, Fortunatus, was the first Christian troubadour. He said, "I gave voices to the forest, and the forest replied to my song." One of the greatest of his hymns, "Veilla Regis Prodeunt," (The Royal Banners Forward Go) was written about a fragment of cross which the Queen received. This cross was supposed to be the true cross of Christ. Some of the hymns of Fortunatus have been lost. To-day we have nine or ten of his contributions. The general character of his poetry is very high. While he was a student at Ravenna he became almost blind. On receiving his sight in a miraculous way, he wrote "Welcome Happy Morning," a beautiful Easter song. During the time of the Crusades and later, when the iconoclastic controversy was on, a number of hymns were written.

The music to which the poetry of this time was set began to deviate from the simplicity of the Ambrosian hymn and to yield to a more artistic style. The worship of the cross led the Church into deep testings. Controversies were carried on by the writing of hymns on the subjects of controversy.

When the iconoclastic controversy was at

its height there were two groups of poets which were especially involved in the dispute. The first was the St. Sabas group. They gathered in a monastery on the edge of a great rock overhanging the brook Kidron. This was a very weird place, the gorge being especially wild and the rocks infested with wild beasts. Gilman speaks of this group as a nest of singing birds. Some lines written by a young man of this group by the name of Stephen suggested the words of the old hymn, "Art Thou Weary," to Neal. Neal has translated a number of hymns from the Latin and has also written some of his own. The second group of poets was the Studium group which appears in 890. The main figures in this group were Theodore and Anatolius. Theodore wrote much in defence of icons. Anatolius has more than a hundred hymns attributed to him. Among these are, "The Day is Past and Over," "Fierce Was the Wild Billow," and "A Great and Mighty Wonder." "The Day is Past and Over" was used in the Greek Church for after supper service. These controversies which took place within the church at this time were not ideal, but did much to help to develop the hymn.

With the seventh century comes the dawn of hymnology in England. Caedmon was the father of sacred poetry in England. He was a herdsman for a monastery. One day as he was on duty in the stables he fell asleep and in his sleep an angel is said to have appeared to him, saying, "Sing me something." Caedmon said that he could not, but upon the angel's insisting he did. His first hymn is preserved to this day. Here it is:

"Now must we praise
The Guardian of heaven's realm,
The Creator's might,
And His mind's thought,
The glorious works of the Father,
How of every wonder,
He, the Lord Eternal,
Laid the Foundation.

"He shaped erst
For the sons of men
Heaven as their roof,
Holy Creator.
The middle world He,
Mankind's Guardian,
Eternal Lord,
The earth for men,
Lord Almighty."

The most important scholar in England in the seventh century was Bede. It is to him that we are indebted for most of what we know of Caedmon. Bede himself spent most of his life in a monastery writing Latin hymns. Cuthbert says that as long as his spirit was in his body he continued to sing, "Glory be to the Father," and other spiritual songs. A number of his Psalters appear in the fourteenth century.

In the twelfth and thirteenth centuries appear two outstanding groups of poets. The first group of poets gathered around Bernard of Clairvaux in 1105. The hymns of the monastery ministered to all that was true and holy in men's lives. "They are solemn and majestic in tone, and their music, sounding across the centuries, still brings joy and strength to Christ's people" (Gilman). A number of hymns on the Holy Spirit were

written in the monasteries. Two of the most famous, believed to date from the ninth century, are "Come, Holy Spirit, Our Souls Inspire," by Bishop Cosin, and "Creator Spirit, by Whose Aid," by the Monk Notker. Notker is said to have been moved by the sound of the mill wheel to compose his hymn on the Holy Spirit. Notker was practically the inventor of sequence. It became the custom of the Church of St. Gall to lengthen out the closing syllable of the Alleluia, sometimes to the extent of fifty to a hundred notes. A visitor from a French monastery came to St. Gall. He told Notker how that in his monastery they set words to these notes instead of lengthening out the Alleluia. Notker proceeded to do this for his monastery. His sequences did not take very well at first, but were later well accepted. Bernard is very prominent in church history. He favored plain, but good music. Among the subjects which he used for his hymns were, the Creation, Scripture History, the Trinity and the Life and Work of Christ.

In 1130 a young man named Adam Brito was admitted into the monastery of St. Victor in Paris. Adam was a born poet. French and Neal agree that he was the greatest Latin hymn writer of the middle ages. Fifty years later Francis of Assisi comes upon the scene. In his youth he was a troubadour and lived a gay life. He and his brothers called themselves God's Jongleurs. We have two great hymns from the circle of Francis, "Stabat Mater" and "Dies Irae." Thomas of Celano is the author of the latter. It is a description of God's dreadful judgment upon the earth. He was probably influenced in his writing of this hymn by the cruelty of the papal authorities.

When young Luther was growing up in the Catholic Church there was beginning to be more interest in the song service. Most of the singing, however, was done by trained singers and was nearly all in the traditional language of the church. An important Catholic composer, and one of the most important composers of all history, was Orlando Gibbons. Gibbons served as chorister at King's College in his youth. He set a number of George Wither's religious poems to music. His songs are still being sung in the leading cathedrals of Britain. In the year 1801 John Henry Newman was born. After receiving an education he was ordained and appointed to St. Mary's Church at Oxford. While at Oxford Newman was influenced very much by a friend and fellow tutor, Froude. Froude changed Newman's hostility to the Roman Church to a deep admiration. From this time Newman was very much unsettled in his attitude toward the Reformation. During this period of unrest he wrote his best hymn, "Lead Kindly Light." He later left the Church of England and joined the Roman Church. In 1879 he was made a cardinal by the Pope, dying in 1890. He also wrote a few other hymns and published two collections of Latin hymns taken from the Breviaries, and made numerous and excellent translations from them. Edward Caswall was a coworker with New-

(Continued on page 64)

THE YOUNG PEOPLE'S MEETING

THE WORK OF THE YOUNG PEOPLE'S MEETING

II. The Young People's Meeting A Service for All Ages and Classes

By J. Irvin Lehman

In many sections of the Church the organization which, in these articles we have called the Young People's Meeting, is known by that name, but in other places it is called "Bible Meeting," because there were those who entertained fears of the results of this new method of work and the liberty given young people in it. We appreciate the position of those who are cautious in the work of the Church, and it was at least partly because of their concern that the Young People's Meeting has had abundantly blessed results in most cases. It is more important that the organization should fill the need that has called it into existence, than it is to call it by any special name. The name, Young People's Meeting, does not mean that those who are older have no part in the meeting, but rather that it is for the special benefit of the young.

In every ideal congregation we have all ages as members, often classified as young people, middle aged, and old folks. These together with the children make up our age groups. These various groups have their particular characteristics, which are tempered by the characteristics of the others. In the young Christian the dominant characteristic is action, but often there is a lack of wisdom and experience which is needed to direct their activity. This must be supplied by those who are older. On the part of the older it is mature judgment with sometimes a lack of initiative, which must be supplied by those who are younger. These different age groups need to be considerate of each other, for it is only thus that the work of the Church may go on unhindered. This may be accomplished by a fervent love on the part of each group for the other. I Pet. 1:22. The apostle John in his epistles addresses the different age groups in the Church and expresses his love for them. See I Jno. 2. When the aged thus love and regard the young, and the young love and respect those who are older, all can work together in the Young People's Meeting, with the thought in mind that it is especially for the young people.

It is with this thought in mind that the Young People's Meeting service is arranged. The young Christians should always have enough part and responsibility in the service to enlist their interest. I remember being at a Young People's Meeting where a large number of young people were present but had no part in the service; the only one on the program was a minister who gave enough

statistics in forty-five minutes to put most of the young people present to sleep. I thought, though good, yet how unwise, for I am sure that, had the young people been given a part in the service, they would have been interested and also benefited by the meeting, and if the minister would have observed carefully he would likely have learned something too, for in spiritual things it is often true that "a little child shall lead them." The minister should be present whenever possible and sometimes have a topic, but very rarely should he have more time than any other speaker, for in the Young People's Meeting his counsel and oversight should be sought more than his participation on the program. The Young People's Meeting as an organization should always be under the oversight of the ministerial body, but responsibility for the various tasks should be given to young people as much as possible. I could never see where there is any special danger in getting young Christians to work and giving them some responsibility, for if they are faithful and loyal it will surely be a means of their spiritual growth, but if they are covetous of power, or usurp authority, or are disloyal, it will be found out the sooner, and thus we may try to lead them to see their error and repent.

Again the program of the Young People's Meeting may be very readily adapted to the experience of those taking part. The babe in Christ may be given memory work, such as a portion of Scripture or a poem, and receive an impression that is a real contribution to his spiritual life. Those a little older may tell a Bible story or be given an easy topic or essay. In this way the work can be graded according to the experience of those taking part, but it all takes application and a willingness to work at the task in hand. If your assignment is memory work let it be done thoroughly, if it is an essay or topic work it out prayerfully, carefully, and logically, so that your service may be acceptable and edifying, for it is much easier to bear with those who are not largely gifted, but show faithful preparation than the most gifted, who show carelessness and indifference. I well remember a deserved rebuke once received from my Bible school teacher which he wrote across a paper I handed in to him. It was this, "Shows undue haste in preparation." Others soon see whether we apply ourselves to our task or not. Then, too, if we have been faithful in preparation it is easier to trust the Lord for

strength and grace in our public service. The maxim, "Whatever is worth doing, is worth doing well," applies here. Those who serve as choristers, and the young people should be used in this service when possible, need to consider this service important enough to give it prayerful thought. Recently at a meeting after the subject of Self-denial was discussed, the chorister announced and sang the hymn, "We'll Never Say Goodbye," a very inappropriate selection which showed a lack of thought or judgment on the part of the chorister.

The hearty cooperation of parents helps the young people much in their service, for when they themselves attend the Young People's Meeting they can better encourage their children to do so, and also help and advise them when necessary. When there is nothing special for parent or pastor to commend in the work of the boy or girl, just to say, "I am glad you took your part," helps to encourage the discouraged. Are we watching for such opportunities?

In large congregations where there are enough juniors, entire programs should be arranged for them. Generally throughout the Church the "little ones" of Matt. 18 are receiving a larger share of attention than formerly, which is as it should be, for if the first years of a junior's Christian life are spent in spiritual ease it will be harder to awaken his desire for spiritual exercise later.

One class we ought to keep in mind, in enlisting for service, is the indifferent. Here the pastor, parent, and interested young people are given a common ground for approach in personal work, and by tactfully reminding them of their duty they may also become interested. Of course it is easier to use those who respond at once, and thus have a circle of workers we use on all our programs, but in doing this we are neglecting those who need help most. If we succeed in winning the indifferent to an interest in the Lord's work, they too, will have real joy in active service.

The second class to remember is the unsaved, for while the primary object of the Young People's Meeting is the spiritual development of the talents the Lord has given us, yet if we are faithful in our testimony to the power of God to save, the joy of salvation, etc., it is not only strengthening to the Christian but also makes the meeting evangelistic in effect. For the Lord will also be faithful in sending conviction, by the power of the Holy Spirit, deep into the heart of the unsaved, so that the sinner will long for freedom from the slavery of sin, and for the peace which it is evident the Christian has.

May we as young people appreciate this avenue of Christian service.

Chambersburg, Pa.

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

"A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches—
All fashioned to work his will.
And men said as they saw its beauty,
"It never shall know decay;
Great is thy skill, O builder!
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised the unceasing efforts,
None knew of the wondrous plan,
For the temple the teacher builded
Was unseen by the eye of man.

Gone is the builder's temple,
Crumbled into dust;
Low lies each stately pillar,
Food for consuming rust,
But the temple the teacher builded
Will last while the ages roll;
For that beautiful unseen temple
Was a child's immortal soul.—Selceted.

The selection of the above poem is for the purpose of awakening thought in our Young People's Meeting workers. We are dealing with things eternal. We have eternal materials with which to build. The Word of Truth by the help of the Holy Spirit works upon the souls of men. These will be built into characters that will show the beautiful characteristics of the Christ life. There will be need of prayerfulness in our work if we are to keep in touch with the great Builder, who alone has the power and is able to carry forward the plans in the shaping of human souls for their eternal state. There is need of patient faithfulness in our work. We must get our eyes off the popular things of the world and fix them upon the things of God. Surely the meetings should get out of a formal rut if they have fallen into one and move according to the working of the Holy Spirit as He illuminates the pages of the Book of God.

ABRAHAM, THE FAITHFUL (Jr.).—
Gen. 18

Topic for February 9

MOTTO

"The Friend of God."

MEDITATIONS ON THE TOPIC

I. Faithfulness.—We can best give the definition of a word by the life that fulfills it. We know that faith is something in our hearts that makes us act toward what we do not see as if it were really seen. And when people have such a faith they are as diligent in doing the things that are right and true to absent friends and an invisible God as if friends were present and God could be seen. We have in Abraham such an example of faithfulness. He believed God who had spoken to him, and although the things which God promised were yet far away and did not seem possible to natural sight. Abraham kept on acting in obedience to God without wavering or fearing that God would fail in what He said.

In our study of Abraham we have a number of things that Abraham did that proved his faithfulness. God showed him the stars and told him that his descendants would be like that in number. He believed it and we find him acting without wavering, although he had no children as yet. Even when his only son of promise was asked for as a sacrifice, he still did not doubt or fear that God could not make His word good. He believed that God could raise Isaac from the dead, if need be, to fulfill His promises.

He was not greedy of gain. When Lot took the best of the land and gave Abraham the hills of the country, he did not doubt but that God could bless him and fulfill His promises to give to him and his seed all the land in due time. He did not murmur because he had to move from place to place in a tent. He expected some day to see "a city

which hath foundations whose builder and maker is God."

Can we not see a path of faithfulness in which to walk to-day?

OUTLINE STUDY

I. Leaving His Country for One Promised by God.

1. Departing from Haran at God's command.—Gen. 12:1-5.
2. Entering the land and receiving a visit from God.—Gen. 12:6-9.

II. Laboring for Peace with Lot.

1. The strife between herdmen.—Gen. 13:1-7.
2. Abraham proposes a way to make peace.—Gen. 13:8, 9.
3. Lot takes advantage of the proposition.—Gen. 13:10-13.
4. God promises blessings to Abraham anew.—Gen. 13:14-18.

III. Abraham is Promised a Son.

1. Abraham believes God's promise.—Gen. 15:1-6.
2. God changes his name.—Gen. 17:1-8.
3. God changes his wife's name.—Gen. 17:15-17.
4. Sarah and Abraham laugh.—Gen. 18:9-15; Gen. 17:17.

IV. Abraham Tried

1. To prove his obedience he is asked to offer Isaac.—Gen. 22:1, 2.
2. He obeys without wavering till God says it is enough.—Gen. 22:14.
3. God blesses Abraham for his obedience.—Gen. 22:15-18.

SUGGESTIVE ASSIGNMENTS

For the Younger Ones.

1. Textword, Faithful.
2. Tell a Story of Abraham's Faithfulness to God.
3. Memorize a Promise of God to Abraham.

For Others.

1. What Acts in Abraham's Life Proved His Unwavering Faith?
2. The Nature of Friendship between Abraham and God.

PERSONAL THOUGHT

I will be true to God, for I believe that He is a rewarder of them that diligently seek Him.

SEED THOUGHTS

Simply trusting every day,
Trusting thro' a stormy way;
Even when my faith is small,
Trusting Jesus, that is all.

Brightly doth His Spirit shine
Into this poor heart of mine;
While He leads I cannot fall,
Trusting Jesus, that is all.

Singing, if my way is clear;
Praying, if my path is drear;
If in danger, for Him call;
Trusting Jesus, that is all.

Trusting Him while life shall last,
Trusting Him till earth is past;
Till within the jasper wall,
Trusting Jesus, that is all.—E. P. Sites.

Be but faithful, that is all;
Go right on, and close behind thee
There shall follow still and find thee
Help, sure help.—Arthur Hugh Clough.

ABRAHAM, THE FAITHFUL

By Olive Yoder

After the flood the purpose of God was to choose a man, and in him a family and a nation, to be His witness upon the earth, until the fulness of redeeming time should come. The person on whom this choice fell was Abram, the son of Terah, whom God called to go into a foreign land. The country to which he should go was not indicated but he was simply required to leave friends and home and proceed in a direction which God would point out. But even though this was a hard command, Abram's faith never wavered, and he resolved to follow God at any cost. So Abram left Haran, to which he had journeyed several years previous, and entered Canaan, accompanied by his wife, Sarai, and his nephew, Lot.

As Abram passed through the land to go to Egypt, on account of the great famine in Canaan, the Lord visited him and gave him the promise of all the land. Then Abram worshiped and thanked God by offering a sacrifice.

After the famine Abram, his wife, and Lot, returned to the promised land. There was strife among Lot's and Abram's herdsmen, which made it necessary for them to separate. So Abram gave Lot the choice of any portion of land which he wished to occupy, and Lot, being of a selfish disposition, chose the fertile plain of the Jordan, leaving Abram the more hilly country. Here the peace-loving spirit of Abram was beautifully exemplified in his intercourse with Lot, when he sacrificed his worldly advantage for the sake of harmony. But what he lost in earthly gain, was more than compensated in his Lord's blessings, for the Lord said: Lift up now thine eyes, and look from the place where thou art northward and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it."

Blessings were given Abram repeatedly, and also promises of incalculable good. One was the promise of a great posterity, which should be in number as the stars of the sky. Because of this, God changed his name to Abraham, for he said, "A father of many nations have I made thee." Likewise God changed Sarai's

name to Sarah for she was to become a mother of nations. Again when the Lord appeared with a confirmation of the promise of a son, Abraham and Sarah only laughed, thinking it an impossibility for them to have a child in their old age. But with God all things are possible, and in due time a child was born, whom they named Isaac.

Abraham loved Isaac very much, and when God commanded him to offer Isaac as a burnt sacrifice, his heart was very sad. But Abraham immediately made preparations for the journey, and early the next morning he and Isaac, accompanied by a few servants, proceeded on their way.

When they arrived at the spot, Abraham built the altar, placed on the wood, and bound Isaac and laid him upon it. Then just as Abraham was ready to slay Isaac, God intervened, and provided another sacrifice instead. So with trembling hands, gladly Abraham unbound his son, and they together joined in offering the sacrifice. Although Abraham's faith had been severely tried, God blessed him, by again confirming His previous promise, of a numerous posterity.

Happy for all if like Abraham, regardless of all consequences, they follow the directions of God's Word, leaving all events to Him who doeth all things well.

Cable, Ohio.

LAUNCH OUT INTO THE DEEP.—

Luke 5:1-11; Matt. 13:47-50

Topic for February 16

MOTTO

"At thy word I will let down the net."

MEDITATIONS ON THE TOPIC

I. Venturing into Deep Water.—Those who fish only in shallow waters cannot expect to get the fish. The nature of the fish must be considered and men must adjust their methods of fishing to the habits of the fish. Then they must equip themselves with the proper things to secure the fish—boats, nets, etc., and take them to the place where the fish are.

Fishers of men must likewise fit themselves to the needs of souls. It matters not how far a soul may be from God nor how strange the soul may be to the fisher, if the soul is to be won the habits and even the sinful characteristics of that soul must be learned and the proper equipment from God must be applied to win the soul for Christ. We can never be a soul-winner and expect that souls will come to us to be won. There must be a launching out. We must be willing to leave the shores of our own ease and our own environment and reach out to the deeps where needy souls are and there lure them into the net of the Gospel.

As we think of the deeps of India, South America, Africa, China, Mexico, neglected districts of North America, neglected souls in the city, and consider what we must do in order to reach them in the way of language study, study of the knowledge of the people, study of the habits and customs, study of our own abilities to become adapted, study of the Word, and of how to enter into the secrets of power with God to use it for Him—this will call out all that we have and are to be put upon the altar of service by faith and to venture with God. But there can be no risk, if He is calling us and we are following with Him.

II. The Text.—Luke 5:1-11.—This gives a narrative of the work of Jesus as He taught from the ship and then directed the owners to launch out to let down the nets for a draught of fishes.

Matt. 13:47-50.—This is a parable of the kingdom of heaven in which a net is let down into the sea of mankind and draws them all to the shores of the great Judgment Day in which a great separation will be made. The

Gospel message is sure to draw them all to that great shore with such a responsibility from which none can escape, as they meet the great Judge who knows the character of every one.

OUTLINE STUDY

I. Fishing for Men.

1. The world is the sea.—Matt. 28:19, 20; Mark 16:15, 16.
2. Men are the fish.—Luke 5:10.
3. The Word is the net.—Jno. 12:46-50; Acts 1:8; Luke 24:45-49.
4. Teachers of the Word are the fishers.—Mark 1:17; 3:14.
5. Jesus is the Master of the missionary enterprise.—Matt. 28:18-20.

II. Launching Out.

1. As Peter did at Pentecost.—Acts 2:14, 37, 41, 43.
2. As Philip did in Samaria.—Acts 8:4-12.
3. As Philip did with the eunuch.—Acts 8:26-40.
4. As Peter did with Cornelius.—Acts 10:34-48.
5. As the Antioch Church did.—Acts 13:2-5.
6. As Paul did at Athens.—Acts 17:16-34.
7. As Christians should ever do.—Phil. 2:12-16.

III. The Master's Call To-day.

1. His power continues to work.—Eph. 3:20, 21.
2. The Gospel must be preached to all nations.—Matt. 24:14; Rom. 10:13-15.
3. Using His servants.—II Cor. 9:6-11; Eph. 6:10-20; Phil. 2:27-30.
4. Deeps to launch into.—II Tim. 4:1-5; Jude 20-25.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, I Will.
2. Fishers for Souls.

For Young People.

1. The Word of the Master in "Launching Out."
2. The Preparation of the Fisher.

For Older People.

1. The Effect of Preaching the Word.
2. The Day of Hauling in the Net.

PERSONAL THOUGHT

May we ever be ready to launch out into any deep with Jesus.

SEED THOUGHTS

Speed away, speed away on your mission of light,
To the lands that are lying in darkness and night;
'Tis the Master's command; go ye forth in His name,
The wonderful Gospel of Jesus proclaim;
Take your lives in your hand, to the work while 'tis day,
Speed away, speed away, speed away.

Speed away, speed away with the life-giving Word,
To the nations that know not the voice of the Lord;
Take the wings of the morning and fly o'er the wave,
In the strength of your Master the lost ones to save;
He is calling once more, not a moment's delay,
Speed away, speed away, speed away.

Speed way, speed away with the message of rest,
To the souls by the tempter in bondage oppressed;
For the Savior has purchased their ransom from sin,

And the banquet is ready, oh, gather them in;
To the rescue make haste, there is no time to waste,
Speed away, speed away, speed away.
—F. J. Crosby.

LAUNCH OUT INTO THE DEEP

By L. L. Swartzentruber

This striking and far-reaching message comes from the lips of Jesus. The five beautiful words, "Launch out into the deep" are found in Luke 5:4, and certainly present a remarkable missionary message. The words were spoken directly to Simon, one who later followed Jesus. This message, or command, implies a beginning of new work, entering a new field, and a pushing away from the more central point. Jesus told His disciples before His ascension that repentance and remission of sins should be preached, beginning at Jerusalem. To begin at home is right, but Jesus illustrated that fishermen make definite progress by moving out and letting down the net where the water is deeper, and where the fishes are. God blesses any church when she launches out.

Perhaps the most important, and yet a very simple factor in this picture is OBEDIENCE. When a follower of the Lord manifests true obedience to His Word, it always follows that a real blessing is realized. Although Simon reasoned that they had toiled all night and had taken nothing, nevertheless he recognized the Master, and was willing to obey His Word. "Nevertheless at thy word I will let down the net."

Launching out into the deep does not necessarily mean to move miles away from home, and yet many times it means just that. As a church we must launch out, push away, and establish points for preaching the Gospel to all nations other than those close to the shore. On the other hand, the launching out has a significant meaning to each individual. There is a service which may be rendered, and is also acceptable to the Master, which is after all shallow. There are fish to be found close by the shore, and there are many times souls to be won in one's own house. There are also beginnings in the experience of a newborn babe in Christ which are normal, but are found at the shore. Now the message to the young Christian is "Launch out into the deep." Excuses, reasonings, former experiences and results must never be permitted to become too prominent, but rather, Let the Word of Christ dwell in you richly, and be ready to say, "Nevertheless—" In the account from which this subject is taken we note at least a few results after the disciples launched: They caught a multitude of fishes, their net broke, they called for help, others were blessed, and Simon Peter worshiped and had a definite vision of his own insignificance and sinfulness. Launch out, and find out. "Nevertheless at thy word I will let down the net." After we let it down deep, there will be a catching of men, there will be rich blessings, fellowship, spiritual worship, and a vision of Jesus on the Cross. "Henceforth thou shalt catch men."

West Liberty, Ohio.

SUGGESTIONS FOR JUNIOR MEETINGS

This is our first missionary subject for this year and the interesting story upon which it is based will make it an easy lesson to adapt for Junior use. Both stories in the text for the topic should be given in the meeting, either by reading, memory work, or in story, in which the speakers give the stories in their own words. Juniors, especially boys, will be much interested in fishing, and the method of fishing by nets should be made sufficiently clear so that all will understand how it was done. The geography of the Sea of Galilee

should also be emphasized sufficiently to give the setting of the lesson.

The fishing for fish which the disciples did in the Sea of Galilee was used by Jesus to illustrate the method of fishing for men, that is, reaching them in such ways that they may be brought to Jesus. That is what all mission work is, spreading out the Gospel net to bring people to salvation through Christ. Our Gospel fishing may be done in many ways: Preaching, teaching, talking to people personally, giving out Gospel papers or tracts, living the Christ life and letting our example speak to other people.

One of the great lessons that we learn is that we must do our mission work in obedience to Christ. Jesus gave the command when to fish and where to fish. If we listen to His Word and His Spirit He will also tell us when and where to work for Him in winning souls into His kingdom. Although Peter could not see the reason for Jesus' command he was willing to let down the net at Jesus' word.

Another lesson we learn is that we must get out into the deep, where the fishes are. This may mean in some cases leaving home and going into another land to tell the Gospel story. At other times the deep may be in our own home or neighborhood, or in some neglected field not far away. Jesus will show us the deep places where we should be fishers of men. All those who are caught in the Gospel net here, will not be cast away when the net of the Judgment catches all, both good and bad. Matt. 13:48.

Some assignments that will be helpful to Juniors will be: The Importance of Obeying Jesus' Command to Preach the Gospel; Some Places Where Juniors Can Be Gospel Fishers; Some Things That We Can Do to Help in Mission Work; How the Junior Investment Fund and the Savings Boxes May Help in Launching Out into the Deep.

THE CREATION OF MAN.—Gen. 1: 26-2:7

Topic for February 23

MOTTO

"Made... a little lower than the angels
...crowned with glory and honour."

MEDITATIONS ON THE TOPIC

I. Man, the Work of God.—"It is he that hath made us and not we ourselves." As we stop to consider our own being and view the creation about us, a thought of exultant praise leaps into our soul—praise to Him whose power holds every part of our being and all creation in His grasp. Each detail of the parts of our body, each quality of our mind, the working of every organ, is so infinitely perfect as to call forth every faculty of our mind to comprehend its excellence.

When we realize that we are created in the image of our Creator, made a little lower than the angels, given privileges above all other created beings, made to crown all God's creative work, it leads our mind still more deeply into the frame of worship and adoration. With the psalmist we may say,

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

Why were all the things of earth and the heavens made for us? We were in the thought of God before He made them. They were shaped for our being as fit surroundings to our position in the universe. What a kingly calling He has given to us! How we ought to be full of deep desire to be worthy of the trust! How we ought to as-

pire to fulfill all the expectation of our Creator and make all resound with His praise!

II. The Text—Gen. 1:26-28.—This passage tells of the counsels of God in the creation of man and what He committed to man's trust because of his likeness to the Creator.

Gen. 2:7.—This shows the twofold nature of man's creation. He is made of the dust as well as partaking of the nature of God.

OUTLINE STUDY

I. How Long Ago was Man Created?

1. From Adam to Noah.—Gen. 5:3-32.
2. From Noah to Abraham.—Gen. 11:10-26.
3. From Abraham to Moses.—Gal. 3:17.
4. Moses to Christ (Fairly well computed).—Matt. 1:17.
5. 1930 years since Christ.

II. The Purpose of Man's Creation.

1. For God's pleasure.—Rev. 4:11.
2. Because of His wisdom and goodness.—Psa. 100; 104:24.
3. That man might rule over His works.—Psa. 8:5-8; Gen. 1:28.
4. To have fellowship in God's plans.—Eph. 3:8-12.

III. Created in a Twofold Nature.

1. Dust and living soul.—Gen. 2:7; Eccl. 12:7.
2. Body and spirit.—Jas. 2:26.
3. Body and soul.—Matt. 10:28; I Thess. 5:23.

IV. Created in God's Image.—Gen. 1:26, 27; 5:1, 2.

V. Created Male and Female.—Gen. 1:27; Gen. 5:2; 3:18-25.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Created.
2. Memorize a Choice Passage from the Outline.
3. Tell the Story of Man's Creation.

For Young People.

1. Man and the Rest of Creation.
2. The Mission of Man in the Earth.

For Older People.

1. The Image of God.
2. The Body or House we Live in.

PERSONAL THOUGHT

As a man, inheriting the being which I possess, do I seek the end for which God created me?

SEED THOUGHTS

Surely if all the world was made for man, then man was made for more than the world.
—Duplessis.

Man himself is the crowning wonder of creation: the study of his nature the noblest study the world affords.—Gladstone.

Man is greater than a world—than a system of worlds; there is more mystery in the union of the soul with the body, than in the creation of the universe.—H. Giles.

Oh, worship the King all glorious above,
And gratefully sing His wonderful love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor and girded with praise.

Frail children of dust, and feeble as frail,
In Thee do we trust, nor find Thee to fail;
Thy mercies how tender, how firm to the end!

Our Maker, Defender, Redeemer and Friend.
—R. H. Grant.

THE CREATION OF MAN

By Sara Zook

David the Psalmist, in speaking of man says that he was "made ----- a little lower than

the angels ----- crowned with glory and honor."

God, in all His wisdom and power, created the heavens and the earth, the living creatures, and a still far more wonderful being, an image in the likeness of God—man.

The prophet Isaiah says, "Thou art our Father, we are the clay; and thou art our potter and we all are the work of thy hand." How helpless we are in God's sight! We have not the power to keep the sun from shining nor have we power over our own bodies to prolong our life longer than His will.

It is one thousand nine hundred and thirty years since Christ. We have recently crossed the threshold of a new year. Are we in this year going to turn over a new leaf, and do our best in fulfilling the purpose of our creation, or are we going to continue on the old path of selfish aims? God has placed man here for a purpose and it is ours to fulfill it as nearly as possible. God is worthy of honor and glory for creating all things and it is for His pleasure they were created. Rev. 4:11. How often we see men doing things for their own pleasure and if asked to do a deed for God's pleasure they can never spare the time. Is it not shameful that we forget that God is the One who gave us power and wisdom to perform our work? Yet how little glory and honor He receives from man! It is He who "made us and not we ourselves; we are his people and the sheep of his pasture."

God, also, made man to have dominion over His works, the fish and the beasts, the fowls of the air, and every creeping creature. Gen. 1:28. We, therefore, are God's servants, ruling over His works.

Man was created of a twofold nature, dust and living soul. He formed man of the dust of the earth, breathed into his nostrils the breath of life and man became a living soul. How useless life would seem to you and me if we had no farther goal to aim than the grave! How we would dread death! But Matt. 10:28 says, Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

West Liberty, Ohio.

SUGGESTIONS FOR JUNIOR MEETINGS

The story of the Creation is a very interesting one for both old and young alike. The Juniors will enjoy this study in the Creation of Man. This is the first of three subjects on the Doctrine of Man. The other two will show you what they are.

As an introduction the creation of the earth and the heavenly bodies, fowls, fishes, and other animals, may be referred to, to show that the crowning work of God in the creation was man. People nowadays sometimes try to make us believe that man evolved from the lower animals. We know from the study of God's Word, the Bible, that this is not true. God made man from the dust of the ground, after all the other living creatures had been made. Man is the only one of the physical creatures that was given a living soul at the creation. For this reason he is the highest of all God's creatures.

One of the things that impresses us in the creation is the power of God. By merely speaking the word He made all things, and when we think of the wonderful human body that we have we are amazed at the wisdom and power of God in the creation of man. Such a marvellous being could not have come into the world by chance.

The next thing that we notice is that God must have had some great purpose in the creation of man. A study of the second division of the Outline will show us some of these purposes. Since we were created for God's pleasure and glory it follows that we should be very careful to live in such a way

(Continued on page 61)

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

I. Its History

By Noah Oyer

Religious education had its beginning very early in the history of Israel. Moses commanded the fathers in Israel to teach their children about Jehovah, the covenant God, and what He had done for His people. Deut. 6:4-9. This instruction was to be given in the home. The home was to be the seat of instruction during the period of the national life of Israel. It seems that this injunction was greatly neglected from the earliest origin of the nation until the Babylonian captivity. In fact this neglect contributed directly to the captivity of Israel and Judah. After the captivity the need of more definite training in the "Law and the Prophets" was recognized and the Synagogue was founded and became the center of instruction for the Jewish youth during the inter-testament and the New Testament times. Before the birth of Christ a rather efficient system of elementary schools was founded and Jewish children were brought up in the "nurture and admonition of the law." The early church adopted the Jewish method of instructing its youth. During the Mediaeval period all learning, secular and religious, was confined to the monastery. In the later part of the period universities were established, and traveling teachers, or mendicants, taught religion to the people. There was a decided decline in the teaching ministry of the church during this time, and this may in part explain the failure of the mediaeval Church. Both Luther and Calvin recognized the need of religious training and each prepared a catechism for the instruction of the lay members. The Roman Church caught the significance of such training from the Reformers and has taught her youth very efficiently, from the point of view of Roman doctrine, ever since the Reformation.

The Protestant Church failed to develop a program for the religious education of her youth. This failure was reflected in the life of the Church. The rebirth of religious instruction is due to Robert Raikes of England, in the year 1780. This date may be called the beginning of the Sunday school. Raikes gathered a group of destitute and unschooled children from the streets of Gloucester, and taught them. His school could not be called a school of the Church, for its first meeting place was in a kitchen, and the movement was vigorously opposed by the Anglican Church. Neither could it be called a school of religion, for its first purpose seemed to be that of teaching the elements

of a secular education. Reading and spelling were the principal subjects taught. As the pupils learned to read, the Bible was taught. It was called a Sunday school because it met on Sunday, beginning at nine in the morning and continuing until five in the evening, with an hour off at noon for lunch and another interval in the afternoon to attend the church service. Gloucester was the center of the pin industry and in the absence of child labor laws, children worked in the factories from Monday morning until Saturday evening. Raikes' work as a printer brought him in contact with the illiteracy of the masses, and he was impressed with the vice, poverty, filth and degradation he found in the slum sections. His first attempt was to reform adult prisoners by giving them instruction in the basic elements of morality. He found these adults so thoroughly steeped in the habits of vice that his efforts were of no avail. His next move was to attack these problems through the children. He faced the problem of our foreign missionaries when he decided that illiteracy must be cured before there can be spiritual enlightenment. These children must first be taught to read. This accounts for the large secular element and the secondary place of religion in his curriculum, if indeed by courtesy we may call it a curriculum.

After three years of experience Raikes used his press and his paper to bring the plan of his work before the public. He was warmly supported by another printer, John Nickols, the queen, and the great evangelists John and Charles Wesley, and George Whitfield. The support of these evangelists did not improve the standing of the new movement in the estimation of the Churchmen. The Archbishop of Canterbury summoned a meeting of the bishops to take measures against the spread of the Sunday school. It was fortunate, however, for Raikes that he was able to enlist the interest of important leaders, who helped him direct the movement through this time of opposition. The movement rapidly gained prestige, for as early as 1785, five years after the first school was begun, a Sunday School Society was organized in England. At the close of its first decade this society reported the distribution of 91,915 spelling books; 24,232 New Testaments, and 5,360 Bibles. During the next ten years, to 1805, there were distributed 219,416 spelling books, 50,126 New Testaments and 7,213 Bibles.

The method of Robert Raikes seems to have been more acceptable to the Church in America than it was in England. Religious training had been carried on to some extent in the New England colonies before the work of Raikes. This instruction was more in the nature of a Bible school, and was directly under the fostering care of the church. The Methodists were among the earliest to accept the method of Raikes, as a Church organization. Gradually schools were formed in most churches and the classes met in the church building. The need of well organized courses of study was soon recognized, and this need, with other problems, gave rise to several strong Sunday school societies.

The first of these organizations in America was "The First Day, or Sunday School Society" at Philadelphia. It was founded January 11, 1791. The society was animated by the same motives as Raikes, and the same general plan was in mind. The first public meeting was called December 19, 1790, at which time the purpose and plan of the organization was explained. A constitution was drawn up and adopted at a later meeting. Following is the preamble of the constitution:

"Whereas, the good education of youth is of first importance to society, and numbers of children, the offspring of indigent parents, have not proper opportunities of instruction previous to their being apprenticed to trades; and whereas, among the youth of every large city, various instances occur on the first day of the week, called Sunday—a day which ought to be devoted to religious improvements—being employed to the worst of purposes, the depravity of morals and manners: It is therefore the opinion of sundry persons, that the establishment of Sunday schools in this city would be of essential advantage to the rising generations; and for effecting that benevolent purpose they have formed themselves into a society."

The organization was undenominational. Three men, Bishop White, Episcopalian, Matthew Carey, Roman Catholic, and Dr. Benjamin Rush, Universalist, were the organizers of the movement.

"The American Sunday School Union" of Philadelphia was founded May 25, 1824. It was also an undenominational society, and was the union of a number of Sunday school societies that had been organized during the early part of the nineteenth century. These organizations are no doubt the by-products of the missionary awakening at the close of the eighteenth century. Perhaps due to this same influence these organizations were strongly evangelistic. This was especially true of the American Sunday School Union. It was organized for a three-fold purpose:

1. The publication of suitable literature for Sunday schools.

2. The selection of Scriptural lessons and the preparation of lesson materials.

3. The organization and maintenance of schools in needy places.

The Union is still active, and in 1911 it reported that it had organized more than one hundred thousand schools and published books and papers exceeding nine million dollars in value. During its history it has sent out missionaries to the western frontier, beginning in the Mississippi Valley and pushing westward with the advancing settlement of the country until its work extends into such sections as Montana, Nevada, and New Mexico, where the communities are sparsely settled. These Sunday schools in time formed the foundations for thousands of established churches.

As the Sunday school grew in influence local conventions were held. These conventions were numerous during the third decade of the nineteenth century, and their success suggested the fruitfulness of larger and more representative meetings. Accordingly a convention was called in Philadelphia in 1832. Fifteen states sent delegates. This was the first National Sunday School convention, and was called by the officers of the American Sunday School Union. Two hundred and twenty delegates were present. One of the most important fruits of this convention was the passing of a resolution which was designed to widen the influence of the Sunday school. The resolution was, "That the Sunday school should embrace all classes of the community." To this time the idea had prevailed that the Sunday school was to labor with destitute children. Was it to continue like the Raikes' school, or should it be a school of religion for all? The above resolution was the convention's reply to this question. The second convention met in Philadelphia in May, 1833. No incident of particular importance took place at this meeting.

The third National Convention was not called until February, 1859. A number of future Sunday school leaders were brought together at this meeting. Among these men was Henry Clay Trumbull, who was chosen secretary of the convention and became such a forceful leader in Sunday school journalism. He was the founder of the Sunday School Times, a journal which continues to function in the interests of the Sunday school to the present time.

The Fourth National Convention met in Newark, New Jersey, April 28 to 30, 1869. It was the beginning of the triennial system of Conventions. The fifth convention held in Indianapolis, April 16 to 19, 1872, is of special importance because it was at that time that the system of uniform lessons was adopted. It was also the last of the National Conventions. The First International Convention met in Baltimore in 1875 and these conventions have been held at regular intervals since that time. While the movement has been called international it is well to remember that the Sunday school has always had its greatest support from the Anglo-Saxon peoples; and has been carried to the uttermost parts of the earth by the foreign missionary. It has been a most helpful move-

ment in extending the work of the Church, as an evangelizing and a teaching agency. The magnitude of the movement which had such a humble origin may be gathered from a report to the Chicago Convention in 1914, stating that in North America there were 175,685 schools at that time, with 18,441,036

pupils, and 1,690,000 teachers.

The development of courses of study, or Sunday school lesson systems is a most interesting chapter in the history of the Sunday school, and will be reserved for discussion in a later article.

Goshen, Ind.

THE GOSPEL OF MATTHEW

II. Chapters Five to Ten

By Geo. J. Lapp

Introductory Note

The Gospel of Matthew falls into three great divisions: I. Preparation for and of the Messiah (1:1-4:11). II. Ministry of the Messiah (4:12-16:20). III. The Death and Resurrection of the Messiah (16:21-28:20). Our first study had to do with the Preparation for and of the Messiah and also included the beginning of the ministry which concluded with the first chapter of the Sermon on the Mount. The reader is advised to look up the first study in the January number of the Monitor and carefully review it before going on with this study. We shall begin this study by giving you a general survey in outline of the Sermon on the Mount and follow with the exposition:

General Outline of the Sermon on the Mount (Chapters 5-7 inclusive)

- a. Character and Blessedness of the Believers.—5:1-16.
- b. The Higher Law for the Believers.—5:17-48.
 - (1) Jesus' attitude to the Law.—5:17-20.
 - (2) The Sixth Commandment (spiritual meaning).—5:21-26.
 - (3) The Seventh Commandment (spiritual application).—5:27-32.
 - (4) Swearing absolutely forbidden.—5:33-37.
 - (5) Concerning retaliation.—5:38-42.
 - (6) The great law of love.—5:43-48.
- c. Properly Expressing Our True Relation to God.—6:1-18.
 - (1) In almsgiving.—6:1-4.
 - (2) In prayer.—6:5-15.
 - (3) In fasting.—6:16-18.
- d. How to Regard Earthly and Heavenly Treasures.—6:19-34.
- e. How to Regard This World's Evil.—7:1-6.
- f. How to Regard Our Relation to God and Man.—7:7-12.
- g. Conclusion of the Sermon.—7:13-29.
 - (1) Choose the good.—7:13a, 14, 15.
 - (2) Eschew the evil.—7:13b, 15-23.
 - (3) Reward of hearing and doing.—7:24, 25.
 - (4) Reward of hearing but not doing.—7:26, 27.

As a mature reader you are able, if you know what it is to be saved, to appreciate the value of heart religion which also involves personal Christian experience. This is what Jesus meant in the first of this great sermon. He, in the fifth chapter, established the great laws of spiritual relationships which lead us into that experience and relationship to God and place us in a much higher realm than that of legalistic, ceremonial observance. Christ becomes an indwelling Presence in our lives and every expression of our personal religious experience is sanctified by the higher laws which Jesus here established. In the sixth and seventh chapters He teaches us in what manner we should express our

devotion to Him and what we have experienced in our own hearts.

Properly Expressing our True Relation to God

This is treated under three heads: Almsgiving, prayer and in fasting. The desire for publicity leads to just what Jesus taught against.

In almsgiving 6:1-4 we are not to place our heavy coins of little value in great horn-shaped metal receptacles which ring as if we were giving a fortune, or ostentatiously give to some professional beggar who daily exploits the passers-by; but rather prayerfully and quietly present our gifts for the worthy poor, giving as unto the Lord, in fact unto the Lord, for the least given in His name is given to Him, and He rewards. The motive is to please God and not men.

So with prayer 6:5-15, the Father sees the secret of the heart and even when uniting our hearts with others in a group we still from the secret chamber of the heart pray to God. There is a vast difference between importunity, or repeatedly coming to Him with our needs, and repetitions of meaningless phrases. The heathen say committed, set, petitional phrases over and over again in vain. Jesus gave a model for prayer which is a guide for the spirit as well as for the general form of prayer. It is right that we often pray the Lord's prayer and incorporate its thoughts in our petitions to the Throne. Let us beware lest we pray condemnation upon ourselves by having within us an unforgiving spirit. Also, may the glory be God's in our prayer life.

Then as to fasting (6:16-18), a concern for the welfare of a soul, of the Church, and of the Kingdom will oftentimes prompt us to deep contemplation and intercession which becomes so intensive that we leave off eating. Our intense interest in the Lord's service will do the same. Jesus taught against fasting as a ceremony, but He certainly favored it as an effective means to clear thinking and deeper consecration. Not that we get it by fasting, but because of our intense interest we fast and get the desired result in our own lives, and receive from the Father the answer to our heart throbbings and intercessions.

They that are in Christ Jesus and walk in the Spirit (Rom. 8) certainly should be able to understand the relative value of earthly and heavenly treasures (6:19-34). No child of God should be either avaricious or anxious. It is foolish to lay up perishable goods, and the birds and flowers teach us upon

whom we may rely for sustenance. By making God and His Kingdom first in our lives we have determined who is our one Master. We cannot serve two. Some worship science, or wealth, or fame, or fashion, but they perish with the perishing things they worship. By seeking God, His kingdom, and His righteousness, we have what we need instead of having subtracted what we would otherwise need more. What miserable creatures we would be without our heavenly Father and His care!

What about the world's evil (7:1-6)? By judging we simply, as kettles, call the pots black. Faultfinding puts one in a very bad light. While we act very much distressed at others' faults yet we are glad they have them and not we, and we crow over them instead of helping them to become overcomers. A harsh, censorious, dictatorial attitude is of the devil. However, we need to be able to discriminate against evil in our own lives and help those who are in error, but we should also realize that "we cannot sweep the darkness out but we can shine it out."

In our relation to God and man (7:7-12), our Father wants us to ask of Him, for He wants to give but He wants us to do, with what He has given us, to others as we would want them to do to us. Remember the Golden Rule when you ask God for something, for He expects you to share what He gives you.

In the conclusion of the Sermon on the Mount (7:13-29), Jesus closes with three specific exhortations: (1) Seek for the right entrance into the Kingdom; (2) beware of false teachers and professions; and (3) build through obedience to Christ on Him as the solid rock. It is no easy task to be saved. Even the path to perdition is paved with good resolutions. It requires faith, sacrifice, fortitude, and walking the narrow way with vigilance lest one be led astray through false teachings and false leadership. We may trust His grace, His Word is a safe guide, and His Spirit will direct us aright. The fruits of false teachers enable us to recognize them. By hearing and doing His words our eternal safety is assured.

It is not at all strange that the people marvelled at Jesus' teaching and they must have admired His wonderful word pictures and illustrations from nature which so aptly illustrated the truths which He presented to them. He spoke with authority, for it was the proclamation of the King of kings to the citizens of His Kingdom.

The next three chapters have to do with Christ's proving His Messiahship by His works and commissioning His disciples. There are three groups of miracles in Chapters 8 and 9 with two breaks between. The first break is found in 8:18-22 and the second one in 9:9-17. The first break is between the first and second groups of miracles and the second break is between the second and third groups.

The First Group of Miracles (8:1-4, 5-13, 14-17). They are cleansing the leper, healing the paralytic, and curing Peter's wife's mother. By reading them carefully you will

note that each bears a distinct message. The first was a proof to the Jews of His cleansing power in that the healed leper was to go to the priest and offer the gift according to the Mosaic Law. The second was a proof of His Messiahship to a Gentile and also a proof of the possibility of a Gentile's becoming a child of the Kingdom. The third bears a message of Jesus' relation to the home, immediately followed by His healing of the multitude, in this way manifesting His compassionate love for the common people, who, as a result, "heard Him gladly."

The Impulsive Scribe (8:18-22), had failed to count the cost. Jesus wanted him to become freed from blind enthusiasm and consequently opened his eyes to the real meaning of discipleship when it comes to sacrifice. It was too much for him to leave all and follow and he is not heard of again. Then another begs to follow but wants to wait until he has performed the sacred rites of an oldest son at his father's burial. In the Orient it means much to a father to have the oldest son bury him. Jesus, knowing the father to be unbelieving, gives the corresponding advice. But the father could become a believer and come with the son into the Kingdom and then the son could bury him according to custom. The son was not very sincere if he was not eager to bring his father also.

The Second Group of Miracles (8:23-27, 28-34, 9:1-8). In the first Jesus proves His power over the elements, in the second over the agencies of the devil, and in the third the power to forgive sin. Jesus meant to teach the disciples that it is always safe and wise to come to Him with their fears. He who rules the elements can deliver us from all possible perils. Then Jesus proved that insanity and demon possession are symbols of the tyranny of sin, and that demons possess individuality and recognize His supremacy. Generally it means the sacrifice of earthly possessions in order to come into possession of heavenly riches. What are hogs compared to the salvation of the soul? In the third miracle Jesus showed His greater concern for the soul than for the body. Truly Jesus would have been guilty of blasphemy and worthy of death if He had not proved His authority by healing and also by reading the thoughts of the people. The people feared for they were in Divine presence.

The Call of Matthew and the Question of Fasting (9:9-17). Matthew as a publican (tax-gatherer) was a social outcast because of the advantage that such petty officials took of the people, but he immediately responded to Jesus' call, which showed his faith. In his sincerity he was an example to us to-day. But that did not free him from social stigma, or Jesus from criticism, because He ate in Matthew's house. In answering the Pharisees Jesus used their estimate of themselves to condemn them.

We also have here the record of the disciples of John coming and asking about fasting. Jesus' answer to them was also a commentary on verse 13. He taught them against legalism and the inadequacy of rites

and ceremonies to fulfill in the life what He could do by His grace. Christ set up a new order and instituted a new relationship. He calls the worst of sinners and imparts to them new life by faith in Him.

The Third Group of Miracles (9:18-26, 27-34). They are raising the dead, stopping the issue of blood, giving sight to the blind, and speech to the dumb. A faith to merely touch the hem of His garment brings results. Jesus has power to snatch from the grave as He did the damsel and give us a new view of death. We fall asleep in Jesus as believers in Him. The blind and dumb are sad pictures of men and women who need the power of the Savior to enable them to understand and properly evaluate spiritual realities and live to the praise of His glory. There is only one alternative, either we are blind or see; either we have Christ or are filled with evil; or have life or are dead.

Commissioning and Instructing His disciples (9:35-10:42). The sheep without a shepherd and the plenteous harvest occasioned the commission of the twelve. The power He gave them to work miracles served as their credentials. Carefully study the names and qualifications of the disciples. It is well worth your time. In 10:5-15 He told them how and where to go. He limited their ministry for the time being and also their equipment. They were to be discreet and courteous and while many of the directions were only temporary they serve as great lessons in simplicity to us. In 10:16-23 they were to endure suffering silently, were not to be anxious before accusers, were to expect treachery but not to needlessly imperil their lives, and were to remain cheered by the hope of the coming of the King. What an encouragement to us!

In 10:24-33 Jesus held out little hopes that they would fare well in their service of soul saving, but they were not to fear, for men could only do away with their mortal bodies and could not touch their souls. Public confession was a condition they were to hold out for discipleship, for Christ came to save all men and public confession of Him is an effective means of furthering the Kingdom. Needed strength will be given by the Savior who honors such public confession of one's faith in Him. Then, there is the Cross. Matthew 10:34-39. It is a cause of cleavage. The believing and unbelieving, even though they belong to the same household, cannot walk together in spiritual fellowship. The Cross in this connection is not merely enduring suffering, but giving one's life for the cause of Christ. He may meet a violent death at the hands of persecutors or he may "die daily" in sacrificial service. It is the "Cross of Rejection" and must be borne by all of us. But it will result in the life that now is and the life to come. It means great triumph for the believer. Matthew 10:40-42 is a fitting close for Jesus' commission to His disciples. They shall in no wise lose their reward. The service may be ever so humble, but if done in His name both the servant and the recipient will be blessed and the Savior will be glorified. We all can share in Christian service and become partakers of the glory that awaits the faithful. We

can be angels of kindness and mercy to the unfortunate, giving them even a cup of cold water in the name of a disciple and offering them help and relief in the name of the Lord.

We have studied the groups of miracles which followed the Sermon on the Mount, both of which have beautifully blended in their spiritual import. We have studied the sending out of the twelve and Jesus' instructions to them. Let us not fail to profit by the rich lessons contained in them.

Chicago, Ill.

Y. P. M. TOPICS

(Continued from page 57)

that God's purpose for our lives may be fulfilled. This means that we do not live in sin, in worldly pleasure, or for ourselves, but for God. We can only do this as we give our hearts to the Lord when we are young, and before sin can ruin our lives. We were made in God's image; let us show that image in our lives.

Assignments: God's Power as Shown in the Creation; How Can We Fulfill God's Purpose in Creating Us? Some Wonders of the Human Body; The Need of Remembering Our Creator in our Youth.

FAITHFULNESS IN AN AGE OF DISOBEDIENCE.—Phil. 1:27-2:18

Topic for March 2

MOTTO

"As lights in the world."

MEDITATIONS ON THE TOPIC

I. True to God in an Ungodly Age.—We are not to expect that the general spirit of our times will encourage us in our walk with God. Of this present age Jesus Himself testified "that the works thereof are evil." If it was evil in Jesus' time and evil in Paul's time when he characterized it as "this present evil world" (Gal 1:4), we may expect that it will continue to grow worse and worse as the Spirit expressly foreshows that it will (I Tim. 4:1-6). It is but reasonable to expect that as long as the world lieth in wickedness (I Jno. 5:19), wickedness will have a certain course to run that will be for the worse rather than the better. II Thes. 2:7-10; II Tim. 3:13.

Yet in the face of these facts, God has planted the truth and the power in the midst of the wickedness and disobedience, and, through His Word and the convicting power of the Holy Spirit, He is enabling all, who will to lift up a standard against the disobedience of the age. It is possible to be faithful in this age, despite the fact that many are waxing cold in their love because of the abounding of iniquity. This age cast out our Master and crucified Him. In this deed, we have but a pattern of the enmity that exists between Satan and Christ. Satan is the leader of all the disobedience of this age and directs his darts especially against all who are loyal to Christ. He does not care if there seems to be nominal loyalty, if he can secure a disobedience that in the end means rejection of the Christ. He sends out his messengers in the guise of ministers of righteousness just as he himself is transformed into an angel of light (I Cor. 11:13-15). Let us be wise and true to our Master.

II. The Text.—Phil. 1:27-2:18.—This exhortation sets forth the conditions that we must meet in the way of evil in the world and exhorts us to live by the grace of God as a shining light. We have the pattern of our Master both in meeting the evil and in the triumph over it.

"All error has a particle of truth in it, and that is why it is so dangerous."

OUTLINE STUDY

I. Faithfulness in Past Ages of Disobedience.

1. Noah.—Gen. 6:9.
2. Jeremiah.—Jer. 20:7-13.
3. Daniel.—Dan. 6:10-23.
4. Three Hebrews.—Dan. 3:1-30.

II. Present Day Faithfulness amidst Disobedience and Depravity.

1. Faithfulness to parents and kindred.—Eph. 6:1-3; I Tim. 5:4-8; vs. II Tim. 3:1-5.
2. Faithfulness to marriage vows.—I Pet. 3:1-7; Eph. 5:22-33.
3. Faithfulness to rulers.—Tit. 3:1-8; I Pet. 2:11-17.
4. Faithfulness to the Church of Christ.—I Pet. 5:1-5; Heb. 10:23-25.
5. Faithfulness to Christian Standards:
 - a. Temperance and purity.—Eph. 5:1-11; I Pet. 4:1-5; I Cor. 6:9, 10.
 - b. Nonresistance.—I Pet. 3:9-17; I Cor. 6:1-8.
 - c. Patience in persecution.—I Pet. 4:12-19; II Tim. 3:10-12.
 - d. Modesty in dress and conduct.—I Tim. 2:9-15.
 - e. Devotion to Bible study and prayer.—II Tim. 3:13-17; I Thess. 5:17.
 - f. Whole-Gospel preaching.—II Tim. 4:1-5.
 - g. The unequal yoke evaded.—II Cor. 6:14-18.
 - h. True business standards practiced.—Eph. 4:28; I Tim. 6:6-12.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Faithfulness.
2. Memorize a Choice Passage from the Outline.
3. Faithful Children among Those Who Disobey.

For Young People.

1. Standing in God's Strength for Righteousness.
2. The Power of Evil Surroundings.
3. The Depravity of the Present Age.

For Older People.

1. The Light-bearers of the Present Age.

PERSONAL THOUGHT

May God give us the light upon the way of life so clearly that we may know our way. May we use the power within our grasp to live the life of obedience which He enjoins upon us.

SEED THOUGHTS

The first great truth of Scripture with reference to all works which are not of God, is that they are all on the basis of "the lie" (and in all its countless forms "the lie" involves some denial of Christ or His work), and that they are carried on in the energy of another mighty spirit.—Mauro.

Worship is easier than obedience. Men are ever readier to serve the priest than to obey the prophet.—A. M. Fairbairn.

Submission to duty and God give the highest energy. He, who has done the greatest work on earth, said that He came down from heaven, not to do His own will, but the will of Him who sent Him. Whosoever allies himself with God is armed with all the forces of the invisible world.—Clarke.

Not by word of lip, full often,
Is the world convinced of truth,
But the deed of loving service,
From the heart, brings fullest proof.

Can men tell that you love Jesus,
Can they by your life and mine,
See in daily walk and action,
That we have His life divine?—E. O. Sellers.

FAITHFULNESS IN AN AGE OF DISOBEDIENCE

By Phoebe Smucker

We are living in an age when it is more popular to disobey than obey. Disobedience caused the fall of man. In Genesis 6:5, 6 we read: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

But even in all this wickedness God had one man who was faithful and preached more than a hundred years without any converts but his own family. Are we willing to labor and bear the reproach of people as Noah did?

We have other Bible characters who were faithful in times of disobedience such as Daniel, Jeremiah, and Malachi. It no doubt cost them friends and associates, but God rewarded them for it. If we want to be faithful in this age of disobedience we must know Christ as our own personal Savior. We must realize that He died for our sins, that He opened the way of life for us, and that it is through His atoning blood that we are born again, are justified by faith and have peace with God.

God has given us guideposts in His Word to keep us on the right way. In Ephesians 6 we are reminded that children should obey their parents in the Lord. Then Paul speaks to the fathers that they should not provoke their children to wrath but bring them up in the fear of the Lord. He also tells servants to be obedient to their masters according to the flesh, "with fear and trembling, in singleness of heart as unto Christ."

In Titus 3 we are told of our duty toward our rulers. We are to be subject to principalities and powers, and to obey magistrates, be ready for every good work, speaking evil of no man but to be gentle, showing meekness to all.

In I Peter 5 there are directions for the elders, telling them to feed the flock of God and to be an example to the believers. Then Paul exhorts the younger ones to submit to the elders. "Yea all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. . . . Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

In I Timothy 2:9 we are admonished "that women should adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." We are sorry to say that the love of dress has caused much disobedience in the church. One way we can show our faithfulness to God is by dressing modestly and being obedient to those who have oversight of the Church of God.

Let us pray earnestly that God may help us to be more obedient, and faithful in every detail.

West Liberty, Ohio.

SUGGESTIONS FOR JUNIOR MEETINGS

Our topic for this week may sound as if it were too far advanced for Juniors, but a little study will reveal the fact that it may be made very interesting and practical for those who are just about to enter the teen age. The earlier that children learn the fact that they should be faithful to the teachings of their parents and to the Word of God, no matter what others may do, the better it will be for them in many ways. They will be on their guard as they come in contact with other

(Continued on page 64)

COMMENTS ON WORLD NEWS

THE PROPHET DAVID'S ADVICE TO THE NATIONS

Suitable for Reading at the Disarmament Conference

Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, rejoice with trembling, **KISS THE SON**, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. **BLESSED** are all they that put their **TRUST IN HIM**.—Psalm 2:10-12.

With the Disarmament Conference at London in session it is well to pray, it is also well to search the Word of God. The above passage has a prophetic message to the Gentile World Powers, who are now ruling the world. The counsel of the God in this case is timely. It would be well if King George would read that passage on the opening day. With 30,000,000 men under arms, and gigantic armaments completed and under construction peace prospects look gloomy indeed. The King of England has consented to give a speech, which will by radio be carried to every corner of the English speaking world. This Conference will have considerable effect on the future international relationships.

The League of Nations was ten years old on January 10, 1930. Fifty-four nations of the world constitute the League, but it is godless. When the foundation stone of the League of Nations' building was laid some time ago, there was not a word mentioned of God, no mention of the Name of Jesus, no knee bowed at the Name at which one day every knee shall bow. In the days of the late Woodrow Wilson a request was made for prayer to open the sessions that led on to the League of Nations. By majority vote the idea was rejected. Later on the Name of God was to be inserted, asking His blessing; this likewise was rejected by majority vote. We trust that the Disarmament Conference will not only pray, but **BOW THEIR KNEES TO THE PRINCE OF PEACE**. When the signers of the Declaration of Independence were at variance, and saw no way out of the difficulty, they sent for a Minister of the Gospel to pray. The United States of America was born. Real Peace will not be forthcoming till the coming of the Peacemaker. Nevertheless in the meantime, let us pray for peace, and may the kings and judges of the earth pray, but better still "**KISS THE SON**," get on good terms with Jesus.

JESUS IS THE WAY OF PEACE

THE PASSING OF CLEMENCEAU, THE "OLD TIGER"

The most High ruleth in the kingdom of men, and giveth it to whomsoever he will.—Dan. 4:17.

Jesus Christ.....the prince (ruler) of the kings of the earth.—Rev. 1:5.

Whatever the relationship personally of Clemenceau, often called "The Old Tiger" of France, to Jesus Christ, this much is true, he died with a rather prominent reputation as a statesman, and the "Savior of France." Biblically, this also is true, that Jesus Christ is the ruler of the Kings of the Earth, and setteth over them whomsoever He will. He alone is Sovereign. His purposes and plans are so much higher than ours, as are the heavens above the

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

earth. He used a man as ruler in France who was an atheist, and who died as such. He confessed that he believed this life was all. Now he is dead. By this time he knows differently. He lived his life intensely, as would a man with such a creed. He requested, "I want no women and I want no tears, I want to die among men." He joked about death to the last, saying, among other things, "I am a dying old man, trying to finish my task."

He wrote a book of "Memoirs," his only legacy to his children. When the last proof was corrected, he exclaimed, "It is finished." Then his stout heart surrendered for death, and made ready, not to meet God, but the SOD. What a pity!

He has been called by no less a world figure than Lloyd George, a "Volcano of Hate." He was admired in France, and there must be something in a figure that is admired beyond his own country. The admiration will only be temporary, and will not be permanent. According to the Bible, God uses the "wrath of man." To what extent He used this man we can only conjecture. He used just such men in the past. He still raises "evil men for the day of His wrath." He declares "Vengeance is mine. I will repay." Clemenceau helped break the power of war bent Germany, and helped bring her to her knees. To-day France stands in danger of traveling the same road as Germany, the "road to a militaristic regime." He claimed no hope for the future, made no preparation for it. He was a great man for only one world. He made a brilliant dash through it. This is Satan's pet deception. "Not many mighty are called." The reason is, They **REFUSE TO HEAR**.

JUDGE BENJAMIN BARR LINDSEY DISBARRED

Abstain from all appearance of evil.—I Thes. 5:22.

Assailed for championing "companionate marriage," ousted from office for "campaign irregularities," the famous Benjamin Barr Lindsey was disbarred for "professional misconduct" by the Colorado Supreme Court. He made his Juvenile Court so effective in his earlier days, that his fame spread far and wide. He is accused of accepting fees from the estate of minor children of the late hotel man W. E. D. Stokes. By taking fees while Judge he was false to the oath as a judicial officer and attorney. Other irregularities such as "splitting fees" with Samuel Untermyer, New York attorney, are charged against him as well.

We are more concerned about the breakdown in the life of Mr. Lindsey, when he went as far as to advocate "companionate marriage," which is nothing short of "legalized fornication and adultery" than we are about his disbarment. We are sorry for the downfall of any man. We are doubly sorry when that man in his downfall advocates ideas that destroy mankind and nations. When marriage ceases to be a union of true love, and a relationship that God joined together we are in a bad way, and to legalize such marriages will multiply their kind. We

would ask, "America! Whither Bound?"

We think the Supreme Court of Colorado acted wisely, even though Mr. Lindsey cries, "Political enemies." When men in places of prominence advocate ideas so unscriptural as "companionate marriage" they will not long advocate scriptural morals, such as integrity in office.

GRANTING THE LORD JESUS CHRIST A RETRIAL

And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.—Zech. 13:6.

Among three important events that affect the Jewish people the latest is very significant, the desire to give Jesus a retrial. The first event of note is the translation of the New Testament into the Hebrew Language, by Prof. Krausner, on the Faculty of the Hebrew University of Jerusalem. He urged Jews everywhere to read the New Testament, especially the Life of Jesus.

The other event noteworthy of wide attention was the statement of Rabbi Stephen Wise, head of the Zionist Movement of the world, who urged his Jewish brethren to read the New Testament for themselves, especially the life of Jesus.

The latest, and a very significant movement, is the effort to summon a gathering of another Sanhedrin, to give the case of Jesus another trial. This attitude is in harmony with the prophecy of Zechariah quoted in the above passage which seems to imply the fact that the question, as to the trial and crucifixion of Jesus Christ, would be raised again.

The movement to gather a Sanhedrin of seventy men, the same to gather in Jerusalem, for the purpose of investigating the trial of Jesus is headed by a prominent Jewish lawyer, Mr. Schwayder, of Denver, Col. The intent of the movement is to reconsider all evidences, the man and His utterances, etc., and if He is found to have been accused wrongfully, then the Jews ought to repent of their guilt in His trial and execution. If the trial was fair, then the Gentiles should cease accusing the Jews of the crime of condemning an innocent man. Regardless of the outcome of such a movement, or if the retrial will materialize, it is to be appreciated that the Jew is asking the question, about the "wounds that Jesus received in the house of His friends."

WHY IS WEALTH GROWING GENEROUS?

I will pour out of my Spirit upon all flesh.—Acts 2:17.

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Ye have heaped treasure together for the last days.—James 5:1, 3.

The generosity of the rich to-day is without parallel in the history of the world. This is true in general. The churches of America alone give approximately \$200,000,000 annually—of this amount at least one half finds its way into some benevolent fund. Information collected for the 1929 report of President Hoover's Committee on recent economic changes in the United States indicates that public expenditure for education, libraries, health, and charity increased from three-fourths of a billion dollars in 1915 to two and

three-fourths billions in 1926. It is estimated that in 1928 about two and a third billion dollars were given. During the last quarter of a century the gifts have been phenomenal. This generosity is not all good, nor all evil.

The "Spirit of Jesus Christ" has wrought changes in the world for good, among which is the distribution of wealth in the hands of the few, for the benefit of many. He who was homeless, often penniless, and poor, made so many rich, that men of wealth have been moved by His sacrificial spirit to great generosity.

At times, great gifts are given to make a "name" for one's own self. On the other hand many gifts of to-day are motivated by fear. Universally there is brewing a spirit which is antagonistic to the man of wealth. Rich men are sensing this; they can foresee the miseries that lie ahead. Socialism, communism, and other related movements are looming up on the horizon of time. The time for the rich to weep and howl has not yet come, but the time to be wise is upon them. Many know this, and the gifts that are flowing back to the public from their hoarded wealth are motivated not because of the Spirit of Christ, but because of fear.

A TRIBUTE TO THE REPUTED FOUNDER OF THE MODERN SUNDAY SCHOOL

That from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God and is profitable.—II Tim. 3:15, 16.

It is generally accepted that the first Protestant Sunday School was organized about 150 years ago by Robert Raikes, a little known man of Gloucester, England. The school was not a part of the Church, Mr. Raikes' purpose being to take the children off the streets on Sunday and to teach them English and the Bible. This step met with much disfavor, yet six years later 250,000 children were attending similar schools organized by influential men.

In June, 1930, three continents will be represented in Toronto, Canada, to pay tribute to the memory of Robert Raikes and to celebrate the sesquicentennial of one of the greatest institutions in the world. A bronze statue of the founder, the gift of J. L. Kraft, a layman of the North Shore Baptist Church, Chicago, will be unveiled in Toronto on this occasion.

Any institution that will fulfill the passage of Scripture found under the caption above is of God, and has a future. In the event that it fails in winning the child to Christ it is a failure, even though it may endure for a while. The Sunday School, or, better yet, the Bible School, conducted on the Lord's Day has been a beneficent institution. Long may it continue. God bless it. God bless the directors. God bless the teachers. God bless the pupils.

THE MARRIAGE OF THE BELGIAN PRINCESS A FULFILLMENT OF PROPHECY

Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.—Dan. 2:43.

Thus spoke the Lord through the Prophet Daniel as he looked down the vista of time and saw a panorama of world powers.

In the marriage of the Princess Marie Jose of Belgium to Prince Umberto of Italy we have another picture of what the Prophet Daniel had in mind. He saw kings, whose children would be given in marriage to the daughters of other nations, thus mingling their seed, the prime object being the uniting of powers to make a united whole. Hitherto all these European marriages have failed to bring together the great nations into one whole.

"They shall not cleave one to another." This brief prophecy has been fulfilled afresh. In the past decade ten European powers were at one time tied together by the bonds of marriage. Withal they could not be welded together as a United Power. The late World War even found close kin on opposite sides of the battlefield. "The Old Book still stands."

Among the many things of interest connected with the royal wedding were that the "Italian Royal Train" was sent to Brussels, the capital of Belgium, to bring the Royal Bride to Rome. Every modern convenience was found on that train. Besides it was heavily guarded and every precaution was taken to guard against anarchists, communists or others who might have sought to assassinate any of the party, or wreck the train. After all we believe many a bride of the common people has enjoyed her wedding day a great deal better, with less pomp and more safety. "Un-easy lies the head upon which rests the crown."

A WORLD-WIDE TRAVELER SPEAKS THE GOOD WORD FOR THE MISSIONARY

If they have called the master of the house Beelzebub, how much more shall they call them of his household?—Matt. 10:25.

For as concerning this sect, we know that every where it is spoken against.—Acts 28:22.

It has become somewhat fashionable in world circles to take a fling at the missionary. Missionaries like the rest of us, are not without their faults. We do not refer to constructive criticism, which they, like us, need, but idle gossip, and at times the speech of an otherwise wise man. This is written because of the recent statements of such men as General Smuts of South Africa. A man of his standing, ability, and reputation will undoubtedly receive a large hearing. The Literary Digest, with others, gave wide publicity to his utterances. We need not repeat what he said, some of which is true, but as a whole it is contrary to facts. It is true that the missionary has not been able to win Africa to Christ, nor brush aside in one or two generations the effects of milleniums of savagery, heathenism, idolatry, vice, etc.

On the other hand it is the missionary that has been the pioneer in opening the "Dark Continent," giving the people there the privilege of better things. It is not the fault of the missionary that the white man has brought his vices and evils to that land. Such things have goaded the missionary night and day, have driven him to prayer, have made the battle doubly hard. Had only missionaries penetrated Africa, what a different story might have been written!

We cannot close this note without quoting a world traveler, whose statements are nearer the truth than are some of the things we have heard lately. Mr. E. Alexander Powell writes as follows:

"I hold no brief for the missionary. I am not even religious in the orthodox meaning of the word. But I have known missionaries from Persia to Polynesia, from the Congo to the China Seas, and it irritates and angers me to hear missionaries and their work condemned and derided by persons who are speaking from malice, prejudice, or ignorance. I am a roving writer, and my job takes me to the four corners of the earth. That's why I can speak first hand about so many missionaries. It has often seemed to me that no class of public servant—I use the term in its broader sense—has been so persistently maligned, and so generally misunderstood as the missionary. Yet, though maligned, misrepresented, miserably underpaid, often desperately lonely, frequently, facing death, he has pursued the tasks assigned him with a courage and devotion which merit the admiration of every right-thinking man and woman."

SHORT NOTES ON LONG SUBJECTS

The State Prison at Auburn, New York, experienced the second attempt in rebellion and jailbreak. Convicts seized the warden and a dozen guards, killing the head keeper. They were finally subdued by bombs, bullets, tear gas and determination. The desperate attempts to break out of jail, the crowded prisons, and the wide spread crime wave in America are giving men everywhere grave concern. In Europe there is a decrease in crime, in England many jails are empty, and are being used for other purposes. The problem before America is not the housing of prisoners, but to change our living, to increase and better the facilities for teaching the rising generation, and to build up home life, so that fewer criminals will be produced by our civilization.

We believe in giving respect to those holding positions of honor and service in the Christian Church, but we confess horror to the sight of a "Kneeling Majesty" to the Pope of the "Papal State." Lately, Crown Prince Umberto was ushered, amid great pomp, into the presence and before the throne of the Roman Pope. The usual custom is that such must kneel on both knees, and that visiting Sovereigns must kiss the Pope's toe. This was too much for Mussolini, and by special arrangement the Crown Prince was allowed to kneel on one knee and thus they dispensed with that which was too much for the House of Savoy. It should be too much for any man, created in the image of God, to kneel before anything or person but his Maker. Give us men that bow their knees to God, but men of backbone who refuse divine homage to any creature. Also give us respect and reverence for all sacred things, offices, and callings, but deliver us from a system that savors of idolatry.

The high schools of Washington, D. C., have "compulsory bayonet and military training." If a youth is physically disqualified he may be released by certificate from medical inspectors. With such conditions at the seat of the Government, and rapidly spreading, where is "freedom and religious Liberty" to be found in time to come in our fair land? Will the American war machine lead us into a "German military nightmare?" God forbid. On the other hand we are glad that the churches of America, and many prominent officials are registering their opposition vigorously. Even Raymond B. Fosdick, lawyer and wartime head of training camp activities for army and navy, declares, "We are stimulating a revival of the same distorted nationalism that was responsible for the catastrophe of 1914."

During a canvass taken of the religious knowledge of the Public School pupils of a well known American City, it developed that but a small percentage of the children knew the Ten Commandments. A nation cannot expect much in the direction of morals, if the only perfect moral code in the world is unknown. Blame the children, or in other words, "flaming youth," but some one else is falling down on the job according to our mind.

A gray wolf caught in a trap in Algonquin Park, Ontario, Canada, dragged the trap 27 miles before he died. No wonder we need a "Humane Society" in every section of our country. It is possible for Christians and others to wear furs where they are needed, but there are more humane ways of capturing wild animals than by trapping.

The municipal authorities of Saint-Gall, Switzerland, passed a law forbidding all children under 16 to attend the movies, alone or accompanied. Switzerland, you go up head.

Y. P. M. TOPICS

(Continued from page 61)

children who indulge in bad habits, and will escape many a pitfall in later life, if they learn the lesson of faithfulness in early life.

As a story background for the lesson we may take the characters that are mentioned under the first division of the Outline Study: Noah, Jeremiah, Daniel, and the Three Hebrews. Different Juniors may give the stories of these men, pointing out how they were faithful to God when the people all about them were disobedient. This should make an interesting story telling period.

The practical present-day side of the question should also take up a good part of the time of the meeting. The popular evils that are very prevalent, and with which the Juniors are familiar through observation or personal contact through the schools and otherwise, should be exposed and their evil effects brought out. The use of tobacco or strong drink, the use of profanity, the breaking of the Sabbath, attendance at movies and theaters, vulgar and rough speech, disobedience to parents and teachers, lying, laziness or carelessness in doing school work, or duties in the home, are all evils to which they are exposed and from which they should be warned. Bring out the blessings that come to all people, old or young, through faithfulness to God and the Bible.

Some assignments: The Evil Effects of Tobacco; The Value of Doing Our Work Well; Why We Should Avoid Evil Companions; Why We Should Be Faithful to the Teachings of Our Parents and Obey the Teachings of the Bible.

HYMNOLOGY AND CHRISTIAN SONG

(Continued from page 53)

man. His vernacular hymns are used mostly in the Catholic Church. His hymn "The Good Shepherd" is very impressive. To Newman the danger of insincerity in worship song was just as imminent as to Augustine or George Fox. Beautiful words without deeds are as flowers without fruit. Faber was one of the most attractive of Newman's disciples. "As a hymnist, he did for Roman Catholicism in this country what Watts did for nonconformity and Heber for Anglicanism" (Gilman). His hymns were not well accepted at first but the objections were short lived, and they rapidly won their way into the churches. Some of his hymns which are sung among the Protestants are, "There's a Wideness in God's Mercy," "O God Thy Power Is Wonderful," "Faith of our Fathers," and "O Paradise."

In this paper I have given a short history of the hymn in the Catholic Church. If it were not for the work of these early Catholic composers the great hymn writers, including Watts and the Wesleys, would not have been able to do the great work which they did. As the musical side of the Catholic Church developed the people became more interested in song worship and the Christian Church was being prepared for the work of the later writers. The hymn was used by the reformers to instill in the people their views. A number of the composers before the Reformation were Roman Catholics, but falling in with the establishment which banished superstition and error from the church they became Protestant. Practically all of the composers up until the six-

teenth century were Catholic, or of the early Church which later developed into the Catholic Church. Exceptions to this are the composers among the Bohemian Brethren and possibly the Waldensians.

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—Roma Terry.

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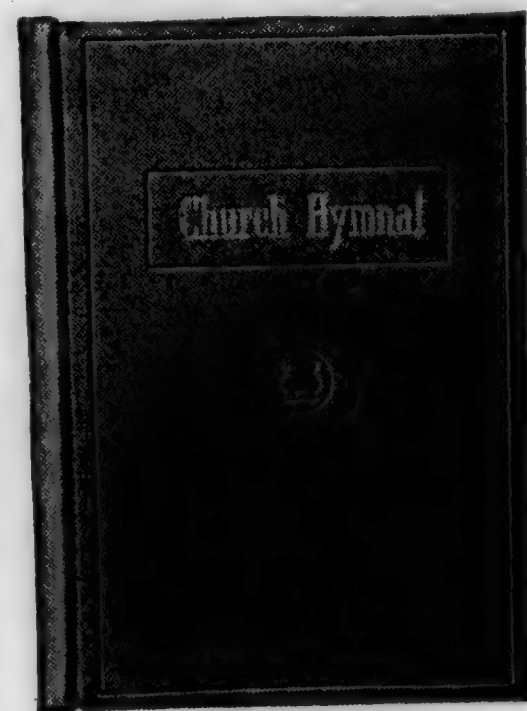
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CHRISTIAN MONITOR

MARCH, 1930

Haunts and Habits of Some of Our Birds

By A. B. Miller

The Call of the Cross

By Oscar Burkholder

The Unfinished Task in China

By Paul H. Bartel

A Flying Trip Through Russia

By Harold S. Bender

The Christian Home

By Dema G. Horst

John F. Funk, Pioneer Publisher of Mennonite Literature

By Aaron Loucks

The Sunday School—Its Organization

By Noah Oyer

The Gospel of Matthew

By Geo. J. Lapp

OVALO

By Irene Lehman

"Out of my way, you rogue."

Ovalo looked around in the direction from which the voice had come. With a pull on the oar he pulled his gondola at right angles to the wharf. Many times before this, Ovalo had heard these orders from big sturdy men, in their attempts to pull their gondolas near to the large ferry, so the harsh tones did not quiet the little song which he was humming to himself.

Ovalo was one of the younger inhabitants of Venice and one of Italy's most noble true-hearted citizens. He was a son in whom his mother could take justifiable delight. Well did she remember the days, when at sundown she would sit near her window and anxiously wait for Ovalo to come down the canal in his gondola. The picture of his black hair, dark eyes, and olive complexion was now stamped on her mind, for she could no longer see him. For two years she had been entirely dependent on her boy, because she, like many others, had become blind from working long hours in the dimly lighted Venetian lace factories.

"Listen, mother!" Ovalo and his mother both strained their ears. Could it be possible that they heard the low sound of the night bugle? Tears came to the old lady's eyes. The last time she had heard it was before the funeral of Ovalo's father. His boy was no longer a baby, for thirteen long years had passed since the father's death.

Without saying a word to his mother Ovalo rushed down the canal. He turned the corner and in a moment was nowhere to be seen.

"O Polito, what on earth is the matter?" Polito was dancing up and down on the little veranda of his home.

"Don't you know what's the matter? The priest died a little while ago and the funeral is going to be to-morrow morning, all morning too."

Ovalo looked puzzled.

"Well, but I don't see anything funny in that. Why are you laughing so?"

"Oh, we're not going to have any school to-morrow because old Mr. Lubertine wants to see the old priest get buried, and I'm glad the priest died anyhow because he never would talk so I could understand him. I hope some man stands up in that pulpit that likes boys and girls." Polito cut short these last words and continued his quaint little jig.

Ovalo nodded his head and looked at the boy with eyes full of meaning.

In another moment he was home again and excitedly telling his mother the sudden news. "To-morrow I'll earn a whole lot. Just think of the people that will want to go to the funeral. Then maybe you can buy one of those pretty shawls for yourself. You ought to have one like Polito's mother has."

The conversation ended when Ovalo spied the pitcher of hot chocolate on the table. Hot chocolate and biscuits were what Ovalo usually had for supper, and to-night he ate more

than usual, because he knew that the next day would be one of hard work for him.

The next morning dawned as bright and warm as any day in May. The square block built around St. Mark's Cathedral was crowded with people and yet not a sound could be heard. One by one the gondolas came near the wharf. Ovalo strained all his faculties to take in every part of the long ceremony.

Why in the world were they making so much fuss over one man? The priest surely wasn't any better than Ovalo's father had been, and yet he had been buried like any other ordinary man. After hours of waiting, the long procession began to move forward. High above the heads of all the people was the stately coffin, draped in silk banners and covered with flowers. Men and women dressed in black kept crowding on, with bowed heads.

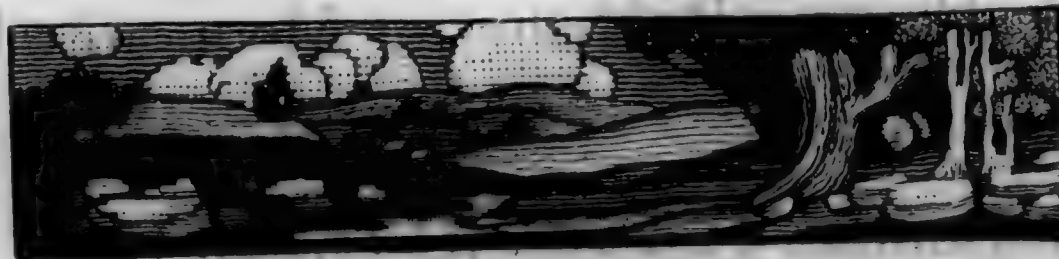
Ovalo shook his head at the thought of what Polito had said. It was true that the priest had never liked boys and girls and this was proof enough, Ovalo was the only child at the funeral.

It was half past twelve that afternoon when he slowly rowed his gondola along with the slow procession. A blue-eyed girl and her parents were the charge of the little boy this time. They spoke a language foreign to Ovalo and yet he seemed to catch the meaning of it. There was much difference in tourists, and Ovalo knew it, for he always studied his passengers.

The little girl looked up at her father and said, "But Daddy, how can they bury people in the water?" Her father had expected this question and explained about the Cemetery Island to which they were going.

Long after every one had gone home, Ovalo and his passengers still lingered on the island. Betty was anxious to see everything that was to be seen, and it was her eagerness that led the party down the rocky staircase at one end of the cave, on the long island.

Down, down, they went, and Betty clung tightly to her father's arm. Finally Ovalo, who was carrying the light ahead, put out his hand and said, "Let me hold your hand, Missie?"



ON THE SONG OF THE MOURNING DOVE

By Katherine Royer

A dove's sweet call from yonder lonely pine,
By stirring breezes of the chill night hour,
Is wafted e'en to my secluded bower.
The soft note falleth on this ear of mine;
'Tis condolence for one who would repine
And courage fresh for one about to cower;
It kindles joy anew and strength and power,
And urges not from duty to decline.
How emanates from plaintive sounds such peace,
Or whence proceeds the hope that this song brings?
Ah, here is courage to keep on and not to cease;
For if the dove knows only mournful song, yet sings,
And by her faithful note ambition doth release,
My song of life will help if only true it rings.
Orrville, Ohio.

Betty looked at him for a moment and then without any hesitation she took it and went on. The long black shadows frightened her as she thought of "The Seven Witches, Blue Beard, Tom Thumb, and Golden Locks." Betty thought they were miles underground when they finally saw the reflection of the light in the famous little stream which flowed along the dark passages of this mighty cave, but in reality they were not far from the surface.

"Ouch." The big man turned quickly. Mrs. Davis was too frightened to scream. There in a motionless heap lay Betty and not far from her was Ovalo.

"Come quick," Mrs. Davis rushed for Betty while Mr. Davis tried his best to carry the little Venetian boy to the top of the cave.

"What happened?" Mr. Davis looked puzzled but without waiting for an answer he put the two children in the gondola and hustled to the nearest hospital. Something was radically wrong, but what?

It was late that night before Ovalo regained consciousness. Pointing his finger toward Mrs. Davis, he said in his own language, "How is Betty, where is she?" Mrs. Davis seemed to understand and told him to rest assured that Betty was all right.

"A cracked skull, and a disjointed kneecap." The doctor shook his head as he said these words. "I am afraid it will take a long time until this little boy can run his gondola again."

The kind man thanked God for sparing his daughter and for the honest sincerity of the little guide.

"Mamma, didn't you see that snake near us?" said Betty. "It put its head up, struck at me, and just missed me by a little tiny bit. Mamma, that is why that little boy fell, because he tried to get it out of my way. Did he get hurt very badly?" Mrs. Davis turned a pale face to her husband. "What can we do to repay him for all he has done for us?" she asked.

Two months later Ovalo was once more happy with his mother; happier than he had ever been before. Ovalo often looked back to the days when he had been in the hospital. There were lots of other people who liked boys and girls, even though the priest did not care for them. Mr. Davis had placed Ovalo and his mother above all fear of want, and Ovalo was studying hard in school.

It was another bright sunshiny day, after ten years had slipped by. Ovalo and Polito were again talking together. Polito looked up at Ovalo and said, "Little did I know, when I spoke to you on the morning of the priest's funeral, that you would be the one to speak to the boys and girls that they can understand. I think we love each other more when we have some one big to understand us, don't you?"

"Of course," said Ovalo. "I wish you could have seen how lovely Mr. Davis was to little boys and girls. I think he even could have made the old priest love us. I wish I could be like him. Maybe if I can preach to boys and girls so that they understand, I can be like him some day."

Goshen, Ind.

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No. 3

HAUNTS AND HABITS OF SOME OF OUR BIRDS

By A. B. Miller

Perhaps none of God's wild creatures more constantly come under man's observation than the birds. If we are not blind to the beauties and attractions of nature, we cannot have failed, at some time or other, to have had our attention and interest aroused by some of our feathered neighbors. We may live where we will, but there will be some birds about us. Town and country, mountain and plain, forest and desert, swamp and seashore, and even the mighty ocean itself all have their characteristic birds, beautifully adapted by the Creator to their environment.

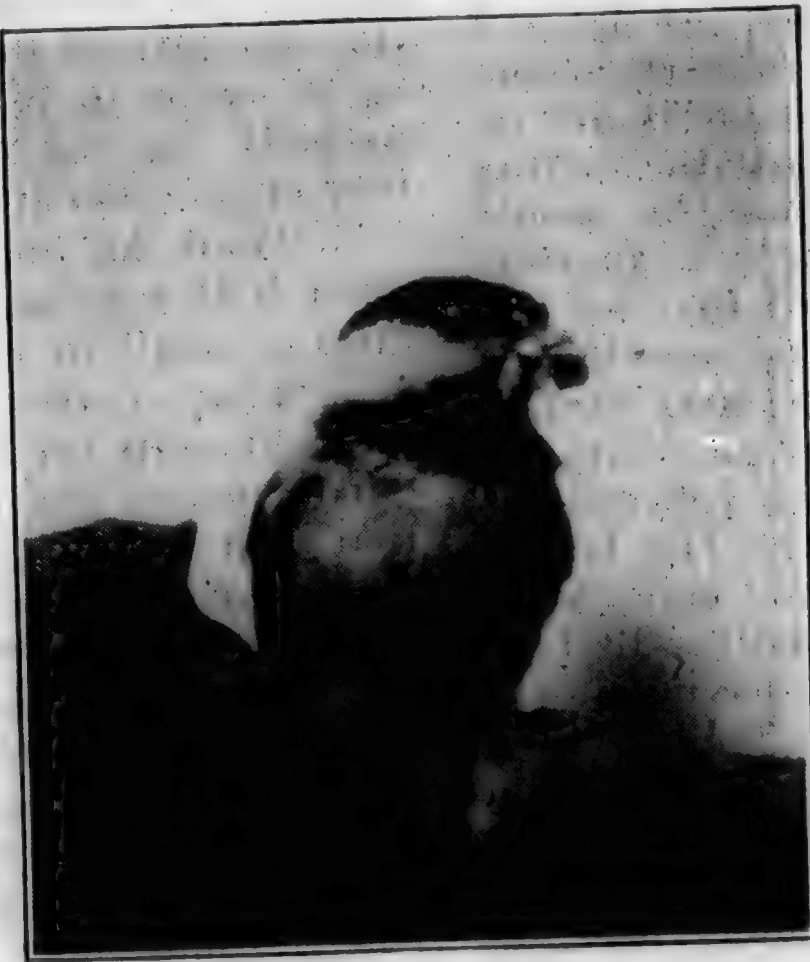
Birds have many traits and characteristics in common with us humans, some of them commendable and worthy of imitation, others quite the reverse. We find among them love for their mates, and faithfulness to them; great love for their young and dauntless courage in defending them from danger; provident care for their helpless nestlings, requiring ceaseless industry from morning till night to keep them supplied with food; great skill and ingenuity in building their homes; cheerfulness under difficulties, etc.

On the other hand, there are birds which show very little attachment to their mates, the male bird leaving the female to build the nest, hatch the eggs, and rear the young without concerning himself with family cares and duties. Some, again, are polygamous, the male taking as many wives as he can win by courtship and war. There is even one queer bird, called the Phalarope, in which the relations between the sexes are quite reversed. The male hatches the eggs and rears the young without any assistance from his mate, who flits about the plains and marshes of the far north free from all domestic responsibilities.

It is generally conceded that the commonest bird in the United States is not a native but the introduced House or English Sparrow. Doubtless we all know this bird. Either on the peaceful and quiet farm or country home, or in the midst of the largest city with all its uproar, the Sparrow is thoroughly at home. Always, however, he is found near the haunts of man, never in the deep forest or other places remote from human dwellings. That this was so even in olden times, we may learn from the Bible, for the Psalmist says, "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts," giving evidence that even in those ancient days, these common

birds, the Sparrow and the Swallow, frequented the temple, and built their nests in its nooks and crannies, just as they still do about our own buildings.

It has in nearly all cases been found to be a mistake to introduce an animal in a wild state, into a country where it is not native. The natural enemies which keep its numbers within bounds, in its native land, may be wanting in the new country, and it is liable to increase to unreasonable numbers, and become a pest. This has largely been the case with the Sparrow. He undoubtedly does some good, and probably destroys many harmful insect pests, but he has the unfortunate habit of driving away, and breaking up the nests of other birds more useful and more beautiful than



A Chickadee about to Feed Its Young

he is, especially such kinds as build in bird houses, like Bluebirds. The Sparrow certainly needs no encouragement. He will take care of himself, and those of us who wish to increase the numbers of our native birds, are often obliged to take measures against the Sparrow.

Another common bird about our homes, in town or country, is the little House Wren. What a cheerful little midget he is! Not one of our birds is a more constant and voluble singer than the Wren. In dull, dreary weather or brilliant sunshine, in the cool of the morning, or the heat of the day, his cheery bubbling song is heard hundreds of times a day. So earnestly and enthusiastically does the little

musician sing, that he fairly quivers all over, as though almost bursting with his emotions. Not only is the Wren musical, but, in his feeding habits, useful as well. Laying from six to nine eggs, and raising two or three broods in a season, the task of keeping the hungry little bills filled, means the destruction of countless bugs, worms, and caterpillars.

In spite of his jolly song and value as a destroyer of insect pests, the Wren is often a meddling busybody that works much mischief among his feathered neighbors. There is hardly any sort of a hole, nook, or cranny that is not sometimes chosen as a nesting place by the Wrens. After they have chosen their own home, and built their nest, the male Wren has the habit of filling every other bird house in the vicinity with sticks and trash. Some of these may be used by the Wrens for a second or third brood, but they cannot use them all, and it seems as though they intentionally try to bar out other birds. Perhaps from the Wren's point of view this may be justified, as the less competition they would have from other birds in the vicinity, the easier it would be to find food for their own hungry brood. But the Wren is sometimes guilty of even worse things than this. I have twice known them to break up Bluebird's nests by puncturing the Bluebird's eggs with their sharp little bills, and building their own nest on top. After the young Wrens had flown, when I removed the nest, there, underneath, were the Bluebird's eggs, each with a tell-tale little hole in the shell, just the size of a Wren's bill.

The kinds of birds found in a locality, are largely determined by the type of country. While some birds range very widely, and make themselves at home in widely different regions, others are more strictly confined to a certain kind of environment. We will not find Meadowlarks or Bobolinks in the depths of the forest, neither need we look for Wood Thrushes or Ovenbirds in the open fields and meadows.

A walk in the country on a fair May or June morning, when practically all our birds are in song, is a delightful privilege for all who enjoy the wonders and beauties of nature, and is a good way to become acquainted with many of our birds, especially if one has a field glass. Walking leisurely through the fields, with occasional scattered trees, we hear the loud, piercing song of a Meadowlark, sitting on a fence post ahead of us. From every side comes the sweet, plaintive lay of the Vesper Sparrow, a little speckled, grayish-brown bird always found in open fields, where it builds its nest on the ground, usually in a hay field. From a clover

(Continued on page 77)

THE UNEQUAL YOKE

Should a Christian Support Modernism?

(The Autobiography of a Dollar)

By Martin Paul

CHAPTER THREE

(In which I go to school)

All that will live godly in Christ Jesus shall suffer persecution.—II Timothy 3:12.

"Throughout all Protestantism," says a recent writer, "especially in the colleges and theological training schools under the guise of 'higher criticism' and 'liberal Christianity' there is being waged the most determined and far-reaching assault upon our holy Christianity that it has ever endured since apostolic times."—From John Horsch.

I have often wondered how the merest dunce thinks himself qualified to condemn and ridicule revealed religion.—Henry Martyn.

We have a new group of teachers sitting in theological high places, feeding mankind on a complete new system of doctrines out of the silver spoon of biological science.—E. Y. Mullins.

It happened that I was assigned to the support of poor students preparing to be missionaries. I gained my identity once more in the shape of a dollar, this time a paper dollar. As such I was confined to a pocket perhaps longer than usual.

When I had settled in the trousers of my young lord, I began at once to take note of his words, and, as far as I could ascertain them, his actions. In many ways I was reminded of my former home in that little jar in the hovel which Paul and his mother called home. Every day my master read his Bible, five pages of it; had read it through thrice in as many successive years, and was well on in his fourth reading. Besides, I noted that he had the habit of working with a concordance. At least I often heard him say: "Now where did I put that concordance?" One of his habits was to sit down at his table or on his bed, before what must have been the picture of a very fair young lady. The first thing he would show occasional visitors to his little bachelor's quarters would be this picture, from which I judged that he had only recently acquired it. Occasionally he would get letters, which must have been from her, for after he had read and re-read them he would sit for half an hour, doing nothing but sitting; on which occasions I heard little, save the loud ticking of his cheap watch. His letters he would often read out in an undertone, loud enough for me to hear, and he would read them repeatedly. In fact, some passages I knew quite from memory, having heard them so often. One of these ran: "Dear Walter, Last Sunday evening we heard Rev. — from India lecture on mission work. Oh how inspiring it was! He told how a missionary must overcome the people's indifference, how he must often work hard for a continued hearing, how very thankless natives often are, how they die away like beasts, without God and without hope, relying perhaps on the tail of the sacred cow they hold in their hands, or on the good things they did in this life,—which is equally useless, for Paul says: 'By the deeds of the law there shall no flesh be justified,' neither an educated Greek, nor a despised Pariah. I don't think that mission work is easy, but oh the joy, when you can take even a few souls from Satan! It must be glorious work. Walter, how I envy you. How I wish I could go out as a missionary!" I felt constrained to give the young student much credit for exceptional good taste in re-reading such a passage. After several readings, I could not keep down the suspicion, from the fond and slow manner in which he read the last sentence, that he had fastened on this passage because it seemed to give him a clue to the answer she would grant him when he would be ready to ask her to go out into the world as a missionary's wife.

Who was this lady? A dollar has as much right to be interested in the coupling of two young people, as any loving aunt. I could not help thinking that the lady would be a wife any missionary might be very thankful for. Her character, it seemed, must be as beautiful as her picture and her appearance. What a rare combination!

The day after I had become the possession of the young man, one of his friends came storming in with student enthusiasm.

"Well, Spike, old boy, how's the girl?"

Spike was never silent on that subject. "Sweet as ever," he said.

"How did you like Cap's lecture last Friday?" Cap, I thought, must be the name of a professor, but I found later it was only his nickname. Cap was one of the popular figures on the faculty.

"Not so good," was Spike's answer. "What's the idea of parading all your doubts about the Bible when you have nothing to substitute for it? Anyway, some of the things he mentioned are kiddish. For instance, that Mark does not mention the Virgin Birth proves that he does not know of it or believe it, he said. Then the fact that Cap did not mention the President shows that he does not know of him or believe he exists. What logic! And then that trip in the whale's belly!—Why, I dare say the man never read the book of Jonah."

"What do you mean?"

"Listen to what he said: The whale 'went out of the Mediterranean because he had no other course. He kept the coast of Africa on his left, scoured along Ethiopia, passed by Arabia, took post in the Tigris, on the shores of Nineveh, and disgorged the Prophet there. 15,000 miles of submarine travel in three days and nights. Faith can swallow mountains.' I have that down in shorthand. And I say, he cannot have read, or at least remembered, the contents of the book. The Bible never says that the whale went to Nineveh, but that he vomited Jonah out; probably on the coast of Palestine, and then Jonah was told again: 'Go to Nineveh.'"

"Well, he did not stress that so much either. But what will you say to this, that the throat of a whale is far too small to swallow a man?"

"That's easy. I think some whales have a throat large enough for that; and anyway, the word translated whale means sea monster, and there are plenty of these that can swallow a man. Besides, can't an almighty God open a whale's throat, and let him swallow and keep alive a man for years if He so chooses?"

Thus they talked on for a while. I was beginning to have unbounded respect for my new owner.

Next day I visited the class rooms of a regular university for the first time. I do not know nor remember nearly all, and I came out dazed. Was that the place where young men were prepared to preach the Gospel? Not a man I heard lecture that morning who did not have something to say that made the Bible untrue or ridiculous. The one professor especially insisted that a minister should not preach the blood theology of the atonement, which was out of date and unworthy of our age. He did not think Paul and the apostles really believed it either. There Spike rose and asked the professor how he would explain Paul's words: "I declare unto you the gospel...how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures;" or his other statement that even if an angel from heaven should preach a different Gospel, he should be accursed? Whereupon I could hear, and was sure Spike could hear, whisperings, calling him "orthodox," "unscientific," "old fogey," etc., though these words were not, perhaps, intended for his ears. The professor said something about being advanced on Paul's age, not being a-

frail to see the truth, because the sooner we see it, the better for us, etc.

Social Gospel, that was the present need. Teach men to be more loving, bring about the brotherhood of man. Help bring in the spirit of Jesus. Do what the Lord did—heal the sick, comfort the weary, etc. Social improvements, hospitals, sanitary water systems, for example, showed the spirit of Jesus much more and better than a Gospel of shambles." Spike tried once more. He did not remember reading, he said, that Christ told His disciples to preach about flush toilets. This brought a laugh from the class. But the instructor told the young man that for another remark like that he would ask him to leave the room. I for my part did not see where it was any worse to be sarcastic about the new social 'gospel' that could help only for this life, than about the old and tried Gospel, that had comforted people of all ages, and held a message of hope and comfort beyond the grave. But my poor master hereafter had a new name; they called him "Orthodox."

Next day was ball practice.

"Hello, Ortho, come on out and join us," some one shouted up to our window.

"Wait a bit, and I'll be there."

But would you believe what I heard now, and I'm sure my master heard it? In a conversational tone, not intended, perhaps, to reach us, one of the two boys said: "Give him time. He needs to pray about it first," at which both broke out into a fit of uncontrollable laughter, that must have cut my owner keenly. A bit sheepishly he joined them.

"You really ought to be reading the Bible, Ortho," said one of the companions mockingly, "instead of playing a vulgar game with us."

Spike did not answer. That afternoon many a remark not meant for him hit his ears, which plainly showed that the entire campus was agog about the event in school the day previous; and Spike was not exactly a hero in their eyes. Some one even termed him a "Sunday School Sissy," though where his "sissiness" entered in, I could not see for the life of me. It takes more than a sissy to swim against the stream, when every one else is drifting with it.

One little exchange of thoughts reminded me of the saying of Solomon: "Answer a fool according to his folly."

"Hello, Ortho," some one slapped his back, "how's the Bible by now? How come you still believe it when all other educated people don't? Aren't our professors wise enough for you?"

Spike turned on him savagely. "My father and mother believe the Bible, and they are better than any one of your blooming faculty."

"Ah, listen to Orthodox getting excited. So your dad is a believer? Well, suppose your dad were a monkey, and your grandfather too, what would you be then?"

"A Liberalist" he snapped, ran angrily up to his room, threw himself onto his bed, and fingered me excitedly. "Every one takes me for a fool," he mumbled, "just because I believe something and they believe only negatives. I suppose that is why they want the Fundamentalists to love and tolerate them, so that they may be better able to ridicule the Fundamentalists. That must be why they are called 'Liberalists.' Well, what's the difference?" he resolved philosophically, and took comfort in a letter to his sweetheart, in which campus and associates were soon forgotten.

That evening some of the more sensible friends came up for a talk.

"How's the girl, Spike?"

Spike suspected something, and was not as enthusiastic as usual.

"Smatter, did she go back on you?" came with some astonishment.

"No, no, she's not that kind."

The peculiar emphasis on those words seemed to accuse them.

"Are we that kind?"

Spike did not answer.

"Listen, man, if we were not your friends we should not have come up here to see you. We want to talk over this believing business. Why not admit that the Bible is only written by man? You know that anyway, and it takes nothing of the sublime from the Bible."

"Not from the Bible, Sam, but from us. You can't take anything from the Bible, no matter how hard you try. But if you think the Bible is not inspired, it is worth as much to you as a check without a signature. Inspiration is God's signature."

"That's a narrow view, Spike. All religions claim that."

"There you go. Because I don't believe what you believe, I'm narrow. Liberality is a virtue you folks admire much in other people. Nothing broad about such an argument. I suppose you are called Liberal, so it is at least in the name, if not anywhere else."

"We did not come here to talk about that, Spike. You can't expect us to say we believe the Bible, when we don't. You wouldn't believe the Bible either if you knew how many mistakes are in it."

"Where?"

"Well, all through it."

"Where?"

"I know one," came a different voice. "In one place it says: Both malefactors cursed Jesus, while in another place it says, that one of them defended Jesus."

"Now if you're honest you'll say that a truthful book cannot say both things," said another.

"And I say, if you are half as liberal as your name, you will say that there is no contradiction at all. First both were Modernists; when one of them saw the miraculous darkness, and heard the words of Jesus, he was convinced that Jesus was his Savior and would forgive him, and so he asked to be taken to heaven. He was now a Fundamentalist."

"That's your way of explaining it. How do you know it was that way?"

"How do you know it was **not** that way? How can you accuse a book of containing contradictions when there is a good way of explaining what it says. Is that liberal?"

"But when God commanded the Jews to borrow gold and silver things from the Egyptians and then not return them, what was that if not stealing?"

"Which Bible do you use, the King James Version or the Revised?"

That was a poser. Evidently they had not used any one of them much. But Spike did not seem to notice their hesitation.

"The latest," they said.

"Well, then you never read the story to find out about this mistake. The Revised Version does not say that they borrowed, but that they asked. **Borrowed** here means **asked**. The Egyptians paid them to get rid of them."

"That's your explanation."

"It's a good one, is it not? All you need to do is to be a bit liberal and broadminded, and it is very clear."

"Well," ventured another, "I remember my Sunday-school teacher told me that Joseph was a good believer. That he took the land away from the people for the food he gave them showed that he was a great statesman, she

said. I think it showed he was a robber."

"I don't know very much about that. But I don't think the Bible praises the action. It only says he did it for Pharaoh."

"But my Sunday-school teacher praised it."

"Well, I'm not defending the inspiration of your Sunday-school teacher."

"But even if Joseph was acting for Pharaoh he should not have taken advantage of the need of the people. He should rather have resigned."

"That's true," gave in Spike. "I don't know how that was, except that you don't know what good reasons he may have had. Anyway, many men of God sinned. Joseph was a sinner too."

"Sure, you're good. If one man would one day call a thing white, and the next day call it black, I suppose you would say it was white on one side and black on the other?" They laughed.

"Well, what's the matter with that?" demanded Spike. "Perhaps it was."

Then a thought struck him. On his shelves was a dusty old volume he had scarcely ever looked into, explaining MISTAKES-THAT-ARE-NONE in the Bible. He leaved around to Joseph, and then read this: "It is alleged that Joseph took unfair advantage of the poverty of the people when he bought them and their lands for Pharaoh. Several things ought to be remembered: (1) The action is neither praised nor blamed, and we do not know all the circumstances to pronounce judgment. (2) The purpose of the story evidently is to show the extent of the famine and the importance of Joseph's providential reign. (3) The power of the priesthood and the royal absolutism of the land where Israel was to dwell four hundred years are shown. (4) It may well be that all Egypt was in the hands of a landed aristocracy, and the peasants were slaves just like in Russia to-day.* This tyrannical system of serfdom Joseph abolished with one

diplomatic stroke. (5) Twenty per cent taxes for the court of Pharaoh and his army were likely much less oppressive than the system in vogue before. (6) No doubt the country was told of the impending famine, but did not believe and did not prepare; and modern unbelievers are indignant that these Egyptians should suffer the results of their unbelief. (7) It is not so much Pharaoh's action in taking their lands that deserves mention, as rather the grace of God that kept them alive.

Spike slammed the book with a gusto. "Are you satisfied?" he inquired.

"Well, that's your way of explaining it," he was told; that seemed to be their best argument. They prepared to leave him.

"Say, if any of you fellows want to take this book along to see what the mistakes in the Bible really amount to, he is welcome to it."

"No thanks," was the answer. "We are really not so much interested in it at all." Well, so long, Spike. Hope you see the light some day."

With that these wisecracks left. I thought long and deeply upon the injustice of calling them "Liberalists." Not one of them was liberal enough to investigate whether his opposition to the Bible was not based on hearsay, and on arguments that did not hold water. And withal, they were the better class of Liberalists. They came up in a manly way and talked it over rationally, whereas others were content to fling nasty remarks from their "scientific" mud puddles, forgetful the while, that they were not taking sides in an academic debate, but taking chances on eternal happiness or ruin. Indifference as to doctrine, gone to seed a few decades before, had produced a harvest of unbelief. Nor could this well leave Spike's faith totally unaffected.

*This reference, of course, is to Russia of Czarist times.

(To be continued)

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THE DOCTRINAL DIFFERENCES BETWEEN THE SWISS BRETHREN AND SWISS STATE CHURCH PROTESTANTISM

By John Horsch

(Continued)

Another point on which the early Swiss Brethren have been supposed to differ from state church Protestantism is the authority of Scripture. During the times of oppression and persecution their opponents asserted that they, together with all other so-called Anabaptist sects, constituted but one party whose founders were the Zwickau Prophets and Thomas M nzer who taught that the Spirit, instead of Scripture, is the final authority, and that new revelations beside and above Scripture are needed. Thus he opened the way for radical individualism and fanaticism. He believed that the Holy Spirit works independently of Scripture and of the preaching of the Word, and that the spiritually enlightened Christian can dispense with the Bible. Such views have recently again been ascribed by leading church historians to the Swiss Brethren and Mennonites, and they have been declared to be virtually followers of Thomas M nzer. This view is based on the testimony of their adversaries and fails to take into consideration the fact that it is contradicted and disproved by the Brethren's own writing and testimony.

Conrad Grebel on the Authority of Scripture

Conrad Grebel's *Petition of Protest and Defense*, which was previously mentioned, is an eloquent plea for the principle of Scripture authority and points out the need of submitting fully to the teachings and requirements of Scripture. Again, in September, 1524, Grebel wrote further to the point:

"We ask you to discard the old ordinances of Anti-Christ.....and hold to the Word of God alone and be guided by it."

"We beg and entreat you to preach with all earnestness and boldness God's Word alone, to defend and practice only divine ordinances, to consider as good and right only what may be found in clear and plain Scripture, to hate and anathematize all plans, words, ordinances, and opinions of men, those of yourself included."

"What we are not taught by the clear word or example of Scripture, we should consider as forbidden, the same as if it were written: Do it not."

"Again, we would admonish you, Do not do, teach, or set up anything according to human opinion, be it your own or that of others; and abandon again what has been so set up; and teach and establish only the clear divine

Word and ordinances, including the rule of Christ (Matthew 18), the unadulterated baptism and unadulterated Lord's Supper."

From these citations it may seem at first glance that Grebel defended the extreme view that the church has not the right to speak on anything which is not definitely mentioned in Scripture. This would mean that the church is to take an attitude of neutrality and indifference on the great present-day agencies of evil and forms of worldliness, such as modern fashions and amusements, secret orders, modern business gambling, etc., since these things are not named in Scripture. This was by no means the attitude of the early Mennonites, however. They believed that it is the task of the church to teach and maintain all the doctrines and principles taught in the New Testament Scriptures, and that the principle of separation and unworldliness is a vital characteristic of true Christianity. They emphatically defended this principle and believed that the church is under duty to take a definite stand in regard to it, including the adoption of such rules and regulations as are needful for its maintenance. Many contemporary state church writers testified to the fact that the early Brethren took a strict attitude in point of nonconformity to the world in general behavior and personal appearance, including dress. Heinrich Bullinger, their principal literary opponent, says that among them dancing was forbidden as well as attendance at all other places of worldly amusement, and that they

shunned the inns on account of the drinking and carousing going on in such places. He attempts to show that they were too strict in their attitude on these questions and expressly denies their right to have definite regulations in regard to dress.

Rejection of Unscriptural Doctrine and Practice

However, they believed that, as concerns doctrines, principles, and rites or ceremonies (cultus), only what is expressly taught in Scripture is to be accepted and followed. It may be recalled that the Roman Catholic Church had many unscriptural doctrines and rites which could not be countenanced from the viewpoint of Scripture teaching. The fathers of the Mennonite Church saw clearly that of such things nothing should be permitted that is not clearly mentioned and approved in Scripture. This was precisely Zwingli's former position also, as is abundantly proved by his earlier writings. (Compare on this point the booklet *Infant Baptism*, pp. 34-37).

The above quotations from Conrad Grebel date back to the time previous to the introduction of baptism on confession of faith and the organization of the first congregation of the Swiss Brethren. These quotations are taken from his lengthy letter to Thomas M  nzer who at the time was pastor in the national church and had undertaken various reforms in his parish at Allst  dt in Saxony. From the Scriptural viewpoint his reforms were obviously inadequate. He was yet, as formerly, drawing his salary as a priest and had retained various Roman Catholic rites and usages. Furthermore he, as said above, believed that new revelations are needed. The purpose of Grebel's letter was to meet and repudiate these points. He shows that it is not sufficient to hold in theory that the Scriptures are God's Word and the final authority, but it is necessary to discard the unscriptural doctrines and usages. "Lay down your office as a priest," Grebel says. And again, "Go forward according to the Word and organize a true Christian church." These admonitions were not heeded by M  nzer. The plea for a wholehearted recognition of the authority of Scripture, not merely in theory but in actual practice, is made throughout this letter.

Heberle, an impartial Protestant historian gives the following noteworthy testimony to the point: "First of all we must recognize the outstanding fact that Grebel and his followers held the Scriptures in the highest regard in both oral testimony and actual practice. Never do they appeal to direct divine revelations; never do they speak of Scripture as the dead letter in contrast to new revelations and to the living divine voice. What they want is the Scriptures, the whole Scriptures, and nothing but the Scriptures. . . . Hence Grebel never complains that the opposite party (the leading theologians of the national church) emphasize too much the need of following the letter of Scripture but, on the contrary, his criticism is that they take this matter too lightly."

The Charge of Overemphasizing the Letter of Scripture

The statement that the Brethren never (after the manner of Thomas M  nzer, Sebastian

Franck, Hans Denck and others) spoke of Scripture lightly as the dead letter in contrast to subjective divine revelations, and that they never charged their opponents with making too much of the letter of Scripture, is correct but is not the whole truth. The reverse is true: The Brethren were accused by the state church historians of taking "the dead letter" of Scripture too seriously and making too much of it.

The assertion of the state church leaders that the Brethren differed from them by taking the letter of Scripture too seriously is significant. Zwingli, as we have seen, at first agreed with them on such important points as the rejection of a union of church and state, the abolition of infant baptism, the need of church discipline, the principle of nonresistance, etc. Before Zwingli had decided in favor of a union of church and state, he constantly appealed to Scripture in the defence of these points against the Romanists. After he had changed his views (and by so doing had caused the division in the ranks of the opponents of Romanism), he again undertook to establish his position on Scripture. The cause of his change of opinion on the points just mentioned was obviously not that he had obtained additional light from Scripture, but that he was led to believe that the best interests of the church demanded the practice of

tice of discipline as taught by the letter of Scripture. Both in the debates of Z  fingen (1532) and Bern (1538) such assertions were made by the state church theologians in the discussions on church discipline.

Can Christian Love Conflict with Divine Commands?

In the debate of Z  fingen the representatives of the state church made the strange proposition that love, rather than the letter of Scripture, should be recognized as "the final judge in all controverted points." They said further: "In any needful thing that serves Christian love, love should be the rule to which the letter (of Scripture) must yield." The Brethren were asked for the sake of love to yield and conform to the standards of the state church. One of the spokesmen of the state church addressed them: "We are of one mind in the leading articles of faith, and our controversy is only about articles that have to do with external things," and he was of the opinion that in these things love should be the final arbiter.

In the discussions held at the place just named, as well as at Bern, the state church theologians said often that the Brethren were clinging to the dead letter at the expense of Christian love. To this accusation the spokesman of the brethren retorted that while it was possible to have the letter without the spirit, the plain teaching and commands of the Lord could not be set aside by the excuse that it was only a dead letter. They expressed the opinion that a love which caused men to ignore God's commands was not Christian love but the love of the world. They quoted John 14: 5, 23 and I John 5:3 in support of their position and pointed out that "love rejoiceth in the truth" of the teachings of God's Word. (I Cor. 13:6).

Johannes Oecolampad, the Zwinglian reformer of Basel, often used the same argument. After reading Hubmaier's book on *The Christian Baptism of Believers*, (which, as the Zwinglian theologian Martin Usteri states establishes the fact that a direct Scripture proof for infant baptism can not be given), Oecolampad sent this book to Zwingli on October 2, 1525, and at the same time wrote him a letter in which he says: "It seems to me the Anabaptists have no regard for Christian love, which shows us what is to be observed of external things." In August, 1527, he further wrote to Zwingli that he had never dared and did not now venture to base infant baptism on a direct divine command, but for the sake of Christian love it was necessary to maintain and practice it. In his discussions with the Swiss Brethren Oecolampad repeatedly accused them that they sinned above all against Christian love by the refusal to identify themselves with the state church. "We have taught," he says, "that it (speaking of the abolition of infant baptism) is out of place because it is contrary to Christian love." One of his books against the Swiss Brethren has a chapter bearing the title: *The Abandonment of Infant Baptism Is Contrary to Christian Love*. Martin Butzer, the reformer of Strasburg, used the same argument against the Swiss Brethren.

Zwingli himself, as already intimated, ad-

(Continued on page 79)

PRAISE

B. F. M. Sours

Oh praise! thou heart of mine!
God loves thee. Oh He loves
With sacrificial joy;
And peace, soft as a dove's
May be thine own to-day,
Thy heritage alway.
Mechanicsburg, Pa.

infant baptism and a union of church and state. The Zwinglian church historian Usteri, in a treatise on *Zwingli's Doctrine of Baptism*, says: "The impulses which led him in this instance were not the results of theological thinking but had their origin in the consideration of the needs of the church." It was therefore but natural that his arguments from Scripture for infant baptism, state churchism, the omission of discipline, etc., were not convincing, a fact that is now recognized by many historians of the Reformed Church as will be shown elsewhere.

Zwingli's defense of the omission of church discipline was conspicuously weak and unacceptable from the Scriptural viewpoint. He and his coworkers did not deny that church discipline, including excommunication, is taught and commanded in Scripture. Nevertheless, they contended that under prevailing circumstances it need not be practiced. They claimed that the omission of discipline served the best interests of the church, therefore this omission was in agreement with the requirements of Christian love, although contrary to the letter of Scripture. The Brethren, on the other hand, so their opponents asserted, transgressed against Christian love by insisting on the prac-

CHRISTIAN MONITOR PULPIT

THE CALL OF THE CROSS

By Oscar Burkholder

For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.—I Cor. 1:17, 18.

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified.—I Cor. 2:1, 2.

There is no greater challenge to the believer in Christ than the cross of Christ. Without a vision of that fateful scene enacted many years ago Christianity would be as hopeless as darkest heathendom, and as lifeless as a present-day Modernism. For it is the cross, and all that it means, or all that human minds can comprehend that it means, that spurs the believer to do his best, that inspires him to fearlessly declare his faith, and that calls him to the most noble service that man can render to his fellow men. The greatest hymns ever sung have been saturated with the theme of the cross. The greatest messages ever delivered to men have been the cross of Christ messages. And to-day more people worship the Christ of the cross of Calvary than at any time in the world's history. True there is much imperfect, unholy and hypocritical worship included, but wherever true worship is found and God-pleasing service is rendered it is in response to the call of the cross of Christ. In the first place

The Cross is a Call to Declare the Gospel

In fact, the Christian has no Gospel to declare if he rejects the cross. For the cross, while the instrument of death when Jesus' blood was spilled, has come, in our New Testament conception, to mean blood sacrifice, and that the sacrifice of Jesus' blood for the sins of all men. It was this Gospel that Paul declares he was responsible to proclaim when he says in I Cor. 9:16, "For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me if I preach not the gospel." So important was the declaration of Jesus Christ and Him crucified in Paul's preaching that he considered it a great personal calamity to refrain from preaching it. But beyond his personal safety he had a greater purpose in mind as he well states it in the same chapter, verses 22, 23, "To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means win some. And this I do for the gospel's sake that I might be partaker thereof with you." It was this heaven sent charge that he realized so keenly and accepted so unreservedly that led him to declare further in Phil. 1:15-17,

when there were those who would injure his ministry by opposing him, "Some indeed preach Christ, even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel." It must have been a wide reputation that Paul had established for himself, or rather that God had established for him, that in the midst of many beliefs in the world he was known as a defender of the Gospel of Christ. However the cross calls us to something more than mere declaration.

The Cross is a Call to Simple Teaching

While an extensive vocabulary and brilliant oratory are much sought after these days, and while there are those who would have us believe that these are absolutely essential in preaching the Gospel, we feel that the only true position that the Christian can take is to proclaim this message as simply as possible. But, thank the Lord, we need not depend upon our feelings for substantiation of this principle. We need only call upon one, who, if he had chosen, could have matched words with the best one, and, who under Holy Spirit guidance, gave one of the most wonderful statements ever uttered on Love (I Cor. 13), to show us wherein lies the strength and efficiency of Gospel declaration as far as language is concerned. Hear him say in I Cor. 2:1-5: "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of men's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." Compare this Pauline declaration with a testimony that I heard a certain lay brother give concerning his pastor. This pastor, to this lay brother's mind, had preached a wonderful sermon, and as he related the occurrence he said, "I like our pastor for he is one of those men who can say just what he wants to say." No doubt

this pastor was wise enough, in his self-acquired ability, to say only those things that pleased his hearers, so that he could keep within their good graces. To this class belong such men who can turn their tongues to chautauqua lecturing, popular reform, and even politics. I say beware of the man who can say what he wants to say, but support the man who is willing to say what the Holy Ghost tells him to say. It is the Holy Ghost preacher who is in demand nowadays, and he is one who puts message before rhetoric, and Holy Spirit unction before pulpit oratory.

Just as truly as the cross calls to simple teaching

The Cross is a Call to Concern for Results

While no man can save another one from eternal damnation, yet let no one lack concern for another's spiritual destiny because of this inability. The believer knows who is able to save, and that "to the uttermost," and just as he has been delivered, and the joy of such deliverance has filled his life, so he is intensely concerned that others experience the same deliverance and joy. But the reason for such concern is deeper than human emotions, even though this may be the medium of expression. It is true that others' infirmities and helplessnesses affect our feelings and prompt us to lend a helping hand, but he who sees no farther than human relationships, and labors according to such shortsighted vision, will not be very effective in winning souls. There is something else that is more impelling and compelling, literally driving the Christian ambassador forward into the fray, making him forget himself as he leaves the ranks of indifference behind and wields the spiritual weapons of our warfare in such a manner that many victories are won for the Lord. Once more we turn to that master expositor of the cross of Christ, and this time in I Cor. 1:17 he declares that "Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." Here is the real concern of the believer. He would preach and teach and live in such a manner that the cross—which means life to him, and by which he believes there is redemption, and by no other way—will not be disgraced by him but will be glorified. He does not want the cross relegated to the past as an antique bit of history, but wants it to be regarded as a living power in men's lives. Concern for others? Yes. But concern for others because of a greater concern for the effectiveness of the preaching of the cross, by which a real concern for others is awakened in the redeemed heart. Closely connected with the call of the cross to

concern for results is the believer's own personal call which may be seen in

The Call of the Cross to Spiritual Exercise

In Paul's defence of his statement that he desires to do nothing to make the cross ineffectual he boldly states that "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." Now one of the marvelous revelations of God to the believer is that no sooner does he receive within himself that new life, which changes him from the old life of sin into a new life of liberty such as he has never known, than he realizes that a new power is coursing through his being. He cannot explain it but he knows it, and he proves it by calling upon the giver of the power for help when he needs it. It is aptly illustrated in the transmission of electric energy from the generator to the light bulb. As long as the bulb is in condition, that is to say that all connections are unbroken, then there will be light the moment the power is turned on. So we know that the cross of Christ is our power, because have we not been redeemed by the One who endured the cross, and are not the fruits of that cross victory appropriated by us, or, perhaps more aptly stated, transmitted unto us? Thus the cross of Christ inspires us to serve with all our might, to sacrifice to our limits, to obey without question and to have faith in God, even though some say there is no faith in the world today. And just as certainly as the mighty power of God is turned into our lives we grow because of the consequent exercise and actually become more and more useful to Him, who has made such a spiritually powerful life possible. There are yet other evidences that the cross is a mighty challenge to the believer to do his best for his Lord. For as he exercises himself in the spiritual atmosphere which is now so precious to him and he hears

The Call of the Cross to Settled Purposes

He begins to formulate from what appeared hazy at first, some definite purposes in life. It is not likely that Paul used the same emphasis in the beginning of his ministry that he did towards the end. In fact, we know that he needed the Athens experience to show him clearly what his duty was, and courageously he declares afterwards to the Corinthian Church, "For I determined not to know any thing among you save Jesus Christ and him crucified." Now determination in an unjust cause is a dire calamity, but in the life of one committed unto God it is a commendable characteristic. For his determination is nothing more nor less than the evidence to himself that he is wholly committed to that which he has accepted. Paul was determined to know one thing, and one thing only, in his ministry to the Corinthians. It would be a signal blessing in these days if our preachers of the Gospel could reconcile themselves to the same single mindedness.

On every hand are the signs of deviation from this heaven-born purpose. If our

schools would have strictly adhered to this settled purpose decades ago we would not have the devastating wave of modernism sweeping over the church now. And since it was such an effective platform for the early church, and one against which the gates of hell could not prevail, may we insist that unless a preacher's message rings true to the cross of Christ it is nothing but sounding brass and a tinkling cymbal. To have our ears tickled by high sounding words and meaningless phrases may satisfy the flesh, but such appeals will never bring people to the place where they are willing to live or die for the sake of the Gospel. This leads us a step farther to another call which prompts the believer to stand anywhere for what he believes. This is the

Call of the Cross to Settled Convictions

One of the laments of this day is that our schools unsettle the convictions of the youth who attend them in their endeavor to equip themselves for life service. How much foundation there is for such lament this writer does not know, only there appear to be signs of something in the intellectual atmosphere that point that way. Just recently a college graduate said that the average college graduate's convictions are no longer in harmony with the teachings of the Mennonite Church. It is to be hoped that this is an exceptional case, but even, if it is, no college can afford to have one of her graduates making statements of this kind, for they are not only personally ruinous, but in their influence upon others are devastating beyond human measure.

It is not a firm and steadfast adherence to the cross of Christ that forms such ideas in men's minds, but such convictions are the direct result of the denial of the cross of Christ in human experience. For the cross awakens in the believer's heart and mind the deepest convictions for right and against wrong. As he views what it cost the Savior to die such an ignominious death in the company of murderers; ridiculed by men of extreme cruelty in the name of religion (and what cruelty appears more cruel than to kill and at the same time profess to love); and, as he also remembers what it cost the Father at last, when His Son was in His death agony, to forsake Him so that He could pay the price of our redemption; instead of losing convictions and becoming unsettled as to what he believes, the Christian's convictions are established beyond the shattering of modernistic influences and teaching, and he catches the battle cry of the apostle Paul when he determinedly declares "to know nothing among you save Jesus Christ AND HIM CRUCIFIED." No greater testimony can be given of any man than that he spent his life preaching salvation by the blood of the crucified One and no more certain evidence of a man's departure from the faith can be found than when he ceases to recognize the cross of Christ in its place of preëminence as far as salvation from sin is concerned. Completing this thought, then, of established convictions, we believe it is fitting to state

as the closing call of the cross in this message,

The Call of the Cross to the Only Redemption Plan

"A double minded man is unstable in all his ways," is a wise saying that applies especially in matters pertaining to the Cross of Christ. There are not two views of cross redemption that are acceptable to God. There is but one, and it is well stated in Colossians 1:19, 20: "For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven." It cannot be too strongly proclaimed that there is but one redemption plan, and that is the blood plan of God. It is folly even to entertain any other idea, and it is a serious question as to how much may be gained by studying the different man-made plans by which many hope to gain eternal bliss. The believer who has committed himself to salvation by Jesus' blood, who has the Holy Spirit's vision of his Redeemer on the Cross, has no other desire than to proclaim to all concerned that the Cross is God's only redemption plan. How fitting is the old salvation song, then, to bring this message to a close!

"What can wash away my sin?
Nothing but the blood of Jesus;
What can make me pure within?
Nothing but the blood of Jesus.
Oh! precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus."

Breslau, Ont.

"THE COMMON PEOPLE HEARD HIM GLADLY"

The Gospel is for all classes of people. We are glad when we hear that the cultured, the aristocratic and the wealthy are bowing down to Christ and accepting Him as their only Savior from sin and death. We are glad that there are churches whose appeal is especially to these classes. Too often they have been neglected. On the other hand, we grow indignant when men speak patronizingly of certain churches as "churches for the common people." Let us rejoice that throughout history the common people have heard Him gladly—Watchman Examiner.

ARTHUR BRISBANE ON ATHEISM

A Russian university in Leningrad is opened to "teach atheism." Three hundred students, forty-seven of them women, will prepare themselves for "active propaganda of militant atheism."

If any newspaper is published in heaven, that news item will go on the comic page.

It suggests a colony of ants on a railroad right-of-way organizing a university to prove that there is no such thing as an engineer.—Herald and Examiner.



EDITORIALS



A Changing World—An Unchanging God

At this time of the year we are reminded anew that we live in a changing world. Spring is not yet here, but the season has advanced far enough to make us conscious that a striking change is about to take place in Nature. The very changeableness of the weather seems to indicate a more permanent change in temperature. One day the mercury may go to zero and a few days later you may go outdoors in comfort without your overcoat. The days are growing much longer and the sun is rapidly moving toward the zenith. All of these things assure us that the time when Mother Earth will awake from her wintry slumber and come forth in her new garments of spring is not far distant.

The changing seasons usually bring with them some new changes in styles of clothing among those who are devotees of the fickle goddess of Fashion. Styles travel in cycles, more or less, in an extended period of years, and at present we see indications that they may revert back, at least in some degree, to those of Victorian days. If they go back to something saner and more decent many people will rejoice, but we are too well acquainted with the tendencies of Parisian foibles to expect any lasting reversion to common sense and modesty. For Christian people the changes of clothing with the seasons or the years should only be those that are dictated by common sense, modesty, and devotion to the principles of God's Word. Why should we be slaves in this or any other respect, to the dictates of a world that is an avowed enemy to our Lord and Master?

Again, time brings great changes in people. The husky swain of yesterday is soon decrepit with age and needs to be cared for like a child. The village belle of bygone days becomes old and wan and toothless. People change mentally and spiritually too. Some who were once friendly and loving may become bitter and hardened and almost entirely devoid of the milk of human kindness. Some who were once active and happy in the Lord's service may become indifferent and negligent concerning things spiritual and finally lose out in their Christian life and experience altogether. Yet on the other hand it is blessedly true that some people grow more kind-hearted, loving, and sweet with the advancing years. They become stronger in spirit as they become weaker in body. We believe that is the way God wills it to be—our happiness in Him should increase constantly and this will manifest itself in our disposition and spiritual attitude.

Even the earth, as well as all the universe, is changing. In spite of the fact that we speak of the "everlasting hills" and the "immovable mountains" we know that great changes have come over the earth since the creation. What were once burning masses of earth are now stretches of fertile soil. What were once great lakes are now vast areas of productive fields. Some mountains may have been entirely

obliterated; others may have been formed in the midst of level plains. And these changes are still going on through erosion or other natural forces. Enduring as the earth and the planets seem to be, we know that they cannot last eternally for we read in God's Word, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail" (Heb. 1:10-12).

"Change and decay in all around I see," are the words of the hymn, "Abide with Me," that is dear to every one of us. But we are glad for the sentiment of the remainder of the couplet: "O Thou who changest not, abide with me." How glad we are that there is One who is "the same yesterday, and to-day, and for ever!" The scenes of this life are continually changing. Some changes are for the better, others for the worse. But at best they often bring sorrow, sadness, and heartache. Disasters may befall us, friends may fail us, and possessions may take wings and fly away. Sin is bound to bring its devastating influences upon our lives, sickness and death are sure to come some time or other, but none of these things need to move us, for we can look with confidence and faith to our changeless Lord who has all things in His power and overrules everything to the good of those who love and serve Him.

Going Through the Book of Matthew

By this time all of our readers who take any interest in the Sunday school lessons for the present quarter have had a sample of how interesting it is to study the account of the life of our Lord as it is given to us by the methodical tax collector who wrote the longest of the four Gospels. In this connection we again wish to call your attention to the Studies in the Book of Matthew which are furnished to Monitor readers each month by Bro. Geo. J. Lapp, missionary and Bible teacher. We feel sure that if you follow these studies you will find some helpful material in your study of the Sunday-school lessons from week to week. But, helpful and thought-provoking as these or other comments may be, let us not be the slave of our quarterlies or any other lesson helps. Let us study the book as God gave it to us, reading it often without any outside helps. An excellent way to study the Bible is by books. Now is our opportunity to become thoroughly familiar with the book of Matthew. May each one of us read it through a number of times during the six months in which we have this series of lessons. It is a great book, a part of the inspired Word of God, and treats of a great Person, the Son of God, the Savior of the world, our Master and Lord.

Reaping the Whirlwind

"For they have sown the wind, and they shall reap the whirlwind" (Hosea 8:7). This is the prophet's way of saying that we always reap more than we sow. We are all sufficiently acquainted with the law of the harvest to know that. Every one who sows wheat or plants corn expects to get many times the amount used for seed. The same rule holds good in the spiritual world. The things that a man sows in his life are sure to return to him in greatly increased measure. This solemn truth brings to us some serious thoughts concerning life of the present day.

The largest city in the middle west has sown vice, corruption, and crime until it is reaping a terrible harvest. Racketeers are spreading terror, and murder and destruction of property are carried on almost with impunity by organized criminal gangs. Corruption among officials has finally brought the city government into bankruptcy and employees have to go unpaid. It seems a sorry plight for the second largest city in America to be in, but Chicago is reaping the harvest of what she has sown.

This is only an illustration of what is happening in modern life with its disregard and denial of things religious and moral until godly standards of conduct are entirely broken down. Schools in many places have either entirely discarded the Bible or speak of it only in slighting terms as a revelation from God. Early chapters are spoken of as allegories or legends and many of the Bible characters as myths that were originated long after they were supposed to have lived. They say that the code of morals in the Bible is in no way superior to those of heathen philosophers. And so we could go on naming ways in which respect for and belief in the Bible has been broken down in the young people of America until they have nothing to which they can look as an authentic ethical and moral guide. Consequently they leap over all barriers of restraint and propriety and follow their unbridled natural passions. As a result we have widespread moral decay. The whirlwind is being reaped.

For years we have been reading of the crime wave that is spreading over our land. Even in more isolated neighborhoods we see enough of it by our own observation to know that it is a fact. And the startling thing is that it seems to be getting worse all the time. It is often said that it is an aftermath of the World War. There are no doubt other contributing causes, some of which were mentioned in the preceding paragraph, but there is no doubt in our minds that the War had much to do with its origin. People were taught that it is a manly thing to be brutal and murderous. The greatest hero was the one who had the most notches in his gun. Hatred and bloodthirstiness were encouraged. The finer instincts were suppressed. The wind was sown, the whirlwind is now upon us with great intensity.

And so we might go on, but there is another side to this matter. The prophet was speaking primarily of the increase that comes through sowing evil. The apostle Paul did the same when he said, "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap." But the law of the harvest is not confined to the sowing of evil seeds or deeds. The harvest will bring an increase of good just as surely as it will of evil. And Paul recognizes this also as he brings his argument on this subject to a

close with these words: "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not."

What is our duty as Christians in the face of decaying moral and spiritual forces in the land? Our task is plainly to sow the good. Satan and his agents are sowing evil through false teachers, salacious and infidel literature, and the examples of sinful lives. It is our work to teach the Gospel and the Christian way of life through faithful ministers and teachers, good literature, and examples of godly lives. This work too will bear a harvest and the extent of its influence will only be known in eternity. Let us continue more faithfully to spread the story of Christ and the Cross in a world of sin. We may not be able to stop the tempest, but we can at least point people to the place of refuge—the mighty Cross.

In This Issue

Have you been following the continued story, The Unequal Yoke, that appears in the Monitor each month? If you have you will know by this time that the author has a very vital message to present through the medium of a personified dollar, and you will want to continue to read it until it is finished. If you have not yet read it you will find that the installment this month is exceptionally interesting, especially to young people who come into contact with opposers of the Bible as they go through high school or college. Then, after you have read this chapter, you will want to get the January and February numbers and read the story from the beginning. Its message was born out of the actual experiences of the author. The fictitious part is only a method of making the truths he has to tell more interesting to the reader.

We want to call your attention to a few other features of this month's paper. Bro. Loucks' article on the life of Bro. John F. Funk, the pioneer publisher of Mennonite periodicals, will be of especial interest to you. Perhaps no one man in the Mennonite Church did as much to make it possible for our body of people to have their own church literature as did Brother Funk. He was likewise a leader in many other movements that enabled the Church to launch out and be of greater service to mankind. In the passing of our nonagenarian brother one of the most outstanding leaders of the Mennonite Church in America has gone to his reward. May his example stir us all to do more for the cause of Christ and His Church.

In this issue we also have the first of a series of two articles on Russia by Bro. Harold S. Bender. Many eyes are turned to the land of the Soviets at the present time because of their opposition to the Christian religion and persecution of Christian people. While this article does not deal with this phase of Soviet activities it will be interesting because it gives the story of an actual visit of the writer to that much talked of country.

We do not have space to call special attention to the many other good things in this issue, but we believe you will find all of the articles helpful and strengthening to your spiritual life.

• MISSIONS •

THE UNFINISHED TASK IN CHINA

By Paul H. Bartel

"Once there were two boys watching a forest fire. One boy saw that the sky was ablaze. He called out to his companion, 'Fire! Fire!' The other boy rubbed his eyes and said, 'It is not fire, it is dawn!' To the west the present unrest in China is fire, but to us it is dawn. The hour has arrived when we must work." So writes Mrs. C. C. Chen in a recent issue of the *Missionary Review of the World*. Our western world has been inclined to continue the impression received when, some two years ago, all missionaries were ordered to vacate their stations and when Bolshevistic influence pervaded the atmosphere of Chinese thought and life. Then men said that mission work was over in China and some even dared to say that it was wrecked. But at the time when men made such sweeping statements they forgot that there were still large numbers of missionaries who stayed at their posts suffering untold privation, persecution, abuse and derision, while those who were at the coast cities gave themselves to persistent prayer, with the result that the communistic faction lost its control and the rehabilitation of mission stations was soon a reality.

We cannot go into the great struggle and loss the evacuation and the Anti-Christian movement caused to missions materially, but suffice it to say that it has all served a good purpose in furthering the possibility of the independent indigenous church and in purifying it by the fire of persecution. The strong anti-Christian movement as an organized system ran its course and exhausted itself. Strong anti-Christian feeling is still felt in many sections but it is evidently fighting a losing battle. In view of such a run of affairs we are beginning to realize that Mrs. Chen is right in calling that the dawn, which to us Westerners was fire. China stands at the threshold of a new day with power and enthusiasm that is inestimable. Old, slow and retrospective China has passed away and to-day we have a changing, alert, and thinking nation. She is awake and tremendously so. She is thinking. Her youth throbs with hope and enthusiasm. She is fast learning western methods of commerce; she has learned western warfare and she is gulping down modern thought with avidity. But as China is thus forging ahead we find a shameful lethargy in our missionary zeal. We are slack to give her in this day when new China is being formed, the living Christ, who alone can meet her needs, socially and individually.

At the bottom of much of our apathy we find several excuses. One is that we have given China her opportunity for the Gospel and now she should carry on herself. Another is the supposition that China is practically evangel-

ized. It is our purpose to outline the unoccupied areas of China and its dependencies so that we may see that the work is only begun. In China proper we are told that areas with a population totaling thirty-eight million have not so much as been apportioned to any missionary agency, not to mention vast sections which have been allotted to special societies, who are, however, not able to occupy them. There are three hundred thirty-three counties without a Christian witness. Fully three-fourths of China's population have no adequate knowledge of Christ while one hundred million have never so much as heard the name of Christ, according to Dr. C. Y. Cheng, chairman of China's National Christian Council.



Young China Greets You with a Smile

China has a great hinterland, approximately the size of our United States, with practically no aggressive missionary witness. Think of P. C. Mather located in that great northwest, three months' travel from Shanghai and thirty-six days travel from the nearest station and fifty-six days distance from the next.

We will not mention in detail Afghanistan or Baluchistan which are farther toward the west, but we must mention Kashmir, with a population of over three million, high up on the tops of the Himalayas with only twenty-nine missionaries. Chinese Turkestan, with a population of one million two hundred thousand, has only five mission stations for an area of 550,340 square miles. The quaint and interesting country of Tibet has not even a single station within its territory. A certain missionary doctor succeeded in getting in and out again without losing his life. This country with three million is still under the domina-

tion of Lamaism—the Dalai Lama is both political and religious sovereign. Mongolia, a great nomadic race, provides one of the strongest challenges for faith and indefatigable missionary effort. It is extremely hard to reach these two million people because of their migratory habit of life, but are they not in need of the Gospel truth and light just as any other peoples? A mere handful of isolated workers are at present trying to do what they can.

The little countries of Nepal, Bhutan and Sikkim, wedged in between Tibet and India are barely scratched by missionary effort. Most of us have not so much as heard these names, much less know about their need for Christian evangelism. Together they represent some six millions of souls—surely no negligible number of humanity.

In north China, Manchuria presents to-day one of the most hopeful and promising fields of labor. Since 1914 the population of Manchuria has almost tripled. The new immigrants have a receptive mind for new things and are eager to adopt new modes of life, which promise better things than they have been accustomed in the places from whence they have come. This frame of mind is like fallow ground for the Gospel seed. Existing churches have had phenomenal growth. Self-support is a possibility in Manchuria because of the prevailing prosperity. Leadership is certain because it has been those with initiative who have ventured out to find a new home there. Such a situation is nothing less than a Macedonian call for faithful witnesses of the cross who would venture out into this wide open door, while yet the influence of Russia has not permeated far. Back of Harbin we find a territory as large as Germany and a population of ten million, with only two American missionaries and one European. Such a situation surely should stir us to rise to the situation as men.

These vast areas of west and north China should inspire us to go, to pray, and to give. Not only do these unoccupied areas beckon us but the great unreached masses of the long occupied sections produce a challenge not to be lightly set aside. Think how God has been dealing with China and, in a path of sorrow, has prepared her for a mighty turning to God. War, rebellion, brigandage and famine have left China with a desperate desire for a better day. Shall we fail in this her hour of trial to present to her the panacea of all her ills—the Gospel of the great God and our Savior Jesus Christ, or shall we withhold our hand and let modern thought, atheism and communism sweep the nation into its fold? Amid such changing conditions, the National Christian church is emerging with hardly strength to stand but with a vision and a purpose that promises great things. Strong leaders have risen to the occasion. A deep desire for the

salvation of their fellow men has given rise to the launching of the Five Years Movement, the purpose of which is to double the church membership within the next five years. Will we fall in line with this vision and help them achieve the goal? A missionary some time ago said: "The prospects for a mighty revival in

China were never brighter. . . . We need more prevailing intercession. Pray that all China may be moved! Pray believingly." Small fires of revival have flamed up here and there, but may we pray for China in this hour of crisis that she may turn to God as a nation.
Nyack, N. Y.

THE MOTIVE OF MISSIONARY SUPPORT

By Edna Roth

There is a motive that prompts every act of real service whether it be business or anything that takes up one's thought, time, and money. So too, we have a motive in supporting the missionaries.

There are various motives that may move us to support missionary efforts. To enable the workers to help needy ones and to supply the necessities of the workers, are real motives. But the supreme motive, the one that comes to us with the most appeal, is to spread the Gospel to the lost and dying world, and extend the Kingdom of God that His will may be done. With these motives in view our money, prayers, and time will surely be given unsparingly, to those who rightly need it.

Missionaries are not sent out to engage in mercenary labor but their duty is to minister both spiritually and physically to those whom they are seeking to win for Christ. All their time is thus occupied and so they need our support. We all have our work to do and those who have accepted the call to be missionaries are not more needed in extending the work of Christ than those who remain at home.

If we are not privileged to actually see the needs that confront the missionary we need only to read some of the missionary books, or letters written by missionaries, to have a fair conception of what is needed. Enough so at least, that every possible effort will be put forth to fill these needs. We know that missionaries must have the same things that we do to keep living. They need food, clothing, and money; money for churches, schools, hospitals, books, Bibles, and many more things; hence the opportunity is open to all to help supply these things. The building of institutions, such as widows' homes, leper asylums, hospitals, and orphans' homes, proves a great and efficient way to gain access to the people. By first ministering to their physical needs the people are more susceptible in receiving the message of salvation.

Is all this worth our time and money? Most assuredly. Brother George Lapp of India gave evident proof in a lecture recently that it does pay. When he told of the number of people who are saved through the avenue of these institutions, it was enough to assure us that any effort put forth to meet the needs of our missionaries is amply repaid. One soul won for Christ is worth more than the whole world. And there is nothing material that we can give to equal this value. Hundreds of souls are saved and we have nothing in all the universe to which to compare their value. Souls lie in the balance;

the best we can give is not too good.

In supporting the missionaries we are helping to forward the service. We read in III John 6:7, "Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a goodly sort, thou shalt do well: Because that for his name's sake they went forth, taking nothing of the Gentiles." If for His name's sake people are willing to forsake everything at home to enter into active missionary work, either abroad or at home, surely we can not feel that we have nothing to do in assisting the work. So let us put our shoulders to the wheel and endeavor the more to help eliminate the anxiety that looms up before our missionaries because of lack of support.

Now, that we realize the necessity and privilege of giving, is our action and motive prompted by the spirit of love? James Russell Lowell has defined in his poem, *The Vision of Sir Launfal*, the motive of true giving as differentiated from a mere sense of duty.

"That is no true alms which the hand can hold;

He gives only the worthless gold
Who gives from a sense of duty;
But he who gives but a slender mite,
And gives to that which is out of sight,
That thread of the all sustaining Beauty
Which runs through all and doth all unite,—
The hand can not clasp the whole of his alms,
The heart outstretches its eager palms,
For God goes with it and makes it store
To a soul that was starving in darkness
before."

Now, the question still remains with us. Are we doing our best to help the missionaries who rightly need our support? Have we denied ourselves any luxury that the money might be used to a better and greater advantage? I am afraid that more of us have denied ourselves the pleasure of enjoying the peace and satisfaction of knowing that continually some one is being greatly benefited by our denial. Are we willing to give as God has given to us, to the best of our ability, that more missionaries may be engaged in active service and that the work already started may be extended through our support? An affirmative answer should be given by every true follower of God, for we know the missionaries are obeying His command in appealing to us for help.

Eternity alone will reveal the results and God will richly reward every cheerful, faithful giver and throughout the ceaseless ages of eternity we will be glad we responded to the true motive of missionary support and the Heavenly Band was thus increased.

Morton, Ill.

HAUNTS AND HABITS OF BIRDS

(Continued from page 66)

field near by rises the jolly, rollicking chorus of the Bobolinks, three or four of the brightly clad black and white males chasing each other about the field, and pouring out their rich bubbling songs as they fly. There is not a mournful note in the Bobolink's song, all is hearty good cheer. From a tree standing along a brushy fence-row an Indigo Bunting is singing loudly. As his name indicates, his color is a deep, brilliant indigo blue. The female, however, is very plainly dressed in simple brown, and is no doubt sitting on her nest and plain white eggs, in a low bush, somewhere along the fence. From a tree in the distance comes the ringing call of a Flicker, "Wick, wick, wick, wick, wick." This bird, also called Yellow Hammer, is the only member of the Woodpecker family that seems to prefer the borders of fields and open groves to the deep woods. The Flicker is very fond of ants, and delights to find an ant-hill where he can lick up the insects with his long sticky tongue. Bluebirds warble and flit along the fence posts, and in some old, hollow post there is sure to be a nest.

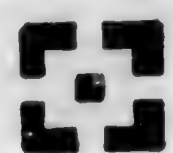
Reaching an old pasture field, with thorn bushes and other shrubbery, and with scattered trees, we hear other bird voices. A Field Sparrow sings sweetly, "Feo, feo, feo, feo, f-e-e-eeeee," and we soon find the singer on a low bush, a small brownish bird, with a pinkish-brown bill. Somewhere, near by in a low thorn bush, or on the ground, there is a nest. From a thicket ahead of us comes a sharp call "Chewink, chewink," which is easily recognized as that of the Chewink or Towhee telling us its name. The male Chewink is quite a dandy in plumage, being glossy black above, and white below, with chestnut brown sides. The female is more plainly dressed, being plain brown where the male is black. The Chewink is a bird of thickets and shrubbery, being fond of brushy pastures and wooded tracts with dense thickets. The nest is nearly always built upon the ground. Only once have I found one in a low thorn bush. From another thicket comes a sprightly little song, sounding something like "This, this, this is me, sir." It is a daintily colored little fellow, yellow and black streaked above, white below, with a chestnut brown stripe on the sides, whence it gets its name—the Chestnut-sided Warbler. This is a very common bird in the mountains of Pennsylvania, and the northern states, but rare, I believe in the western states. It frequents the same kind of places as the Chewink, thickets of all kinds, and is especially fond of building its nest in an elder bush.

(Concluded next month)

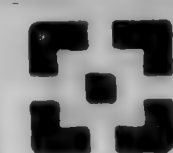
A NEW ARITHMETIC

"I am not much of a MATHEMATICIAN," said the Cigarette, "but I can add to a man's nervous trouble, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work and discount his chances for success, I can keep any man from being 100% physically, morally or mentally.

—Dr. F. M. Naysmith.



BIBLE STUDY



BIBLE STUDY COURSE

The Prophecy of Joel

We are often made to wonder that there are no definite dates given in connection with some of the most important of the messages of God to His people, and regarding the time of the most notable of His messengers. We may only conjecture as to the probable time, and search as did the prophets, when or what time the Spirit signifies concerning them, and enjoy the message. For the message is the most important element in all prophecies.

Joel, the son of Pethuel, is otherwise unknown. He is quoted in the Scriptures, especially in Acts 2, as the messenger of the Holy Spirit's coming to bless the world. As Isaiah was the prophet of the Messiah, Joel is the prophet of the Holy Spirit. However, both are the theme of all prophecy.

The time of the prophecy of Joel is estimated to be about the same as that of the prophecies of Hosea and Amos. The prophecy of Joel, in its simple form, is said to be the pattern for all prophecy. What Joel prophesied in his unique manner was but elaborated by Amos at a somewhat later date. The year 800 B. C. is thought to be the proper location of Joel's message, in the days of Hosea, Uzziah, Ahaz, and Hezekiah, kings of Judah, and their contemporaries in Israel. The message is directed to the people of the Southern Kingdom. Jerusalem is the city to receive the alarm and it is Zion and Judah upon whom the judgments of the Lord shall fall, and who, repenting, shall again enjoy the saving mercies of the Lord. There is nothing said as to the place that Israel shall have in these judgments or blessings,—excepting as Judah is comprehended in Israel.

The nature of the judgments is indicated as being first, a local and natural one,—a destruction of the land by natural forces, insects and droughts. Secondly, there will be a judgment brought about by the nations surrounding Judah, whose despoiling of Judah and Jerusalem will be avenged at a later period when God will judge all nations and restore Israel to her greatest glory.

The whole people of Judah will be involved in the desolations and all will share in the general repentance and prayer to God for His mercy, forgiveness, and restoration.

An outstanding proof in the prophecy is that of a bounteous blessing bestowed by the Lord upon His people when they return to Him with a true repentance and

seek Him fully, out of their great trouble and distress.

The Outline of the Prophecy

- I. The nature of the peculiar judgment that is sent upon Judah.
 1. It will exceed in intensity anything that has ever previously occurred.—1:1-3
 2. It will amaze future generations.—1:3
 3. It will be a threefold series of devastations of the land, the locust, the cankerworm, and the caterpillar.—1:4
 4. The vines and the trees will be attacked, peeled, and become entirely unproductive.—1:5-13.
 - a. The meal and drink offering shall fail and the priesthood shall be in want.—vv 5-9.
 - b. The field and fruit trees will fail and bring want to the husbandman.—vv 10-12.
 - c. The distress will demand the intense intercession of God's priests.—v 13.
 5. The wasted condition of the land calls for a general affliction and repentance.—1:14-20.
 - a. All the people shall be called upon to fast and pray for deliverance from the judgment of the Almighty.—vv 14, 15.
 - b. No food available.—vv 6, 17.
 - c. Prayer offered up for the sake of the fields, pastures, and suffering animals.—vv 18-20.
 - d. Drought follows the waste of the insects.—v 20.
- II. The irresistibility of the insect plague.—2:1-14.
 1. The judgment is declared to be at hand.—2:1.
 2. It is as overwhelming as a storm.—v 2.
 3. It comes suddenly and effectually.—v 3.
 4. It will be as irresistible as an overwhelming army.—vv 4-10.
 5. It is ordered of the Lord and cannot be stayed.—vv 10, 11.
 6. The only hope for staying the plagues or saving from its consequences is prayer and repentance.—vv 12-14.
- III. The general call for repentance and prayer toward God.—2:15-20.
 1. Call of God, the trumpet call in Zion.—2:15.
 2. The people to be purified from their sins.—2:16.
 3. The priests to intercede and mourn with the people, between the porch and the altar.—2:17.
 - a. A call for relief.
 - b. A call to magnify God before the nations.
 4. God's answer to the prayer of the people.—2:18-20.
 - a. He will pity the people.—v 18.
 - b. He will send them provisions.—v 19.
 - c. He will prove Himself their God before the heathen.—v 19.

- d. He will remove the destroying plague.—v 20.
 - IV. The promises of the Lord to His repentant and restored people.—2:21-32.
 1. The restoration from the immediate waste of the plague.—vv 21-27.
 - a. A restoration to the people and cattle, fruit, and pastures.—vv 21, 22.
 - b. The manner of blessing.
 - (1) The waste and destruction had come in the early season, former rain.—v 23.
 - (2) The restoration would come in the latter part of the season, latter rain, when all that had been destroyed would revive.—vv 23, 24.
 - c. The degree of blessing, a full restoration of all that had been wasted.—vv 25, 26.
 - d. The purpose of blessing, to reveal the Lord in the midst of Israel.—v 27.
 - V. A promise of future blessing to Israel.—2:28-32.
 1. It should be spiritual blessing:
 - a. Of the Spirit.—v 28.
 - b. A blessing of spiritual experience, prophecies, dreams, visions.—v 28.
 - c. A special blessing to all, including the lowly.—v 29.
 2. The tokens of the time.—v 31.
 3. Salvation for all who call upon the name of the Lord, salvation by faith.—v 32, cf Rom. 4.
 4. A time of restoration of a remnant of Israel in Jerusalem.—v 32.
- Note: The conditions of this prophecy were fulfilled at Jerusalem in the day of Pentecost.—Acts 2.
- VI. A further future deliverance and blessing for Israel.—Joel 3.

Note: Joel, like many other prophets, while foretelling events connected with Israel, whether judgments or blessings, overlooks the Gentile dispensation. The remnant of Israel was included in the Pentecostal blessing because only a few of Israel's multitudes believed and the many were dispersed on account of their unbelief. There must be another repentance and another gathering of the nation and another day of glory for Israel.

 1. A return of the dispersed people predicted.—3:1.
 2. The manner of their release and return.—3:2-8.
 - a. The nations of the earth called together and judged in the valley of Jehoshaphat.—v 2.
 - (1) They did wrong to Israel.—v 3.
 - (2) They wronged God and His temple.—vv 4, 5.
 - (3) They scattered God's people.—v 6.
 - b. The nations will be afflicted and overwhelmed because of their sins.—vv 7, 8.
 3. The terrible time of the judgments the nations in the valley of Jehoshaphat.—3:9-17.
 - a. A war among the Gentile nations.—v 9.
 - b. All resources turned to war.—v 10.
 - c. All the power of the nations used.—vv 11, 12.
 - d. This will be a judgment of God upon the nations.—v 13-16.
 4. Israel will be saved out of their trouble.—vv 16, 17.

VII. A new era of blessing and glory for Judah.—3:18-21.

1. In the day of their deliverance from the nations.—v 18.
2. A renewing of the productiveness of the soil.—v 18.
3. A miraculous and abundant water supply.—v 18.
4. A new interest in and blessing from the house of the Lord.—v 18.
5. A desolation of the enemy lands as a special judgment of God against them.—v 19.
6. The establishing of the nation of Judah and Jerusalem.—v 20.
7. The presence of the Lord in Zion which shall have become a holy nation.—v 21.

The figurative use of the locust plague would indicate the earlier affliction of the land of Judah by the armies of Babylon, which came into the land from the north and laid it waste, taking away the people from the land and making it barren. But the plagues of insects coming upon the land would in itself be prophetic of greater judgments for their continual transgressions, even the Babylonian captivity.

It has always been the declared purpose of God to keep His covenants with the family of Abraham, Isaac and Jacob, for their sakes and for His own oath's sake. Unfulfilled prophecy will be fulfilled prophecy when God's time arrives. Jerusalem's day of glory and blessing may be near at hand, but if delayed, it is but an evidence of the long-suffering of God toward the nations of the world that will be involved in a judgment ending in Jerusalem's exaltation.

THE SCIENTIFIC FRAUD— EVOLUTION

By John C. Wenger

"Evolution in its broadest meaning takes in all Nature and has to do with the total development of the universe—inorganic, organic, material, and mental." It rests on false assumptions. Evolution can not solve the problems of *origin*. Science is "verified and classified knowledge." Evolutionists *imagine* the spontaneous origin of a great mass of gas, but can not create one molecule of matter. Life also then would have originated in non-living matter, yet scientists can not create the lowest forms of life nor can they find any evidence for spontaneous generation of life. As more is learned of the marvelous intricacies of the cell, the idea of the spontaneous origin of life becomes more absurd. Even Darwin admitted that "Science as yet throws no light on the problem of the essence and origin of life." And as great as that problem, is the question of the origin of conscious life. Evolution can only speculate. The origin of the species is a stupendous interrogation. Darwin supposed that all species had a common origin.

Paleontology contradicts evolution. There are no fossil remains of traditional forms to substantiate Darwin's "Origin of the Species." The cranial capacity of the "Trinil Ape-man of Java" was as great as that of some men of to-day. The canine teeth of the "Heidelberg Man" are less bestial than in some modern

men. The jaw of the "Piltdown Man" probably never was associated with a human skull. The cranial capacity of the "Neanderthal Man" considerably exceeded that of the average modern man. The height of the "Cro-Magnon Man" was over six feet. "The skull was very large, even the female brain exceeding that of the average male of to-day" (Lull). The hypotheses built on these fossils prove nothing. All the so-called "pre-historic fossils of man could be put into a barrel."

The origin of *conscience* can scarcely be approached by the evolutionist, nor can he produce a logical theory for the source of the *soul*.

Evolution is a scientific fraud because it attempts to deal with the development of all Nature and can not even account for the origin of *matter, energy, life, consciousness, conscience, or spirituality*. Therefore in accepting it one becomes guilty of the "logical fallacy of cancelling the law of causality."

The best scientists are discrediting the theory of organic evolution. The "blood tests" are almost forgotten, as the claim was false. Uses have been found, *which have always existed*, for the so-called vestigial organs. Comparative anatomical studies reveal similarities in the structure of different creatures but do not prove a common ancestry. Many evolutionary theories are absurd. The theory of the origin of eyes or ears does not explain why we have only two of each and in such logical position!

Scientists can observe no change in species. All creatures continue to reproduce "after their kind." No "missing link" has ever been found. The laws of heredity are unchangeable. Evolution cannot explain the thousands of delicate operations performed by insects and animals, nor can it explain how *chance* could produce a universe of perfect harmony, a world of beauty and symmetry, a perfectly balanced Nature, or a man with a soul.

The most deadly charge which can be laid to evolution is that it does not harmonize with the Book of all Truth,—the Word of the Almighty Creator, in which not a single error exists.

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Harrisonburg, Va.

DOCTRINAL DIFFERENCES

(Continued from page 71)

vanced the argument that the Brethren's dissent from the state church was due to a lack of love, rather than to error in essential doctrine. He declared that the Brethren dissented from the national church "because of mere external things." In his *Commentarius* he says: "But that no one may suppose that we differ on doctrines which concern the inner man, let it be said that they disturb the peace only because of questions such as these, whether infants or adults should be baptized and whether a Christian may be a magistrate.... Even if they had Scripture (to support their views), these things should be decided by love." Zwin-

gli overlooked the fact that their withdrawal from his leadership was due to his own deviation from his former position, and if love should heal the breach, causing one of the parties to yield, his love should be the first to come into consideration. Love was entirely lost sight of in his consent to the persecution of the Brethren.

The idea that love should cause the Swiss Brethren to yield the points in which they differed from the state church theologians, while the latter were under no obligation of yielding, is in the last analysis similar to the principle of "the sparing of the weak" which was generally defended by the state church theologians before the civil rulers permitted the introduction of practical reforms. It will be remembered that Luther, after his return from Wartburg castle, held that love toward "the weak" should have prevented the abolishment of the idolatrous mass by the people of Wittenberg.

Michael Sattler's Testimony

On the relation of Christian love toward obedience to the Biblical commandments we have an important statement by Michael Sattler who, after the death of Grebel and Manz, was the most prominent leader of the Swiss Brethren. During Sattler's sojourn in Strasbourg Martin Butzer tried to convince him that the Brethren erred not so much in faith as in love, since they insisted on the baptism of believers and other points in which they differed from the state church. In consequence, Sattler wrote to Butzer and his coworkers a letter in which he says:

"Recently I have conferred with you in a brotherly way and friendliness concerning certain articles which I and my brethren and sisters have learned from the Scriptures of the New Testament. But you have answered me in the same manner and friendliness that Paul says, I Tim. 1:15, that 'love is an end of the commandment' and you said that it is therefore necessary that all commandments of God should be treated and interpreted in accordance with love. Now, my understanding and conscience forbid me to accept your interpretation of this principle. I cannot consent to your view and usage in regard to baptism, the Lord's Supper, the use of force and the sword, the oath, church discipline, and all the commandments of God.... These and many other things are in my way, dear brethren, and I cannot accept your interpretation and application of the principle stated by Paul in the verse quoted above (finding myself unable to believe that Paul taught that the clear divine teachings and commands may be set aside for the sake of love)."

In passing it may be worth noticing that none of the writers on the history of the early Swiss Brethren mentions the fact that they were accused by the dominating Protestant church of ascribing too great value to the letter of the Scriptures. On the contrary, most of these writers are of the erroneous opinion that the state church insisted on strict adherence to the letter of Scripture while the Brethren believed direct revelations, in addition to Scripture, to be necessary, and that they appealed to and claimed to be guided by such revelations.

Scottdale, Pa.

I am the resurrection and the life; he that believeth on me, though he die, yet shall he live.
—John 11:25.

EDUCATIONAL

A FLYING TRIP THROUGH RUSSIA

I

By Harold S. Bender

No doubt the most important developments in the world to-day are taking place in Russia. Many a student of current affairs tells us that the future of the race depends upon what happens in Russia in this generation. So from this point of view alone a trip through the Land of the Soviets is of great interest.

But there are other intensely interesting things to see in Russia besides history in the making. Russia is a half-Asiatic land, and in a very real sense a new world for the Western European or American traveller. Inhabited by a race of Slavs, with a large admixture of Mongol and Tartar elements in certain sections, it has a racial culture that is markedly different from that of the Anglo-Saxon or Latin races. Architecture is different, music is strangely varied, folks dress otherwise, work otherwise, eat and drink different foods, worship in different ways, and have developed different social organization. In short, the Russian people live a different life from the rest of Europe and America, and all this one soon discovers even in a brief visit among them.

Of scenery there is little unless one goes to the Caucasus where massive mountains and deep valleys form a beautiful second Alps, a land where travellers have always gone for the beauty and thrills of mountain touring. But the rest of Russia is a great, wide, flat plain of enormous extent, with practically no elevation of importance, not even a hill, for a thousand miles east and west and fifteen hundred miles north and south. The heart of Russia forms what is undoubtedly the greatest level and unbroken plain in the world—a region of great monotony which the traveler gladly hastens over. It is everywhere the same—very few large cities, but an endless number of villages all about the same size, and all alike composed of a few low houses grouped about a central white-painted church. In the western portion of the plain much of the land is wooded, with a large amount of swampy land and many streams and lakes. So one does not go to Russia for beauty and picturesqueness of landscape.

To-day one usually goes to Russia primarily to see for oneself what post-war Soviet Russia really is. For twelve years the Bolsheviks have held sway. For twelve years the old feudal Russia, but half modernized, has been subjected to the most revolutionary social reorganization imaginable. The rest of the world is not exactly sure as to what is going on in Russia. Endless propaganda has so obscured the truth, and changes have taken place so

rapidly that most people do not know what to believe about things as they are. Is there social, economic, moral and religious chaos? Is Russia under the Soviets a land of terror and horror? Is there poverty and famine, or prosperity and progress? What has the future in store? Will the Soviets succeed in destroying religion and morality and in building up a communistic state, or will they soon be overthrown? These and a hundred other questions crowd themselves upon the eager modern traveller, looking for new lands to discover and learn to interpret.

It would no doubt be typically American to seek to see everything in this great land of a hundred and fifty million souls and answer all the possible questions about present conditions after a brief visit—even after a six-day flying trip through the country, such as the writer accomplished during the past summer. But to be typically American in this case would simply mean to be foolish. The best one could do would be to mention the fleeting impressions and the outstanding conclusions one might think it worth while recording.

The trip made by the writer and a friend this past summer, in the last week of August,

that entrance was made into Russia by air, following the great airway of over 1200 miles, from Berlin to Moscow. So it was a real flying trip. We had planned to make the entire round trip by air, both in and out of Russia, but were forced, by a change of plans and difficulty of securing airplane reservations, to travel by boat and train from Leningrad to Copenhagen, being able to make the last leg of the trip back to Hamburg, Germany, by air.

For both of us the long hop to Moscow was our first time up in the air, but despite warnings from solicitous friends and relatives at home we were determined to make the trip and escape the rigors of a long, monotonous, and uncomfortable journey by rail. And, after all, flying is not such a dangerous nor such a thrilling experience as some would have us think. After the first hour or so the newness wears off, and unless one is flying over scenic territory at a low elevation the ride itself soon becomes monotonous. The steady roar of the motor, the warm air in the closed cabin, the endless sky and flat uninteresting terra firma below tend to make one drowsy if the trip is of any length at all. And our trip was an all-day ride in a small plane, with only three stops on the way for fuel and gas, and a bite to eat. Of course when the air is rough, or the machine strikes the so-called "air-pockets" (which do not exist) the resultant feeling is decidedly not one of drowsiness. On the contrary the feeling may well become one of great restless-



Airport at Koenigsberg, Germany

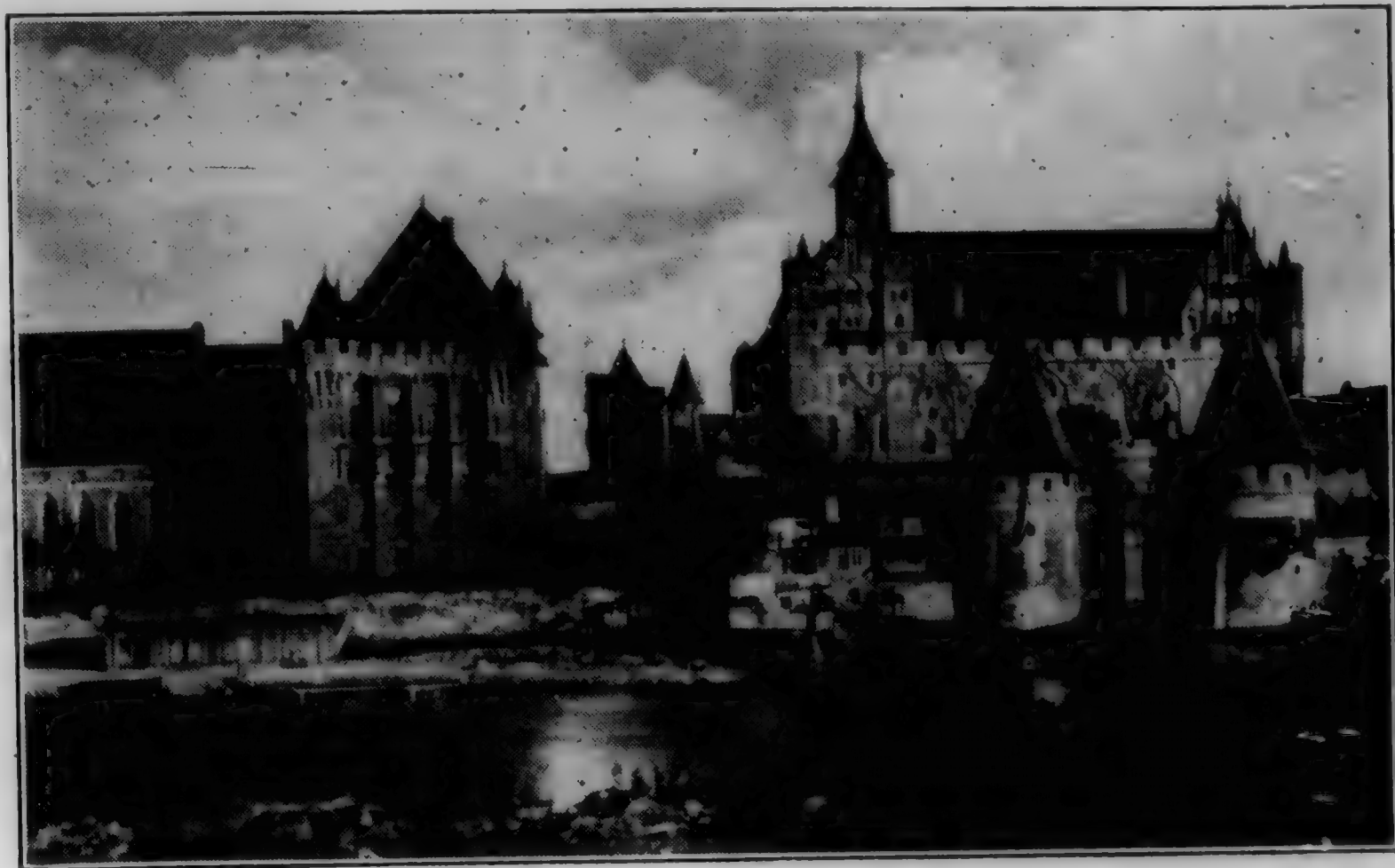
was a flying trip in more ways than one. It was short, a mere three days in Moscow and three days in Leningrad, an impossible time in which to really learn to know Russia, to say nothing of even learning to know Moscow and Leningrad, both cities with populations of millions. It was a flying trip also in the sense

ness, especially in the gastronomic regions, and the old friend, seasickness, appears in a new guise, the form known as airsickness.

But the trip by air across a thousand miles of wooded and watered plain to Moscow gives one a never-to-be-forgotten impression of the vastness, the monotonous and even melanco-

lic sameness of the Russian countryside, the land of the one hundred twenty million peasants, who are, after all, the real Russia. We had intended to fly by plane from Berlin to Koenigsberg and then transfer to the Moscow

berg, the largest eastern German city, with its famous University whence the great Philosopher Kant delivered to the world the philosophy which has so radically influenced modern thought. The trip to Moscow from Koenigs-



The Teutonic Knights' Castle at Marienburg

plane at this point. As it was, the Berlin-Koenigsberg plane was full, so we took an overnight train to the picturesque old city of Danzig on the Baltic seacoast with its glorious relics of the great past when an aristocracy of proud merchant princes ruled the greatest port of the Baltic. For us a matter of great interest was the Mennonite Church and its pastor, Erich Goettner, a young man who but recently assumed charge of this old, old congregation, which claims to have been founded by Dirk Philips as early as 1561.

From Danzig we had to pass through Marienburg on our way to Koenigsberg, and no one can afford to go through Marienburg without stopping, for here is to be found the finest medieval castle in the world, the old "Marienburg," the headquarters castle and residence of the Grand Master of the Order of Teutonic Knights who conquered and Christianized the entire Baltic littoral up as far as Finland. The old castle is majestic in its own right and it has been brilliantly restored so that to-day it makes an impression of indescribable grandeur and majestic loveliness. After Marienburg

we were ready for a night in nearby Koenigsberg Airport lasted from early morning until six in the evening with half-hour stops at Riga, in Latvia, and Smlensk in White Russia. Finally at six in the evening we settled down in the enormous military airport at the edge of sprawling Moscow, thoroughly tired and glad enough for the bus which the air company furnished us for the four-mile bouncing trip over cobblestone roads to the heart of the city and to our hotel. The greatest surprise was to find a Ford-all-metal plane at the airport on its way around Europe, manned by an American crew. Even in Russia one can not escape Ford, for in addition to his plane we saw also numbers of the small Ford touring cars of the new model.

So we were in Moscow, safe and sound, with no terrifying experiences at the hands of the officials for customs and passport control, and no mobbing at the hands of the populace. We had been treated splendidly at every point and were prepared for an intensely interesting six days. (To be continued)

Goshen, Ind.

THE CHRISTIAN HOME

By Dema G. Horst

It is our duty as well as our Christian privilege to radiate sunshine in the home and elsewhere, wherever we meet with individuals. Nowhere is cheerfulness more needed than in the home circle. The contented and cheerful spirit will help to uplift the tone of all the rest, but it is still better if each one will add their share of sunshine to the home.

Some one may say, "It is hard always to be contented and happy when things go wrong and we are tired and overworked with the routine of daily tasks." Anxieties, worries, and sorrows may beset us at every turn, yet as Bushnell has aptly said: "Remember if the

cloud is over you that there is always a bright light on the other side; also, that the time is coming either in this world or in the next, if you are faithful, when that cloud will be swept away and the fulness of God's light and wisdom poured around you."

We should live our best at home, for there we may cultivate and practice cheerfulness from childhood. Children learn to unselfishly share with each other and learn to do small duties well which brings happiness. When we go out from our home into school, community, or social life it will be quite natural for us to be unselfish, cheerful, and contented.

We can radiate sunshine while at our work. Carlyle said: "Give us therefore the man who sings at his work! He will do more in the same time, he will do it better, and he will persevere longer. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful must be uniformly joyous, a spirit all sunshine, graceful from very gladness, beautiful because bright."

There is nothing that will so sweeten life, nothing which will take away the drudgery as a sunny, optimistic disposition. With the same mental ability the cheerful thinker has a much better chance for success than the gloomy, despondent one. The happy man or woman has learned to extract happiness not from ideal conditions but from the actual ones about them. Cheerfulness is something to be worked from within. The sunny face is but the reflection of a good, generous heart.

We obtain this joy life from our Master. We think of Him largely in terms of sorrow and self sacrifice. But it was Jesus who said: "Be of good cheer." "These things have I spoken unto you that your joy might be full." Jesus enjoyed nature, home life, and friendship. One of the central tests of any character is the nature of its pleasures. What brings happiness into your life? What do you call real joy?

Nearly every one begins to seek joy by getting, but learns by experience that the deepest satisfaction comes in serving. The circumstances of any life may become adverse. No one wholly escapes misfortune. Will all our joys be at the mercy of things that may come to us or have we resources of sunshine that no person or misfortune can take away from us? We so often try to grasp too much of life at once instead of being content to live it day by day.

"Our lives are songs: God writes the words,
And we set them to music at leisure,
And the song is sad, or the song is glad,
As we choose to fashion the measure."

Have you ever consciously tried to radiate cheerfulness, to say to yourself: "Dear people, I love you and wish you well!" You can do it if you try, and the people you pass will feel a wave of good feeling pass over them although they may not know why. And though it may do no one else any good, it will at least warm your own heart and help you to have a greater charity for your fellow man.

A certain writer relates the following incident. "There is an old gentleman who goes to his office every morning on the eight-thirty train. I do not know his name but he is known as the 'sunshine man.' I never heard him speak except to say something kind, courteous, or good-natured. If the weather is fine his compliments make it still finer. And if it is raining the cheery way of which he speaks of it is as good as a rainbow."

Cheerfulness is not the gift of heredity. Helen Hunt Jackson was a born pessimist. It was her nature to see the dark side of life but she made up her mind to learn the lesson of cheerfulness. And so well did she succeed that the friends who knew her in later life never knew that hers was anything but a cheery nature.

"There is no use talking," a woman once

said, "every time I move I vow that I will never move again. Such neighbors as I do get in with! Seems as though they grow worse and worse!" "Indeed," replied the visitor, "perhaps you take the worst neighbor with you when you move."

To declare the outlook bright when it is undeniably black, to call bad good is not optimism. But to turn things over and find the bright side is practical cheerfulness. The careful housewife looks at her tarnished silverware and says: "It is bright underneath," and proves it by cleaning off the discoloration.

It is not God's will that we should go carelessly through life with no concentrated purpose. We need to believe, hope, watch, and pray, making our corner a little better, a little brighter because we have lived in it.

"So take joy home,
And make a place in thy great heart for her,
And give her time to grow and cherish her;
Then will she come and oft will sing to thee
When thou art working in the furrows, ay,
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad;
Joy is the grace we say to God."

Dalton, Ohio.

JOHN F. FUNK, PIONEER PUBLISHER OF MENNONITE LITERATURE

By Aaron Loucks

The death of John F. Funk, January 8, 1930, ended the earthly career of a man who was an outstanding character in the history of the Mennonite Church for more than sixty years. He was born in Bucks County, Pa., April 6, 1835, and reached the age of 94 years, 9 months, and 2 days. His ancestors came to America from Holland in 1717. He was a great-grandson of Heinrich Funk, the first Mennonite bishop at Franconia, Pa. The ripe old age which he reached shows that he was endowed with a rugged constitution, which enabled him to carry on for over seventy-five years the arduous duties of school teacher, business man, minister of the Gospel, editor, and organizer of church activities.

In his early life he taught school in his home community for three years. During the summers he attended Freeland Seminary, now Ursinus College. In 1857 he went to Chicago, where he worked for his brother-in-law in the lumber business, and later conducted a similar business of his own successfully. Early in his business career he became interested in spiritual things, and during a series of revival meetings in one of the churches of Chicago he confessed Christ as his Savior. While on a visit to his former home in Pennsylvania, in the winter of 1859, he was baptized and received into the Mennonite Church at Line Lexington, Pa.

From this time on the fire of his newly found joy in salvation from sin quickened in him the desire to tell others the Gospel story. He became active in Christian work and assisted, in the capacity of a teacher, in one of the mission Sunday schools organized by D. L. Moody. His Christian zeal soon led him to enter service in the Mennonite Church, although there was no congregation in the city at that time. While he was in full accord with the doctrines as held by the Mennonite Church, he nevertheless recognized the inertia of the Church in the work of carrying the Gospel to others outside their own immediate circles. In a sermon which he preached in 1925 on the ninetieth anniversary of his birth he stated: "In my younger days the Mennonite Church was a very different institution from what it is now. We had at that time no periodicals and very

few books that were of true Mennonite character. We had no continued meetings, no prayer meetings, no missionary work, or anything of that kind. . . . Our literature was printed in the German language, so that the German people could read, but at the time I became active in the Church the German language was worn out, so to speak, and was to be laid aside and to be exchanged for the English language."

With this vision of the needs of our people we can readily understand the urge that led him to launch into publication work for the Church. He began by publishing the Herald of Truth and the Herold der Wahrheit, the first English and the second German, as monthly church papers. He was a pioneer in this work, especially in the field of English Mennonite literature. The fact that he printed an English paper, even though of a religious character, aroused suspicions in the minds of many well-meaning brethren. He was looked upon as a trouble maker and his work was opposed by those who did not see the need as he did of making the language transition in preach-

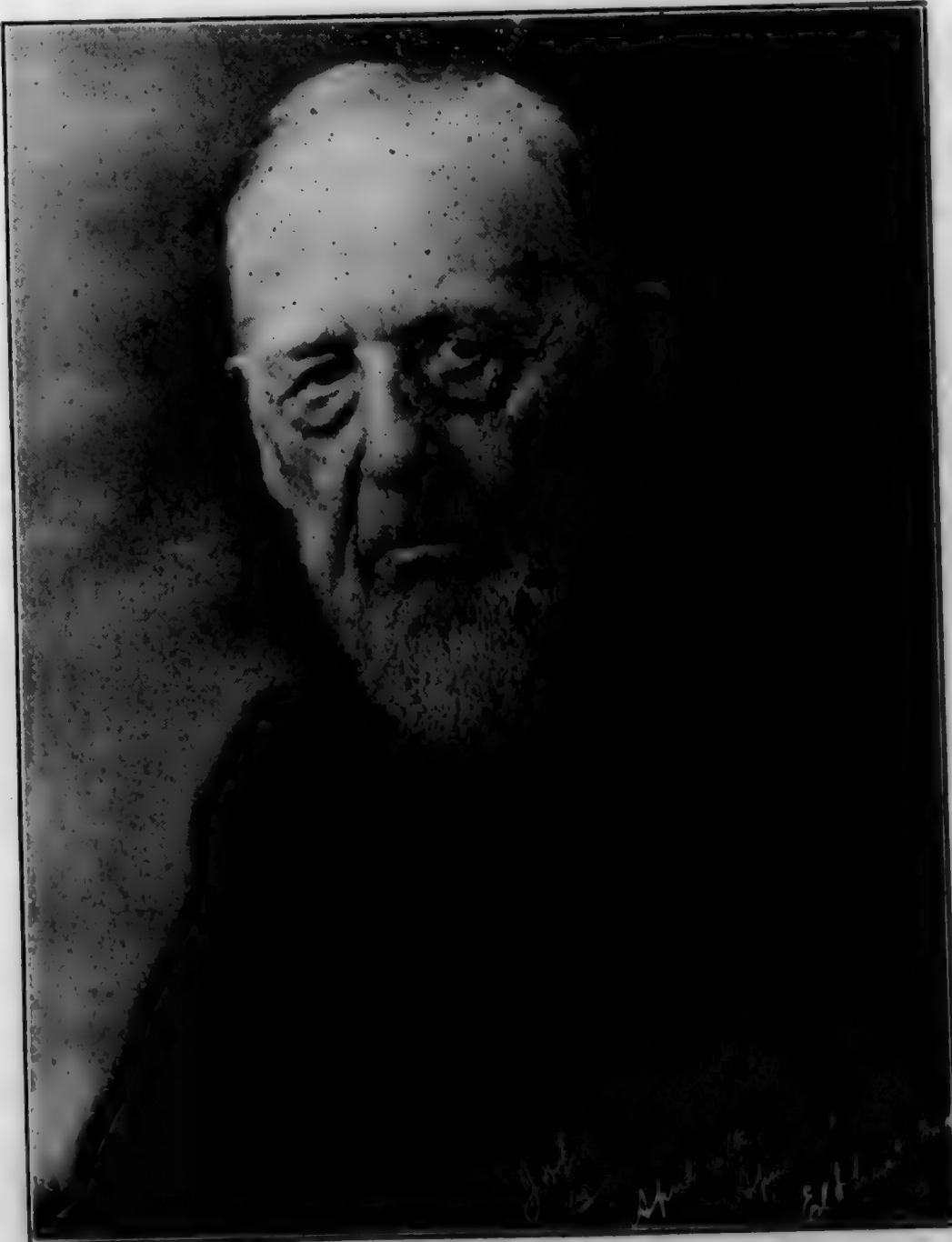
ing and literature.

Looking back over the past we well remember how eagerly we, as a young Christian, awaited the semimonthly appearance of the Herald of Truth, and how anxious we were to have it become a weekly visitor in the home. In this we were not disappointed, for from the humble beginning of a four-page monthly, issued for the first time in January, 1864, in Chicago, it developed into a semimonthly paper in 1882 and then in 1903 began to appear as a weekly publication.

For three years the work was continued in Chicago, but as it grew and found favor with an increasing number of strong, active leaders in the Church, because of the good influence which it exerted wherever it was read, Brother Funk saw the advantage of locating the publication work in a Mennonite community. Accordingly he gave up his lumber business in Chicago, and in 1867 moved to Elkhart, Ind., where he set up his printing establishment. The work continued to grow and Bro. Funk not only devoted all of his time to it, but found it necessary to have assistants to help to share the burdens and responsibilities. Able men, from various sections of the Church, east and west, who were in sympathy with his endeavors, became associated with him, thus binding together and strengthening the publishing institution as well as the Church at large. Besides the two papers already named, the Mennonite Publishing Company, which grew out of the private interests of Bro. Funk and was founded in 1875, published The Young People's Paper, the Words of Cheer, the Mennonitische Rundschau, Sunday school quarterlies and other Sunday school supplies, besides hymn books, and other books in both English and German languages. Two of the most notable works of the Publishing Company were the publication of the Martyr's Mirror, containing over 1100 quarto pages, in both German and English languages, and the printing of the complete works of Menno Simons. Both of these works were either translated directly from the original Dutch language or, where German translations had previously been made, they were carefully revised and corrected by comparison with the original text.

The translation and printing of books for the benefit of the young people who could not read German, often imposed heavy financial burdens on the institution, for the reason that the Mennonite Church was a small denomination and the people were not given to reading as they are to-day. Naturally the demand for books was not very great. Sunday school literature was furnished as fast as the demand arose for it, but in the early period of Sunday school work in the Church, there was not sufficient volume of this kind of business to make it very profitable.

Because our church publications were issued at Elkhart, Ind., it naturally became the center for organized work in other lines of Church activities. The first organized evangelistic work had its headquarters there. Relief work



during the famine in India in 1897 was directed from Elkhart. A representative from there was sent to India with a shipload of food for distribution. It was also from Elkhart that funds were collected and forwarded for the India famine sufferers and for the orphans who had to be supported after the famine was over. In all of these activities Bro. Funk was a prominent figure.

Brother Funk gave freely of his service and means during the Russian Mennonite immigration to the United States and Canada in the seventies. He was a medium between the immigrants and the railroad companies in helping the former to get permanent locations. He assisted them in many ways in securing homes in America.

He lived to see the publishing work of the Mennonite Church expand until it became in the fullest sense of the word, a church publishing house, owned and controlled by the Church, with assets of nearly \$300,000.00, publishing a large line of periodicals and books, for the home, the Sunday school, and the Church. Credit for much of the present prestige and patronage of the Mennonite Publish-

ing House is due to the pioneer work that he did in laying the foundation upon which another generation built.

In April, 1908, the Mennonite Publication Board purchased the church publications of the Mennonite Publishing Co., Elkhart, Ind., and merged them with those of the Gospel Witness Co., Scottdale, Pa., and thus established the Mennonite Publishing House, a church owned and controlled institution.

Bro. Funk was married to Salome Kratz, of his home community in Pennsylvania, on Jan. 19, 1864, the same month that saw the appearance of his first publications. On May 27, 1865, he was ordained a minister in the Mennonite Church near Gardener, Grundy Co., Ill. Here he served as long as he was in Chicago. On June 16, 1892, he was ordained to the office of bishop to serve the following congregations in Indiana: Elkhart, Yellow Creek, Holdemans, Olive, Salem, and Nappanee. His was a long life, filled with many and varied activities, but he will probably be best remembered as the pioneer publisher of Mennonite periodicals in America.

Scottdale, Pa.

HYMNOLOGY AND CHRISTIAN SONG

The Life and Work of Charles Wesley

By Helen Ruth Hess

The life of Charles Wesley was not an easy one. While but a child he had to make his own way in life. He was the eighteenth child of a family of nineteen and when he was but nine years old he went to live with his oldest brother Samuel in order to attend Westminster school.

Charles Wesley's father, two of his brothers, and one of his sisters were poets. His sister, however, did not write hymns but religious poems. While Mr. Wesley set the example and gave his children the taste for writing poetry it may be that Charles during his stay with his brother Samuel received some of his inspiration to write from him.

While Charles was at Westminster his father received a letter from a wealthy Irishman who wished to adopt Charles as his only heir. The father left it entirely to the child as to whether he would accept the offer or not. Charles did not accept it, but worked himself up until he was elected to a studentship at Christ Church, Oxford. Here he obtained his degree in 1729. In the early part of the same year he joined the Oxford Methodists, and soon after both he and his brother John were ordained as clergymen of the Church of England.

In 1735, six years after he joined the church, Charles came with John to America as a missionary. Neither of them had much success and in less than a year they returned to England. Perhaps the reason for their failure was their severe and formal type of religion. Neither of them had faith enough to have a full communion with Christ and therefore they did not have peace and joy. It was the Moravians whom they met in London after their return from America who helped them to find joy and peace through faith.

Up to this time Charles had written very

little poetry, but now the peace and happiness which he had found sprang forth in a fountain of spiritual songs which never ceased to flow until his death. His hymns are sometimes spoken of as "the songs of Methodism," but they are more truly the property of the great universal Church of the Lord Jesus Christ.

I KNOW THAT MY REDEEMER LIVES

I know that my Redeemer lives,
And ever prays for me;
A token of His love He gives,
A pledge of liberty.

I find Him lifting up my head;
He brings salvation near;
His presence makes me free indeed,
And He will soon appear.

He wills that I should holy be;
What can withstand His will?
The counsel of His grace in me
He surely shall fulfill.

When God is mine, and I am His,
Of Paradise possessed,
I taste unutterable bliss,
And everlasting rest.

—Charles Wesley.

Hence they can wisely and truthfully be called the songs of Christendom.

Charles and John Wesley were both field preachers, that is they traveled over the country preaching to the unchurched masses. There was not the opposition to their hymns that there was to those of their fathers, who had wanted to exchange the metrical psalms for hymns. As Charles could write a hymn for

every occasion singing was an essential feature of his field meetings. In the morning he would produce a morning hymn of praise which he had composed during the night, and at evening he would raise his voice in another song of praise which he had written during the day. Besides these songs of praise he wrote a song for every occasion and event, which naturally would be many, traveling about the country as he did.

Many of his hymns were composed on horseback. Sometimes he would stop at the house of an old friend whom he had not seen for a long time, and without a word of greeting or explanation, would call for pen and paper to write down the hymn he had composed on the way. He rode a white horse, that was sometimes rather mean and dangerous, as we learn from this passage in his diary. "On Wednesday I was thrown from my horse. My companions thought I had broken my neck, but it was but a trifling accident. I only bruised my leg, and sprained my hand, and stunned my head; and it spoiled my making hymns until the next day."

Charles Wesley was of a cheerful disposition and always looked on the cheerful side of things. If an accident or disaster befell him he made the best of it. One time he was holding a meeting in an upper room of an old house when the rafters gave way. It was a serious accident but Wesley met it in his usual cheerful way. This is his account of the accident: "One sister had her arm broken and set immediately; rejoicing with joy unspeakable. I slid down softly and alighted upon my feet; my hands was bruised and some skin rubbed off my head, and I lost my senses, but I lifted my head soon and saw the people under me, heaps upon heaps. I called out 'The Lord is with us,' and then I struck up singing, 'Praise God From Whom All Blessings Flow.'"

One morning about five o'clock when he was holding a meeting in London there was an earthquake. The buildings shook as though they would fall. The people were immediately panic-stricken and began yelling and running, but Wesley just put out his hand and quieted them. Many such instances could be related to show his wonderful character and his influence upon people.

In 1749, at the age of forty, he married Miss Sarah Gwynne who was twenty-three years old. This proved to be a very happy union and for seven years his wife accompanied him on all his evangelistic tours. In 1756 he gave up his itinerant ministry and assumed charge of the societies in London and Bristol. He was greatly troubled about the Methodist movement. He wanted his church to stay a part of the Church of England and was therefore very much opposed to his brother John's idea. John Wesley wanted to establish a separate denomination of Methodists in England and America. Charles expressed his ideas on this problem very freely and did all he could to oppose it but in vain, for Charles Wesley was not a leader like John but more of a helper. He was, however, probably the more lovable of the two men.

Charles Wesley wrote about seven thousand hymns in all and the remarkable thing about it is that all are good. Many are excellent and

(Continued on page 93)

THE YOUNG PEOPLE'S MEETING

THE WORK OF THE YOUNG PEOPLE'S MEETING

III. The Young People's Meeting An Incentive to Bible Study

By J. Irvin Lehman

"Ye do err, not knowing the Scriptures."

"Why stand ye here all the day idle?"

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word."

As we meditate on the subject of this article, scripture texts which stress the need of an acquaintance with Bible truth crowd in upon us. We might think that with the widespread distribution of the Bible which has placed one or more in nearly every home in our communities, and with the low percentage of illiteracy which prevails, and with the encouragement to Bible study given in most of our congregations to-day, there would be little need of something to create in us a greater interest in acquiring Bible knowledge. But from observation we conclude that in spite of the favorable conditions mentioned, there is yet a lack of Bible knowledge and a great need of an incentive to more study. A dwarfed spiritual life, traceable to inadequate Bible knowledge, often exists because the individual has no incentive to study.

1. **We need an incentive to Bible study** because we are undertaking a large task, for the Bible is a large book—really composed of sixty-six books which make up one complete whole, and we need to be acquainted with its arrangement. A brother who had been a member of the church for twenty-five years and was a successful business man when asked to read a scripture lesson from the book of Isaiah began to look for it in the New Testament. It was evident that he had neglected getting acquainted with the structure of the book and it hindered him in service. This is possibly an extreme case but there are many who would profit by a better knowledge of the Bible. To know that we must read three chapters every week day and five on Sunday to read through the Bible in one year gives us an idea of the size of our task.

The Bible is also large in the variety of truth revealed, for in it the Lord has given us historical facts, scientific facts, religious and ethical facts, spiritual and prophetic truths in great variety, all awaiting our meditation and reception. The psalmist says, "I have more understanding than all my teachers! for thy testimonies are my meditation." It has been said that one who diligently studies the Bible, with helps, over a period of years has the equivalent of a college education.

Again our task is large because of the large dimensions of the truth given. They had their origin in the infinite mind of God, and enlarge the soul of those who receive them. Paul prayed that the Ephesians "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." Here love is given as one example of the largeness of many of the truths revealed in the scripture.

2. **We need an incentive to Bible study** because of the many duties and pleasures which press upon us for recognition, and demand our time, for we must take time to sleep, eat three times a day, get out our lessons, help with the chores, attend social and religious gatherings, have our recreation, and do many other things which our complex civilization demands (?) of us; hence unless there is a special call for Bible study we put it off till a more convenient season.

3. **We need an incentive** because we may as well be honest and admit that when it comes to mental activity such as study and real thinking most of us have naturally a streak of laziness, which is strikingly described by the man who said, "Sometimes I like to sit and think but other times I just like to SIT." When it comes to study we need an energizer. Peter in referring to this in his epistles says, "In both of which I stir up your pure minds by way of remembrance." Mental idleness, if allowed to go on until we cease our meditation on and contemplation of spiritual truth, will be a strong invitation to the devil to fill the idle brain with a workshop of his own, and result in our ruin.

Following are several ways in which we believe the Young People's Meeting is an incentive to Bible study:

1. **It places us under an obligation**, for when the committee, superintendent, or leader of the Young People's Meeting assigns us a topic we have a responsibility to the committee, the church, and the Lord to do the best we can in the study of the subject, for we are asked to do it. I often wonder if ministers or teachers would study as much as they do if it were not for their re-

sponsibility. We not only have an incentive to study, but when a topic is assigned we study a particular truth. Then, having a goal in mind, we are called to concentration in our meditation without which we can never expect to clearly define or comprehend the teaching of Scripture, and we need to study the teaching of the entire Bible including such doctrines as Nonresistance, nonconformity, and the ordinances as taught in the New Testament, which are often missed in the Sunday school lessons, and are ignored by the Christian world in general.

2. **We are spurred on in study by the stimulus of influence.** We can often observe this principle in human activity, for when one boy in the neighborhood flies a kite they all want to fly one. When one girl has a new dress the others want one too. Or when a man gazes at a certain object, real or imaginary, many others will soon look in the same direction. Paul says, "Let us consider one another to provoke unto love and good works." When we see that our friends are discovering spiritual truth and growing in grace and the knowledge of our Lord by the study of the Word and the illumination of the Holy Spirit we too desire this experience.

We need to be warned concerning the influence of organizations in the religious world affecting the work of young people, for their tendency is toward entertainment instead of interest, recreation rather than study, sacrilege instead of reverence, foolishness instead of worship. Therefore we must strive to retain a fervent spirit of worship of the Lord, and a diligent study of the Bible even in our Junior programs. The idea that the Bible is not adaptable to the child mind is not Biblical. Timothy knew the Holy Scriptures "from a child," that is, from his childhood, and parents are commanded to bring up their children "in the nurture and admonition (Word) of the Lord." The more entertainment we have in our Young People's Meeting the less Bible study we will have.

3. **We are encouraged to study the Bible in order that we need not be ashamed of our ignorance of Bible truth.** I well remember a number of times when I was heartily ashamed of my inexcusable ignorance of the Bible, and I have heard others testify of like experiences. Possibly we would not have discovered our ignorances if we had not been put to work in the Young People's Meeting. When we become conscious of our ignorance and thoroughly ashamed because of it, there are two things we may do. First, we may become discouraged and decide to quit our work and study. Yet how

foolish, such an attitude! when a babe that is learning to walk falls, it will not stay down but will learn to walk by trying again. So we should be spurred on to more diligent study. Second, we will study to shew ourselves approved unto God, a workman that needeth not to be ASHAMED, rightly dividing the word of truth. This is the normal and sensible attitude.

4. **We learn the joy of spiritual illumination.** Many Bible truths are hidden in figures of speech. Paul in I Cor. 2 writes of the experience we have in mind. "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God or-

daind before the world unto our glory," which hidden truth is revealed "unto us by his Spirit." When the young Christian begins to study the Bible, the Holy Spirit will begin to reveal spiritual truth, which brings us greater joy than any pleasure the world has to offer, and causes us to devoutly worship the Lord and study to learn more of the mysteries into which the angels desired to look. I Pet. 1:12.

"O how love I thy law! It is my meditation all the day."

"Thy words were found, and I did eat them; and thy word was unto me the joy and the rejoicing of mine heart."

Chambersburg, Pa.

YOUNG PEOPLE'S BIBLE MEETING TOPICS

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

A glance at the topics for the month will reveal the usual varied lines of thought: some in special preparation for the juniors, some in reference to Christian service, some with special emphasis on doctrines of salvation. A study of these topics will enrich our thought life and enlarge our knowledge of divine things. Efforts should be made by those who have charge of arranging programs and making assignments to suit the lines of thought to individual understanding. Let us be careful not to become too technical and longwinded in our discussions and thus lose the practical spirit in the subjects.

It is possible to go to two extremes in our Young People's Meetings. On the one hand, there is danger of extending the service with a lot of unexplained reading, or with a lot of material beyond the understanding of the majority of the hearers, or by wearisome discussions by lengthy speakers who do not stick to the subject. On the other hand, there is a disposition to make things too novel and spectacular so as to develop a desire for entertainment rather than for worship and devotion. The first will kill the meeting by disinterest. The other will kill the purpose of the meeting by perversion. Let wide-awake interest be given to every topic. Cut down the time limit to a reasonable degree so that attention can be held on every point. Seek to impress every truth by some practical application true to the life of those in the meeting. Let some one be watching to gather up the threads of thought made by various ones and show their harmony and application. Give time to prayer and earnest meditation, and God can make the meetings a blessings.

LESSONS FROM THE SONS OF JACOB (Jr.).—Gen. 49

Topic for March 9

MOTTO

"The eternal God is thy refuge, and underneath are the everlasting arms."

MEDITATIONS ON THE TOPIC

I. Finding Lessons from Jacob's Sons.—We have a large subject and cannot talk about all the lessons from Jacob's sons. But we can discuss a few of those which stand out plainly before us or which may specially impress us.

Jacob's sons, like all boys, were inclined to be selfish. We find them quarreling with each other at times. They became very jealous of their brother Joseph because he was a favorite of his father and because they feared he would be above them in power some day. A very bad trait that goes with all wicked deeds is the disposition to deceive. They not only sold their brother but they made up dreadful lies to deceive their father Jacob to keep him from knowing that they had done it.

But there were some noble qualities in some of them after they had learned some hard lessons. They learned to pity their father in his sorrow. Judah became willing to suffer instead of his younger brother Benjamin rather than to see his father's sorrow, if anything should happen to Benjamin. All the brothers seemed to stand together in their loyalty to their father. It is a beautiful thing to see children stand together in their loyalty to their father. It

is a beautiful thing to see children stand together in kindness to parents and to brothers and sisters. Joseph is a beautiful example of forgiveness toward brothers who had committed a great sin against him by selling him. He not only pardoned them, and refused to do them harm, but made it possible for all of them to be saved from starvation by providing for them and their little ones during the long famine. It is encouraging to find these sons, after their trials, turning to the Lord and giving their hearts to Him in service and worship.

II. The Text.—Gen. 49.—In this chapter Jacob on his dying bed blesses his sons and foretells by the Spirit what their future is to be.

OUTLINE STUDY

I. Some Facts to Note and Lessons to Learn.

1. Reuben was the firstborn.—Gen. 49:3.
2. Benjamin was the youngest.—Gen. 42:13.
3. Joseph was his father's favorite.—Gen. 37:3.
4. Benjamin was favorite after Joseph was sold.—Gen. 42:4, 38.
5. Joseph's brethren envied him.—Gen. 37:4.
6. Joseph's brethren sold him.—Gen. 37:23-28.
7. Joseph returned good for evil.—Gen. 50:15-21.
8. Reuben was too weak to stand up for Joseph.—Gen. 37:20-22, 29, 30.
9. Judah preferred to make money out of him.—Gen. 37:26, 27.
10. But in after years Judah nobly pleaded for Benjamin.—Gen. 44:16-34.
11. Judah became ruler.—Gen. 49:10.

12. Joseph received a double portion.—I Chron. 5:1, 2; Gen. 48:22.
13. Levi's descendants became priests in Israel.—Deut. 33:8-10; Num. 3:5-13.
14. Judah was the ancestor of Jesus according to the flesh.—Heb. 7:14.
15. Saul, the first king, and Saul afterward called Paul, were of the tribe of Benjamin.—I Sam. 9:1, 2; Rom. 11:1.
16. The sons of Jacob by name.—Ex. 1:1-5.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Twelve.**
2. Commit the Names of Jacob's Sons.
3. Tell a Story about These Sons with a Lesson in It.

For Others.

1. The Choice of Twelve in God's Plans with His people.
2. Lessons from the Mistakes of Jacob's Sons.
3. Lessons from the Deeds that are Approved of God.

PERSONAL THOUGHT

It is glorious to be in the everlasting arms of God. May we not fail to keep ourselves in His protecting care.

SEED THOUGHTS

God's Care

There's not a tint that paints the rose
Or decks the lily fair,
Or sees the humblest flower that grows;
But God has placed it there.

There's not a bird that soars on high,
Or warbles in the air,
But God looks on it from the sky,
And gives it His kind care.

There's not a fish that swims the sea,
Or bee that seeks the flower,
Or lamb that frisks upon the lea,
But God doth give it power.

There's not a child in all the land,
But God doth know its name,
And He will guide it by His hand,
And keep from sin and shame.

Then, children, speak His praise always,
And loving tribute bring;
Obedience and love each day
Give to the Lord your King.

—Elizabeth Farrand.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a faithful seed;
Live truly, and thy life shall be
A great and noble creed.—Sel.

LESSONS FROM THE SONS OF JACOB

Like most people the sons of Jacob were selfish and jealous. As we study their lives we can easily see that those two things are great faults. And we can not begin too soon to weed them out of our hearts and lives. To be selfish is to be miserable, and to be jealous is to be most unhappy.

But before we go further let us call the roll of Jacob's sons. Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph, and Benjamin. A lesson that these twelve sons teach us is that we reap what we sow. If we sow jealousy we reap bitterness; if we sow discord we reap trouble; if we sow kindness we reap goodness.

We do not know very much about most of these twelve sons. Reuben planned to rescue Joseph from the pit after his brothers had gone away. Judah wanted to bear

the punishment that seemed about to fall on Benjamin when the king's cup was found in his sack, and Judah's descendants became the ruling tribe. We often speak of the land of Judah when we refer to the land of the Jews. Jesus Himself came from the family of Judah. The sons of Levi became the priests of Israel. Saul, the first king, and Paul, the great apostle, were of the family of Benjamin. It is also significant that Jesus chose twelve apostles. In the founding of the Christian Church they seem in a sense to be a counterpart of the twelve sons of Jacob who founded the Israelitish nation.

Joseph is a wonderful picture of Jesus. His brothers sold him as a slave. He lived for many years in Egypt as a prisoner. He was alone in a strange country, yet he was honest, true, and helpful. He did not forget the true God, his Father in Heaven. Some boys, and girls too, when they get away from father and mother do as they please and forget the lessons of right they learned at home. Joseph was strong and faithful and loyal. He forgave his brothers for the cruel thing they did to him. He returned good for evil, heaping coals of fire upon his brethren who had mistreated him. Rom. 12:20. And because Joseph was true to God and the right he became a great man and was used most wonderfully of God in saving the lives of his family.

Let us learn from the sons of Jacob to fear and to turn away from selfishness, jealousy, cruelty, deceitfulness, and lying, and choose love, kindness, forgiveness, helpfulness, loyalty, truthfulness, and honesty.

"Who says 'I will' to what is right,
'I won't' to what is wrong,
Although a tender little child,
Is truly great and strong."

THE PLACE OF PERSONAL WORK IN MISSIONS

Topic for March 16

MOTTO

"He that winneth souls is wise."

MEDITATIONS ON THE TOPIC

I. Personal Work in Missions is the real heart of mission work. There are many who will respond to a message delivered in public, but it is often the personal touch that paves the way for the message or makes the message effective after it has been delivered and has made its impression. The messenger who expects to win souls by simply being a deliverer of sermons on set occasions and never plans to meet the people in a personal way will sooner or later grow away from the people to whom he preaches, and his sermons will fail to reach the understanding of the people. We need the touch with God and His word while we have the touch with men and women whom we would also bring into fellowship with God. How can I use the right word to convey the message to a man when I do not know what the vocabulary of the man is and what use he is making of it in his daily life?

Jesus is a pattern to us of a true preacher. He took the things with which the common people were most familiar and led their thoughts to the things which He would have them understand. He was in personal contact with them, and knew what things were familiar to them. Water was the means of a sermon to the woman at the well. It was also a theme in the last great day of the feast. He spoke of bread to the multitudes who sought Him for the "loaves and fishes." He spoke of light to people on many occasions, leading to the "light of life." Thus, as we follow Him, we can understand that He chose words that came to Him from the

common thought of those with whom He met.

II. The Text.—Acts 8:26-39; 13:6-12.—In these passages we have Philip and Paul at work as messengers of the Lord. The Spirit leads them to the field of service and brings them into contact with needy men. God chose to use them in personal work with one or two individuals and honored their efforts with success. May the trip never be too long nor the audience too small for us to willingly serve those to whom we are sent.

OUTLINE STUDY

I. Where Personal Work Fits in.

1. Through testimony to friends.—Mark 5:18-20.
2. By influence over associates.—Jno. 1:40-51.
3. In working face to face with strangers.—Acts 17:16, 17.
4. In following up a sermon.—Acts 13:43; 17:4.
5. Helping converts.—Acts 9:11-18.
6. Enlightening earnest seekers.—Acts 8:30-35.
7. Showing religious workers the way more clearly.—Acts 18:24-28.
8. In helping Christians by letters.—Example-Philemon.
9. In dealing with officials in high standing.—Acts 24:24-27.
10. In reaching the poor by a helping hand.—Acts 9:36-42.
11. Restoring the erring.—Matt. 18:15; Gal. 6:1.
12. The people we meet by the way.—Jno. 4:5-42.
13. In strengthening fellow workers.—II Tim. 1:1-6; Acts 28:15.
14. Receiving voluntary visitors.—Acts 28:30, 31.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Souls.
2. Tell a Story of Personal Work in the Bible.
3. Memorize a Choice Scripture from the Outline.

For Young People.

1. Opportunities for Personal Work.
2. The Need of Spiritual Readiness in Personal Work.

For Older People.

1. Our Responsibility toward Others Personally.
2. Qualifications for Service.

PERSONAL THOUGHT

If we follow the leading of the Holy Spirit, we shall be led into contact with souls in a personal way and be given an understanding of their needs in a way that we may help them.

SEED THOUGHTS

"He who would win men to Christ must learn, above all things else, that the first requisite is unselfishness. The other side of this spirit is that of sympathy for others. Just as God's sympathy illumines God's personal work for us, so our sympathy will reveal itself in personal work for our fellows. Paul sets forth this vital fact in Phil. 2:5-11 where he urges that we let this mind be in us "which is also in Christ Jesus," and describes that "mind of Christ," who "emptied Himself" in order to accomplish our redemption."—Johnston.

"Let us learn this lesson well, not to be weary in well doing, for in due season we shall reap if we faint not. None the less intense must be our agonizing of spirit, our zeal in effort, our importunity in prayer. But evermore must there be a quiet waiting

on God, whose Spirit worketh in and through and beyond our efforts."—Johnston.

This is a battle to the finish, and "there is no discharge in this war." Let the record of difficulty and discouragement be what it may, our 'nevertheless' must never be wanting. 'Love never faileth.' How much that meant to Paul! And how he lived it, through scourges and stonings and shipwrecks, and hardships of every sort! This was his cry: 'None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy.'—Johnston.

SUGGESTIONS FOR JUNIOR MEETINGS

The Scripture stories which furnish the basis for our study of this topic lend themselves very well to work among Juniors. Both stories are interesting, instructive, and easy enough for even smaller children to get the main teachings. The story of Philip is especially interesting because of its color, action, and happy outcome. The story of Paul and the deputy or governor of the island of Cyprus is also full of action and makes an interesting story for young people. Since the story method is one of the most effective ways of teaching Juniors these stories should be well told, either by the leader or members of the class to whom the stories were assigned beforehand.

Juniors are interested in mission work. Personal work is adaptable to all ages and classes of people. Not every one may make a successful worker in public, but there is no one who is not able to speak a word or do some form of personal work among others. With children and young people this may mean inviting some chum or schoolmate to come to Sunday school or other services. Perhaps it may mean calling for some one on Sunday morning or evening and taking them along to the services, at least until they are started. Boys and girls have been known to do very definite work for Christ in speaking to others about the salvation of their souls. Not only have they been instrumental in leading other boys and girls to Christ but they have often been used of the Lord in winning older people, sometimes their own parents in cases where the parents were not Christians. Giving out tracts or Sunday school papers is another form of personal work that boys and girls can do.

Other Bible incidents of personal work might be given, such as Jesus' calling of the fishermen (Mark 1:16-20), His conversation with Nicodemus (Jno. 3), and His dealing with the Samaritan woman (Jno. 4).

Some Assignments: Tell the Story of Philip and the Eunuch; Tell about Paul's Dealing with the Governor of Cyprus; Give Other Examples of Personal Work Found in the Bible; How Can Juniors Do Personal Work? How Personal Work Fits All Classes of People. Two good reference books are Personal Soul Winning, by Wm. Evans, and Personal Work, by R. A. Torrey.

THE PLACE OF PERSONAL WORK IN MISSIONS

By Norman Miller

Our experience in personal work so far as missions are concerned has been limited to what we learned in a mission Sunday school in the mountains of western Maryland which we have helped to conduct since 1921. Here are conditions, I suppose, very similar to those most of our missions deal with—Poverty, ignorance, vice, as well as much of the better side of life, contentment with the very meager necessities of life. We have learned

the value of the personal touch, of meeting people on their own level, which proves to them that you do not consider yourself above them, but have sympathy and an interest in them and their affairs. This often paves the way for you to give them spiritual help. As we look back over these years we see that we have often failed where we might have been of more definite help, had we grasped our opportunities for personal work, and we hope that this shall be a lasting reminder to us as well as the reader to more diligently and joyously make use of this powerful means which our Lord has entrusted to us.

We all know the value of public teaching, but yet it may take the sympathetic, understanding personal work of the evangelist to clear away the debris from the eyes, so that they may see and accept the truth. On the other hand, it may not always be the evangelist who can do this work most effectively, for some one may be looking to you or to me and what we say, or the attitude we take, may decide the question.

In personal work, as in all things, we find Jesus our perfect example. The tact He used, the patient, loving, sympathetic yet always direct teaching of truth, is it not a high goal to strive for? Again, I am persuaded that before we may expect success and the Lord's blessing our lives must, in as great measure as is possible under human limitations, be consistent. In the growing of our crops on the farm we use the horse and cultivator and they are absolutely necessary, yet in order that the crops may grow normally and not be choked by weeds after all, they need the personal touch of the man with the hoe.

The personal work of Aquila and Priscilla was used to set the mighty Apollos on the right track. The personal work of a maid led Naaman to seek healing where it could be found. As we think of the wide adaptability of this line of work, what a vast field opens to our minds! Who would dare to set the bounds of its range or the untold possibilities it holds? And may I mention one more phase of personal work and one that appeals strongly to me which is this, that any one if he will, may find a place of service here, only we must be sure that we ourselves are in such a relationship with the Lord that He may consistently bless and direct our efforts.

Salisbury, Pa.

THE FALL OF MAN.—Gen. 3:1-24

Topic for March 23

MOTTO

"By one man's disobedience many were made sinners."

MEDITATIONS ON THE TOPIC

I. Fallen Man's Condition declares that there was a time when this calamity happened. The very fact that man is a miserably wretched sinner and that his state in the world is not ideal causes the whole creation to groan and travail together in pain, Rom. 8:22. Man is not what God intended him to be. Man is not what he once was. Hence man is fallen.

No explanation is so illuminating as the account given in Genesis 3. It tells the story truly. It contains in it the suggestion of the remedy. There is an enemy of man, Satan, who worked his deception in a way that man yielded and became the sad fallen creature that he now is. Is it fitting that fallen man with his perverted imagination and befogged morals should try to figure out some way to explain his condition differently from the revelation which God Himself has given us in the book of Genesis? The more we study God's explanation,

the more we understand how the Book of God understands us at every angle. One who preaches the Word, has in his grasp a weapon which pierces the heart of man and discerns its thoughts and intents. As a simple hearted woman once said, "That man looks down into my heart and preaches." She had not fully understood that it is not supernatural power in the preacher, but the supernatural power in the Word, which, through the Spirit-led preacher, does open up the heart and expose its real condition. This fact alone should help us to give more serious attention to the explanation which God gives of the fall of man and thus come to the great plan by which that fallen condition may be remedied.

II. The Text.—Gen. 3:1-24.—This gives an account of how Satan, in the Serpent, beguiled the woman, and how she led the man with her into disobedience to God's command. In this disobedience they brought upon themselves the curse which God had warned them would come. Thus they were banished from Eden and made to endure pains and sorrows, and the curse in the winning of their living.

OUTLINE STUDY

I. The Act by which Man Fell.

1. Eating of the tree forbidden of God.—Gen. 3:6, 11, 12.
2. The tempter's work of deception.—Gen. 3:1-5; II Cor. 11:3; I Tim. 2:14.

II. What the Fall Brought.

1. Upon Adam and Eve.—Gen. 3:7-10, 16-24.
2. Upon their offspring.
 - a. Image of a fallen father.—Gen. 5:3; I Cor. 15:48, 49.
 - b. Shapen in iniquity.—Job 15:14-16; Psa. 51:5.
 - c. Evil in thought.—Gen. 6:5.
 - d. Corruption.—Gen. 6:12; Rom. 3:12-16.
 - e. Natural enmity against God.—Rom. 8:5-8; Col. 1:21.
 - f. Come short of the glory of God.—Rom. 3:23.
 - g. In bondage to sin.—Rom. 7:18-23; Heb. 2:14, 15.
3. Consequent Punishment.
 - a. Banishment from Eden.—Gen. 3:24.
 - b. Labor with sorrow.—Gen. 3:16, 19.
 - c. Death temporal.—Rom. 5:12; I Cor. 15:22.
 - d. Eternal death.—Job 21:30; Rom. 5:18, 21; 6:23; Rev. 21:8.
 - e. Hopeless without a redeemer.—Eph. 2:12; Jer. 13:23.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Sin.
2. Memorize a Passage from the Outline.
3. Tell the Story of the Fall of Man.

For Young People.

1. Six Thousand Years of Fallen Man's History.
2. How the Tempter Deceived Eve.

For Older People.

1. What Man Lost by the Fall.
2. The Only Hope for Fallen Man.

PERSONAL THOUGHT

It is well to know what we are, why we are what we are, and what plan, if any, might be in store for us to remedy our condition. Thank God for His Book designed to enlighten man and to bring him back to God.

SEED THOUGHTS

"If the fall of man were not narrated in Genesis we should have to postulate some such event to account for the present condition found in man. In no part of the Scripture, save in the creation as found in the first two chapters of Genesis, does man

appear perfect and upright. His attitude is that of rebellion against God, of deepening and awful corruption."

"The sin of our first parents was purely volitional; it was an act of their own determination. Their sin was, like all other sin, a voluntary act of the will."

"It was from an outside source, that is to say, it was instigated from without. There was no sin in the nature of the first human pair. Consequently there must have been an ungodly principle already in the world. Probably the fall of Satan and the evil angels had taken place already."

"In its last analysis, the first sin was, what each and every sin committed since has been, a positive disbelief in the word of the living God. A belief of Satan rather than a belief in God."—Evans.

"The whole world was lost in the darkness of sin,
The light of the world is Jesus;
Like sunshine at noonday His glory shone in,
The light of the world is Jesus."

—P. P. Bliss.

SUGGESTIONS FOR JUNIOR MEETINGS

Our study for this week takes us back to the time soon after the creation. The story is familiar to boys and girls and young people and gives an excellent opportunity to study the opening chapters of the wonderful book of Genesis. This is the second study in the Doctrine of Man for this year. Just a month ago we had the topic of the Creation of Man. This lesson should be reviewed in introducing the study for this week. The story of the Garden of Eden is very interesting for young people, and these studies give an excellent opportunity to fortify them against the doubts and denials that are everywhere afloat concerning the authenticity of the Genesis accounts of the origin and fall of man.

The fact of sin is very evident to all. Even young boys and girls are familiar with it in many forms. They cannot escape its influence. They see it in the lives of their associates as well as in the lives of older people. They have experienced in their own hearts, and know their own tendencies toward it. How did this sinful condition of the human heart come about? The Bible has the answer to the question. It is not a pleasant story, but one that it is necessary that all should learn. Satan is the originator of all evil, and, in this case, disguised as a serpent (which seems to have been a beautiful and attractive being before the fall), he succeeded in deceiving Eve into disobeying the command of God. Eve induced Adam to disobey also, and through their transgression sin entered into the human race and has remained in it to this day, for we are all descendants of Adam.

The story would be sad indeed if there were no brighter side to it. God drove them out of the Garden so that they would not partake of the tree of life and thus remain forever in their sinful state. In verse 15 we have the promise of a Redeemer who would bruise the head of the serpent, that is, destroy the deadly work which he had done. However, this will be the subject of our lesson in two weeks, when the Redemption of Man, the next topic on the Doctrine of Man, will be studied.

Assignments: Review the Story of the Creation; Tell the Story of the Fall; What Lessons Can We Learn in Dealing with the Tempter?; Name Some Results of the Fall; What is the Hopeful Part of the Story?

THE FALL OF MAN

By Norman Maust

Man, the crowning work of God's creation, was perfectly happy in the Garden of Eden. In an unguarded moment, Satan with his deceitfulness caused man to fall from his lofty position. This was the greatest calamity that ever befell mankind, and from this time until now man has been subject to the aches and pains of an evil world. By mixing error with truth Satan got Eve to be dissatisfied with her condition and made her believe she was not enjoying her highest privilege by not being allowed to eat of the tree of knowledge of good and evil.

Satan is doing the same thing with people to-day. He has the power to transform himself into an angel of light and as such he is hard to detect when he comes. He tries to get people to be dissatisfied with God's plan of redemption that he promised to Eve in the Garden of Eden. He tries to make them believe that by their own righteousness, their good works, their morality, their culture, their reform movements, they can lift themselves up to such a plane of living that God will finally accept them without the shed blood of the Lord Jesus.

The results of that tragedy in the Garden of Eden are far-reaching. The ground was cursed so that it would not yield to its full capacity and man has to submit to exhausting physical labor in order to subsist. The entire nature of man, mentally, morally, spiritually, and physically is sadly affected by sin. The understanding is darkened (Eph. 4:18; I Cor. 2:14); the heart is deceitful and desperately wicked (Jer. 17:9, 10); the mind and conscience are defiled (Titus 1:15); the flesh and spirit are defiled (II Cor. 7:5; 4:8); the will is enfeebled (Rom. 7:18).

Man is utterly destitute of any Godlike qualities which meet the requirements of God's holiness. "O wretched man that I am! who shall deliver me from the body of this death" (Rom. 7:24)? "Thanks be to God for his unspeakable gift."

Salisbury, Pa.

LESSONS FROM CHRIST ON PRAYER

Topic for March 30

MOTTO

"Lord, teach us to pray."

MEDITATIONS ON THE TOPIC

I. Learning to Pray from Jesus.—Jesus not only has made it possible for prayer to be acceptable through His own sacrifice for our sins, but He has taught us by precept and example the helpful and essential things about prayer.

The example of Jesus impressed the disciples as they were with Him and observed His prayer life. In the words of our motto they said, "Lord, teach us to pray, as John also taught his disciples." Jesus was ready and willing to teach them in words that embrace the character of our address to the heavenly Father.

Prayer must come from a real heart desire within and not be a set form of words. Prayer should be intended for the ear of God and not in any way for the praise of men. In praying to God the petitioner should understand what relation he sustains to God. The sinner should approach as a sinner and plead in the merits of Christ. The believer has the right to approach God as Father in Jesus' name. Prayer should be in such earnestness that the little hindrances of life will not turn one aside from his purpose, but will cause the petitions to continue till they are granted. Prayer should have its proper season. Just as men of

large affairs have a set time to receive and hear people, so the Master has set the day of grace when prayers avail before Him. If we wait till the day of grace is over our petitions will amount to nothing. Our relation to our fellow men and our spirit toward them will largely determine whether we will be accepted in the sight of God. Surely we may not expect mercy of God when we have no mercy on others.

II. The Text.—Lk. 11:1-13.—In this passage we find Jesus giving instruction on prayer in response to the request of the disciples. He taught them not only words to say but some general principles to be considered in connection with prayer.

OUTLINE STUDY

I. Learning from Jesus' Example.

1. Praying alone.—Mark 6:46; Matt. 14:23; Luke 6:12; Mark 1:35; Luke 5:16.
2. In the presence of the disciples.—Luke 11:1; Luke 9:28; Mark 14:32-42; Jno. 17.
3. In the presence of the multitude.—Jno. 12:27-32; Matt. 11:25, 26.
4. Promises and assurances.—Jno. 14:16; Luke 22:31, 32.
5. For enemies.—Luke 23:34.

II. Learning from Jesus' Teachings.

1. Sincerity in prayer taught.—Matt. 6:5-8.
2. Importunity taught.—Luke 11:5-10.
3. The Fatherhood of God taught.—Luke 11:11-13.
4. Continuance in prayer.—Luke 18:1.
5. Fasting and prayer.—Mark 9:28, 29.
6. The efficacy of prayer.—Matt. 7:7, 8; Matt. 21:22; Mark 11:24; Jno. 15:7.
7. Forgiveness and prayer.—Mark 11:25, 26 (See also the model prayer, next paragraph); Matt. 5:23, 24; 6:13, 14.
8. A model prayer.—Matt. 6:9-13; Luke 11:2-4.
9. Timely Prayer.—Luke 13:25-27; Mark 13:18; Matt. 24:20; 25:11-13.
10. Prayer in Jesus' name.—Jno. 16:23-27; 14:13; 15:16.
11. For enemies.—Matt. 5:44.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Pray.
2. Repeat the Lord's Prayer.
3. Teachings about Forgiveness and Prayer.

For Young People.

1. Lessons from Jesus' Example in Prayer.
2. The Place of Faith in Prayer.
3. Prayer and Sincerity.

For Older People.

1. The Folly of Self-righteous Prayer (Luke 18:9-14).
2. Prayer through the Merits of Jesus.

PERSONAL THOUGHT

Am I ready to enter Christ's school of prayer and remain there to learn its essential qualities until I am able to make effectual use of them?

SEED THOUGHTS

"O Thou by whom we come to God—
The Life, the Truth, the Way;
The path of prayer Thyself hast trod;
Lord, teach us how to pray."

—J. Montgomery.

"Ask in simplicity. True need forgets to be formal. Its utterances fly from the heart as sparks from a blacksmith's anvil. Set phrases, long sentences, polysyllabic words, find little favor with the soul that is athirst for God and His grace. How brief are the sentences of that immortal and immutable prayer, which Christ taught His disciples! Not a long word is there. Temptation is

the longest, and the majority of the words are of one syllable. Do you essay to lead others in prayer? Utter no word that any that hear you cannot understand. Express their need as well as your own. Do not go to the mercy-seat on stilts."—R. M. Offord.

"Then let us earnest be,
And never faint in prayer;
He loves our importunity,
And makes our cause His care."
John Newton.

"When we pray to God with entire assurance, it is Himself who has given us the spirit of prayer."—St. Cyprian.

SUGGESTIONS FOR JUNIOR MEETINGS

Our lesson for this week is a very practical one for Juniors. If there is one thing that they should learn while young it is the lesson of prayer. The disciples felt very keenly the need of learning to pray and asked Jesus to teach them. Boys and girls also should feel that need and should learn the art of prayer and form habits of prayer while still young and impressionable. And then they can go through life and continue in the school of prayer as long as they live, constantly learning new things, and further developing and deepening their spiritual lives.

If we really learn to pray we will be prepared to meet the tasks and battles of life. Jesus more than any one else lived a life of continual prayer. In all conditions, in all places, in all times He talked with God in prayer. If He closed a busy day He communed with the Father. If hard work was ahead of Him He got up early and spent considerable time in prayer. When His enemies were pressing hard upon Him he prayed to God. When the terrible shadow of the cross hung over Him He wrestled in prayer in Gethsemane. The outline given with this topic will make an interesting study if we look up the references. One of the important things to learn is to begin and close each day with prayer to God. With prayer in the morning we prepare ourselves beforehand for the duties, trials, or temptations that may come to us through the day. In this way we win the fight before we enter the battle.

Many men of God spent hours each day in prayer. Martin Luther and John Wesley are both said to have spent two hours each day in prayer. They were very busy men but felt that they could do more by spending much time in prayer. John S. Coffman is said to have spent whole nights in prayer. We should learn to enjoy prayer, and then it will not seem to us like doing something out of a sense of duty, but something that we want to do because it is a wonderful privilege to talk to God alone.

Assignments: Tell the Story of How Jesus Taught the Disciples to Pray; Repeat the Model Prayer that He Taught Them; Give Examples of Jesus' Prayer Life; Give Other Bible Examples of Praying People; Blessings We Get through Prayer. Good reference books are, With Christ in The School of Prayer by Andrew Murray; How to Pray, R. A. Torrey.

LESSONS FROM CHRIST ON PRAYER

By Roy Otto

Every true Christian will recognize Christ as the Master Teacher. He came to seek and to save that which was lost. Christ gives us the principles of prayer.

Secret prayer is very important in every Christian life. In Matthew 6:6 we are told that when we pray we should enter into our

closet and pray to our Father, who is in secret and seeth in secret, and He will reward us openly. Every Christian should have a place where he can go and pray to God in secret and have close communion with Him. It is very important that in our prayers we do not pray against the Father's will.

We are told not to pray as the hypocrites do, for they like to be heard of men. They want the applause of others for their prayers that they think have a good sound. And it is not always the lengthy prayer that is effective. An effective prayer may be short or long—it is one in which heart and mind are centered on God, seeking His divine favor and guidance. We have many prayers recorded in the Bible, some short, others lengthy. See Luke 6:12. Here we have our Savior praying all night. But we must remember that our prayers should be suitable for the occasion.

In Matthew 6:9 Christ gives us definite instructions how to pray and to whom to pray. We are taught to pray to our Father in Heaven. This should always be the uppermost thought in every Christian's mind—that God is our loving Father, that we owe all reverence to Him, that we hallow His name.

Matthew 6:10 tells us to pray: "Thy kingdom come, Thy will be done, on earth as it is in heaven." Every Christian should be looking forward for the coming kingdom when we shall be with our Lord through all the ceaseless ages of eternity.

In Matthew 6:10 we also see the Great Commission—Thy will be done on earth as in Heaven. The greatest commandment in the Bible is doing the Father's will.

In Mark 6:41 we have an example where Christ asked a blessing upon food. Here we have an example that every Christian should follow. As we gather around the table we should first of all give thanks to our Heavenly Father for providing for us.

God does answer the prayers of His children, either yes, no, or wait. We should be willing to wait if the Lord sees best not to grant our petitions at once. That He knows best is the truest of axioms. We should take for our example Christ in the garden of Gethsemane, Luke 22:42, when He prayed: "Not my will, but Thine be done."

Prayer is something that is very much neglected in our day. If it was necessary for Christ who had no sin to live a prayer life, how much more necessary that we should keep in touch with God. We must also be in the right relation with God or our prayers will be in vain. We are told in God's Word that He will not hear us if we regard iniquity in our heart. May we have that relationship with God that He can direct us by the Holy Spirit in our prayer life and in all other things.

Springs, Pa.

THE REDEMPTION OF MAN.—Rom. 5

Topic for April 6

MOTTO

"By the obedience of one shall many be made righteous."

MEDITATIONS ON THE TOPIC

I. Redemption.—What a joyful word this is! To the debtor it means a release. To the prisoner and slave it means freedom. To the condemned criminal it means exemption from punishment. To the ruined it means restoration. To the one under the just wrath of God it means to be restored to favor and fellowship.

Man has lost much by the fall. Redemption restores to man what he has lost in re-

lation to God and undertakes to give him a larger and an eternal inheritance from which he shall never be removed.

We do well to think of what it cost to redeem us. We do well to consider the character of Him who so willingly offered Himself without spot to God that we might be made the righteousness of God in Him. If anything should make a man feel humble, it is to think of how much He has cost God to be redeemed. As we think of the spotlessness of Him who redeemed us and remember how He suffered, the just for the unjust, it would seem that there is no service too great and no love too devoted but we should gladly give it to Him.

What would we have been without redemption? Sad as is the present state of sinful man, it will be sadder still if he goes on to the terrible end of his way. A glimpse of the eternal punishment that awaits the lost is given us in the Bible. Words fail to impart to us the horror of that condition, but God has sent some hard things for the transgressor and for men in general to endure that they may know the more terrible things waiting for the lost. Oh how precious is the redemption of men through Christ Jesus!

II. The Text.—Rom. 5.—In this chapter we have the great gift of God portrayed. Peace through Jesus Christ is ours if we receive it by faith. The contrast between the state of man before and after salvation is very strikingly shown forth.

OUTLINE STUDY

I. The Redeemer.

1. His Character.
 - a. Divinity.—Matt. 1:23; Heb. 1:8; I Jno. 5:20.
 - b. Humility.—Phil. 2:5-8.
 - c. Obedience.—Jno. 6:38; Heb. 10:7, 8.
 - d. Sinlessness.—Heb. 4:15; 7:26-28; 9:14.
 - e. Qualified to redeem humanity.—Heb. 2:9-18.
2. His Sacrifice.
 - a. His life given as a ransom.—Matt. 20:28; Luke 22:19, 20.
 - b. His blood is a propitiation.—Rom. 3:24, 25.
 - c. Sin-bearer.—Isa. 53:4-12.
 - d. The price He paid.—I Pet. 1:18, 19.

II. The Results of Redemption.

1. A great change.—Col. 1:21-23.
2. Pardon.—Col. 1:14.
3. Justification.—Rom. 3:24.
4. Deliverance from the power of sin and Satan.—Tit. 2:14; Col. 1:13a.
5. Made us heirs of the Heavenly Kingdom.—Col. 1:13b; Eph. 1:4-12.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Redeem.
2. Memorize a Scripture Passage from the Outline.
3. Tell the Story of Man's Redemption.

For Young People.

1. The Necessity of a Perfect Redeemer.
2. The Blood of Christ in God's Redemption Plan.

For Older People.

1. What has Redemption Done for Man?

PERSONAL THOUGHT

Man Redeemed! And will he not receive his redemption plan? That seems more wonderful still. May we ever show our appreciation of all that God has done for our salvation by hearty acceptance and faithful continuance.

SEED THOUGHTS

"The contrivance of our redemption is the most glorious display of divine love that ever was made, or ever can be made to the children of men."—Selected.

"Underneath all the arches of Scripture history, throughout the whole grand temple of the Scriptures, these two voices ever echo: Man is ruined, man is redeemed."—

C. D. Foss.

"By Christ's purchasing redemption two things are intended, His satisfaction and His merit. All is done by the price Christ lays down, which does two things: it pays our debt, and so it satisfies; by its intrinsic value, and by the agreement between the Father and the Son it procures our title, and so it merits. The satisfaction of Christ is to free us from misery, and the merit of Christ is to purchase happiness for us."—Edwards.

"Free from the law, oh, happy condition, Jesus hath bled and there is remission, Cursed by the law and bruised by the fall, Grace hath redeemed us once for all."

—P. P. Bliss.

SUGGESTIONS FOR JUNIOR MEETINGS

This is the third topic we have this year on the Doctrine of Man. The Juniors have already had lessons on the Creation and the Fall of Man, and these should be briefly reviewed. We now come to the crowning teaching of this series. We already had a foreglimpse of the redemption through Christ in the promise that the seed of the woman should bruise the head of the serpent. Gen. 3:15. In our scripture in Romans 5:12, 17, and 19 we see that through the disobedience to God of one man, Adam, all mankind became sinful in nature, but we see further, that through the obedience to God of one man, Jesus Christ, it is possible that all men may have their sins forgiven and become children of God through faith in the atonement Jesus made on the cross. It is only as we have faith in Him that we are justified (declared righteous or guiltless) and have peace with God. Rom. 5:1.

The lesson story this time may be drawn from the accounts of the Gospels in which we are told how Jesus was condemned to death by His enemies, how He was mocked, crowned with thorns, spit upon, and beaten with the cruel lash, and finally led outside of the city where He was nailed to the cross, where He hung for six hours until life was extinct. All this suffering was willingly endured by our Savior for our sakes, for in this way He bore the punishment for the sin of the whole world and made it possible that all of us may escape the penalty of sin, which is death. It was in this way that man was redeemed, bought back from the bondage of sin, and now all who accept that redemption through faith may have pardon for their sins and become children of God, as Adam and Eve were at the time of the creation. Fallen man has been restored through the redemption of Christ.

This is a wonderful subject and it is a wonderful opportunity to impress these great foundation truths on the minds of boys and girls in the formative period of life. Notice especially the references in the outline and study carefully the lesson chapter.

Assignments: Tell the Story of Jesus' Trial; Tell the Story of His Crucifixion; How Did Jesus' Death Pay the Penalty for Our Sins? What Jesus' Redemption Means to Us.

THE REDEMPTION OF MAN

By Elmer E. Bittinger

Before the foundation of the world God provided a plan for the redemption of man (I Peter 1:20).

(Continued on page 93)

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

II. Its Organization

By Noah Oyer

The organization of the Sunday school at its origin was very simple. Raikes wrote in the Gloucester Journal of November 3, 1783, an account of the origin and working of his plan. He employed four women to instruct the children "in reading and the Church catechism." These teachers were paid one shilling a day (about five shillings or \$1.25 at this day). Voluntary service, however, has been the rule throughout the history of the Sunday school. The Methodist Conference at Charleston, S. C., in 1790 passed a resolution in favor of establishing "Sunday schools in or near the places of worship. Let persons be appointed by the Bishops, Deacons, or Preachers, to teach gratis all who will attend and have capacity to learn from six o'clock in the morning till ten, and from two o'clock in the afternoon till six, when it does not interfere with public worship." Two things are of importance in this resolution: 1. The church provided for the Sunday school as a part of its own work, and 2. The plan of voluntary, unpaid teachers. Both of these have been characteristic of the Sunday school in America throughout the history of the movement. John Wesley visited a school of eight hundred pupils in Lancashire in 1786, "taught by eighty masters, who receive no pay but what they are to receive from their great master."

One of the Sunday school societies in England included the following in a list of rules that were drawn up to direct its work: "Range your scholars in classes, according to their age and ability." This rule was made in 1785 and is one of the first statements on record in which the organization of the Sunday school into classes was urged. The principle of grading was based upon "age and ability."

For a century this simple type of organization prevailed. The Sunday school consisted of a leader, frequently a layman working independently of the church, as Raikes, Hannah More, and others. Frequently leaders were selected by the ministry, and in many instances the minister himself led the Sunday school. These leaders were assisted by a corps of voluntary, unpaid teachers and classes were formed, usually according to age, and sometimes according to ability.

In recent years the tendency has been to follow the plan of organization in our graded elementary and secondary schools,

The Sunday school has been divided into three major departments each having its own subdivisions. The three great periods of life serve as a basis for the major departments of the school. They are childhood, the period of receptivity; youth, the period of awakening powers; and manhood or adulthood, the period of developed powers. The following chart will illustrate this plan of organization which is frequently used.

Organization of the Sunday School

	Cradle Roll—Birth to 3.	
A. Childhood	Beginners	{ 4 } *Begin'rs { 5 }
	Primary	{ 6 } *Primary { 7 } { 8 }
	Junior	{ 9 } { 10 } *Junior { 11 }
B. Youth	Intermediate	{ 12 } { 13 } *Interm. { 14 }
	Senior	{ 15 } { 16 } *Senior { 17 }
	Young People	{ 18 } { to } *Adult { 23 }
C. Adult	Adult Dept.	24—
	Normal Dept. Home Dept.	

*Alternate plan for a smaller Sunday school.

It will be observed that there are ten departments, including the normal and home departments. Each department has a superintendent of its own. For smaller schools an alternate plan of organization is used which omits the young people's department, or rather combines it with the adult.

The lessons in the graded series are adapted to this plan of organization. There are two types of graded lessons, the Closely Graded and the Group or Departmental Graded. The Closely Graded system provides a separate series of lessons for each year, just as we have different texts in each year of the elementary and high school. The group Graded system provides a separate lesson for each department. The whole department has the same lesson theme, while with the Closely Graded system, the primary department,

for example, would have three lesson themes, a separate theme being provided for each year of the department.

One of the obvious disadvantages of the above plan of organization is the fact that it could not be used in a small Sunday school. After the officers and teachers were selected there would not be a sufficient number left to organize the departments that the plan calls for. A large Sunday school would no doubt find value in the plan, or an adaptation of it to its own needs. A certain amount of organization is needed for efficiency. Over organization, however, tends to undue emphasis upon machinery, on one hand, and the neglect of the central purpose of the school on the other. The Sunday school does not center in the organization, nor even in the curriculum, but in the "child in the midst." All organization and curricula must be directed to the spiritual needs of the child. This principle will determine to a large extent how much organization will be needed, as well as the nature of the teaching materials and the teaching methods.

In general, children enter into the different periods of life at about the same ages. Certain changes come in the mental powers of the pupil at about the ninth year. This is at the beginning of the junior age. Subdivision into smaller groups should begin with the primary age, and at the junior age it is well to divide them into boys' and girls' classes. The critical time in the life of the Sunday school pupil is the period of adolescence, beginning with the intermediate age. The pupil is conscious of physical changes and readjustments in the body. It is a time of social awakening. Lives become conscious of one another, and the purposes of life are becoming formed and habits settled. The reality of life arises, and the future of the individual is largely determined during this time. This may be called the period of "hero worship," and what the pupil needs is a friend who can guide him through the difficult places. The transition to the adult age is not so sharply drawn. The pupil has had some experience in meeting the problems of life, and habits are well formed.

The normal, or teacher training department, is rapidly becoming a regular part of the Sunday school. It is an important part of the Sunday school program. In recent years there has been a wholesome emphasis upon Bible study as a part of the teacher training curriculum. The teacher must know more than methods of teaching. He must also know the materials that are to be taught.

The home department has rendered valuable service in arousing interest in parents. It has led some parents to cooperate in getting the children to study the Sunday school lesson. It has also reached the older people who could not regularly attend the Sunday school. The lesson is studied with such in their own homes.

Some schools follow the plan of calling the people of this department together about once each month, and teaching them the lessons for the following month. Where the department has been used it has been found an effective method of extending the influence of the Sunday school.

Goshen, Ind.

THE GOSPEL OF MATTHEW

III. Chapters Eleven to Fifteen

By Geo. J. Lapp

In the eleventh and twelfth chapters we find what might be rightly called the Just Claims of the Messiah. If you recall the three general divisions we gave in the first study you will note that we are still studying the ministry of Jesus. Most of the events of the following five chapters took place in Galilee, some east and some west of the Jordan.

Jesus and John (11:1-19). This is a wonderful narrative showing how Jesus reassured John that his preparation for the Messiah was not in vain. He did not want John to doubt in this dark hour of trial. More interesting still is the testimony Jesus gave concerning His forerunner. He was not like a wavering reed, nor was he a pampered son of the wealthy. He was counted the greatest that was born of women consequently difficult to understand by this superficial, play-loving generation. How well adapted is this section to the jazzy, superficial times in which we are living, when people are pleasure mad and have lost nearly all their appreciation for the higher things of God and of the Spirit. What soul destroying folly!

Judgment upon Impenitence (11:20-24). Who but the King of kings would dare make such pronouncements upon such cities? This failure to believe Him when He had done such mighty works among them meant not only temporal but spiritual destruction and punishment. We have in our possession to-day the record of Jesus' works and love and messages and great sacrifice for the sin of the world, therefore, our responsibility is so much the greater. Where shall we stand in the judgment?

Jesus as Revealer of the Father (11:25-30). What a comfort for the untutored! Even babes in comprehension can grasp the saving truth concerning the Savior's love. While ignorance is no great advantage to any one and all of us would like to know more, yet it does not keep any one out of the Kingdom. Religion is not a thing of the head, but of the heart. Meekness, lowliness, getting into the yoke with Him, learning at His feet, are the high privileges of every soul, not to be spurned by the most enlightened and to be sought for by every class. Fellowship with Christ brings to us a knowledge of the Father.

Jesus as Lord of the Sabbath (12:1-21). Previous to this Jesus upbraided the people and their social order, now He comes into

conflict with them. The disciples break the Jewish leaders' interpretation of the law concerning Sabbath observance. Jesus uses the complaint of the Jews as an occasion to show the weaknesses in their traditions. He then healed a man with a withered hand and, being questioned by them, he contrasts the good done to an animal and the greater good done to a suffering fellow man. Jesus' great standard of life was to show mercy, do good, and succor the poor and distressed **IN HIS NAME**, as is taught elsewhere. (See Mark 9:41.)

The Genuine Messiah (12:22-37). The multitudes were amazed at Jesus' miracles and the Pharisees were enraged and thought to lessen His influence by ascribing His work to the devil, but Jesus very easily swept away their argument by using a very simple illustration of a home which, if divided against itself, cannot stand. They could say anything about Jesus and it would be forgiven, but they were treading on dangerous ground when they ascribed the work of the Holy Spirit, who would dwell in them, to an agency of the powers of darkness. Words will justify us or condemn us before the judgment bar of God.

Jesus and Signs (12:38-45). It is strange that they would want to see signs other than what they had been witnessing. Jesus referred them to the sign of Jonah's dwelling for three days and nights in the whale's belly, to repentant Nineveh, and to the Queen of Sheba. Now then, they were to set their house in order and accept the Messiah, or they would be like the man from whom the evil spirit had gone out—their last condition would be worse than the first. Their hearts were not right and they were "adulterous" because they were unfaithful to their highest trust. We are not to seek only temporary freedom but entire deliverance from the bondage of sin by having Christ enthroned in the heart. The darkness will flee where the true light is.

Jesus, the Son of God (12:46-50). The words, "My Father," of Jesus made Him the Father's Son and all who do the will of the Father are His kinsmen. Perhaps His mother and brothers thought He had gone insane and wanted to save Him and themselves from disgrace. Such ideas prevail in the minds of many of the world to-day, but Jesus soon established His sanity by relating Himself with His Father,

God. The multitudes of needy and hungry people did not leave Him. They had been blessed by Him.

We come now to a study of the great parables of Jesus as given in the thirteenth chapter. We cannot discuss them in detail but can only comment on a few very important teachings. It is well to bear in mind that a parable is intended to teach only one great outstanding truth and that every detail of the parable cannot be interpreted as having a special meaning of its own. Every detail must be related to the general teaching.

In the parable of the sower (13:1-23) Jesus meant to show the disciples that not all classes would be willing to receive their messages or accept the Truth, but that if only a part of them would accept it they should feel that their labor was not in vain in the Lord. Care of riches, worldliness, and hardness of heart would always have to be reckoned with. Leave the results with God.

In 13:24-33 Jesus taught by parable that children of the devil will remain side by side with the children of God, that through the influences of evil in the world even false doctrine and corruption and weakness, illustrated by the mustard seed and leaven, will remain until the end of the age. We need to be careful lest we too be taken by the subtle workings of the devil unawares. We are certainly living in an age when it is very easy to stay on the border line of religious experience, to allow our minds to become befogged so that we can not clearly distinguish between that which is of God and that which is of the world. Let our experience and testimony regarding our faith in Christ be unquestionably clear. Let us hold up clean hearts and hands before God.

In 13:34-50 the treasure, the pearl and the fishes in the sea are all precious and to be sought out. The first two parables illustrate the great sacrifices those who understand the priceless worth of the Truth are willing to make. They too will get into the Gospel net of the third parable but with them will be those who are insincere and will have to be rejected. In spite of all we can do some will get into the Church who are unfit because of insincerity. They will be nominal followers. The day of judgment will reveal many surprising things.

Following these parables (13:51-58) Jesus had a living illustration of what He was trying to teach His disciples by parables. They said they understood His teaching but how would they react when brought to the test? Jesus could not do many mighty works right among His own people because of their unbelief and soon He was to be rejected by the world and in the time of densest darkness even His disciples would leave Him. Are we standing true in times of trial?

From the beginning of the fourteenth chapter Jesus begins to withdraw from the Jewish leaders and the multitudes and walks with His disciples and confines His activity almost entirely to personal work.

Jesus withdraws to a place apart from populous centers. It is true He feeds five thousand people, and in 14:22-36 He walks on the water and quiets the fears of His disciples, rebukes Peter and stills the tempest, and the crowds press upon Him, but there is in Him the consciousness that His ministry is drawing to a close and He begins to prepare His disciples for it. The miracles were a proof to the disciples that they need not fear either want or protection as long as they are in His will. He proved to them that even such little contact with Him as touching the hem of His garment would not go unrewarded. What a wonderful Savior He was, and is yet today!

In chapter fifteen there are three main sections, i. e., **The Teaching on Real Defilement** (15:1-20), **The Trial and Triumph of Faith** (15:21-28), and **The Feeding of the Four Thousand** (15:29-39). In the

first section Jesus is again in conflict with the Pharisees and the scribes. They were ceremonial, He was practical. They looked on the outward and He on the heart. They worked for heavenly favor, He taught that faith is the way to God's favor, and the change of heart of the believer would work a change in the life both outward and inward. Verse 19 struck at the heart of their wickedness and defilement of which they had taken little account. The next section is a trial of faith and an illustration to the disciples that even an outcast Gentile, a "dog," can believe and be saved. Back in Galilee He again healed and fed the multitude. Feeding and healing go together. Jesus knew the secret of winning souls. He fed them and healed them. This is just as necessary spiritually as physically. Jesus' own work illustrated what He intends us to do.

Chicago, Ill.

THE FOUNDATION PARABLE

By H. N. Troyer

And he said unto them, Know ye not this parable? and how then will ye know all parables?—Mark 4:13.

These questions from our Master rather startle us and we wonder whether, after all, we may not have simply skimmed over the surface of this familiar parable of the sower. One of the temptations especially may be to treat it as ONE of the parables and not THE PARABLE which will unlock all the rest. A number of truths are herein set forth which, if applied to our lives, will show us our present standing in God's sight, whether we are going backward or forward, as the result of our present course.

We have traveled quite a distance on the heavenly road when once we have arrived at that place where we are good soil and are hungry and waiting for the seed regardless of who brings it. The Corinthians were reminded by Paul that they were not good soil when they would only receive seed from certain preachers. Some would listen only when Paul came with his deep doctrinal sermons. Others no doubt called him dry and worked hard for Apollos who was eloquent and very entertaining. Others were not satisfied with either of these but wanted Peter who was forceful and very practical. There were yet others who seemed to have very little regard for any preachers but claimed to get everything from Christ direct. Some preachers may appeal more to us than others but so do certain kinds of food. Do we therefore eat only that or do we balance our diet? Let us not forget to trust the Holy Spirit who is able to balance our soul food. There is just one sower, and not four.

Of course, there are many different kinds of seeds and EACH ONE CAPABLE OF MAKING A WONDERFUL GROWTH UNDER FAVORABLE CONDITIONS. But there is only one seed which brings forth the fruitful condition mentioned in this parable. That seed is the WORD it-

self. Naturally speaking, we may speak about a certain kind of seed, may read about it, may ask questions, may write long compositions on it but unless the seed itself is dropped into the soil there will be little benefit. Likewise we may read about the Bible, may ask questions, may talk about it and discuss its merits, but unless we hide it in our own heart as soil hides the seed there will be no quickening, no life, no fruit.

Thoughtless people nearly always consider themselves good soil. Yet they allow anything and everything that comes along to travel on the highways of their mind. These things may not be wrong or bad of themselves but wayside soil is soil trampled hard by travel. Fertile fields are kept free from such travel and seeds grow there.

Stony ground hearts often do not realize that their roots have dried up. They still belong to Church but usually are very irregular in attendance. Special meetings bring them out in full force. This class also usually express themselves that we need more "live" meetings with extras such as special music, special programs, more lay member participation, etc.

We now come to a most important truth. As soil will only support a limited amount of plant growth and yet produce a good yield, so our hearts will likewise bring forth only a limited amount to a mature crop. Yet some people act as if our hearts will stand anything without becoming exhausted, not even feeding them as we do our land to keep up the fertility. Many have a desire for a good crop for the Lord yet do not make a thorough preparation for it. Instead of rooting out the briars of the former life they may simply have cut off and burned them, thinking the soil was then clean and ready. But the roots were still there and what a result

later—such a new growth as to smother all the new crop—although the growth may have been so gradual that it was hardly perceptible till the good crop was gone and then we wondered what could have caused its death. Good soil will not allow too many things to be growing on it at the same time, for the cares of this world and its rush and busy life drains our hearts of the moisture and strength the good crop needs. Others drain their hearts through the race for riches, others by the pleasures of this life, or other lusts.

Some people treat their soul as some "front porch farmers" do, as we call some city people, who buy farms and have no idea of the work necessary for the production of crops but expect such crops to come of themselves. Some people expect their hearts to do the same thing. They expect to get good yields with no effort on their part. However, just as fields require cleaning, plowing, harrowing, dragging, cultivation and, at last, the labor of the harvest, so our hearts need the same treatment. A good harvested crop brings a pleasure hard to describe, but it pays for all the effort put forth.

Exhausted and wayside soils may be brought back but we cannot expect their former fertility to return overnight. Things that will keep a good soil productive will also improve an exhausted soil, but patience must be exercised. Some of the helps that good soils, spiritually speaking, have found helpful to keep up fertility are: a balanced program, giving prayer and Bible study a very prominent part, even though it may be dull in the beginning, attending every (orthodox) religious meeting possible, keeping our hearts and minds on the subject of the meeting, and then watching every day that the heart soil will not become trampled by our reading, our associates, or our work, and especially that each day may be a lesson, a new lesson, assigned by Jesus Himself when He says, "If any man will come after me, let him deny himself, and take up his cross daily and follow me."

Aurora, Ohio.

CHARITY

To love your neighbor as yourself,
To stop to cheer a brother,
To give and give until it hurts,
To stoop to lift another;
To trust when all around feel doubt,
To hope for fairer dealing,
To show by words and kindly acts
The good will you are feeling;
To covet not another's gifts,
To joy at his successes,
E'en though he's left you far behind,
And what you wished possesses;
To help a fallen foeman up,
To overlook abuses,
To offer friendship staunch and true
For hatred and its uses;
To fail to judge another's wrong,
To treat the evil-doer
With gentle courtesy and tact,
Nor state the misdeed to her.
Ah, Charity! Thou art sublime!
The love life thou art showing.
If we would only live like thee,
God's peace we'd soon be knowing.

—Mary K. Fiedler

Y. P. M. TOPICS

(Continued from page 89)

The meaning of redemption is to buy back, to liberate, to deliver. I Cor. 6:20; 7:23. Man had sinned, was lost in sin, but by the grace of God he has been redeemed by the blood of the Lamb.

Man could not effect his own redemption (Psa. 49:7), but in Christ Jesus, the Son of God was made unto us wisdom, and righteousness, and sanctification, and redemption. I Cor. 1:30. Peter tells us that we were not "redeemed with corruptible things, as silver and gold...but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18, 19). No finite mind can understand the price God paid for our redemption.

Jesus is spoken of as the captain of our salvation, made perfect through suffering, Heb. 2:10. Not His person was to be perfected, for He was perfect; but He was to be perfected through suffering as a Savior. As disobedience had led man from life to death, so by obedience unto death, the sinless Lamb of God had to win in righteousness the path of endless life for those who trust in Him. The price for our redemption was paid in the precious blood of Jesus, and our gratitude goes forth to Him in that by one offering He hath perfected forever them that are sanctified. Heb. 10:14.

There is no redemption for those who hold to a bloodless religion, for redemption is only through faith in Jesus' blood, Rom. 3:25. How awful the rejection of this blessed redemption plan! Surely a righteous God must deal with such in judgment of eternal wrath.

One of the blessed thoughts connected with God's redemptive plan is that it is for all. None are left out. The only condition is "whosoever will." That not all people will be privileged to sing the story of the redeemed in glory is wholly the fault of man, for God made every provision for their eternal redemption if they will only accept.

To all who accept, a great change takes place. Pardon full and free is their possession. Matt. 1:31. They are freed from sin, from this present evil world (Gal. 4), from the power of the Devil (Heb. 2:14, 15), and from destruction (Psa. 103:4). Not only do they have a deliverance from every form of evil but they receive an inheritance of every form of blessing.

God through His redemptive plan is gathering out of this age a heavenly people who will rule and reign with Christ in the next. Thus, and thus only, is it possible to have an everlasting kingdom, a kingdom which has no end. There with all the ransomed hosts of God together, we will sing redemption's blessed story.

"Even so come Lord Jesus" (Rev. 22:10).
Springs, Pa.

TWO GREAT FORCES

About fifty years ago, Moody and Sankey were holding their powerful spiritual-awakening meetings.

Moody, the preacher, could not sing; Sankey, the singer, could not preach—and what a lesson we get out of this!

By the practicability of the preacher and the humility of the singer, tens of thousands of skeptics and sinners changed their course.—The Silent Partner.

"Nothing perhaps has been a more common source of falling out by the way than the holding of favourite religious opinions, or the undue, disproportioned estimation of certain doctrines or points of truth."

THE HAPPIEST HOME

Where is the happiest home on earth?
'Tis not 'mid scenes of noisy mirth;
But where God's favor sought aright,
Fills every breast with joy and light.

The richest home? It is not found
Where wealth and splendor most abound;
But wheresoe'er, in hall or cot,
Men live contented with their lot.

The fairest home? It is not placed
In scenes where outward beauty graced;
But where kind words and smiles impart
A constant sunshine to the heart.

On such a home of peace and love
God showers His blessings from above;
And angels, watching o'er it, cry,
"Lo! this is like our home on high!"
—Selected.

LIFE OF CHARLES WESLEY

(Continued from page 83)

some are incomparable. He published about fifty different books or tracts of hymns, from nearly all of which hymns have been selected for use in the churches up to the present time.

As the work of the two brothers, Charles and John, can hardly be separated I will give a brief account of their joint work. They published about forty-eight books or tracts of hymns in twenty-four years, or from 1739 to 1763, averaging two books each year. These books had various names and were for various occasions. Quite naturally so many hymns would cause confusion and difficulty, so John Wesley selected some of the best songs out of all these books and made one large hymnal. This hymnal, called the Wesley Hymnal at first, was added to, taken away from, and revised, until there finally emerged the Methodist Hymn Book which is still in use to-day.

Among the most famous of the Wesley's hymns are: Jesus Lover of My Soul; Oh, for a Thousand Tongues to Sing; Come Thou Almighty King; Love Divine; Hark the Herald Angels Sing; and I Know That My Redeemer Liveth.

Though Charles Wesley's life may not be remembered yet his hymns will never die. Such a rare collection of hymns never before came from one man's pen, and probably never will again. We will never be able to appreciate the man's life until we live in as close contact with our Savior as he did. The greatest stream of poetry that ever flowed was stopped when Charles Wesley breathed his last. The greatest works he left on this earth were little in his sight, for he had his eyes fixed on Him who gave him Life.

The secret of his life as well as any other really great life lies in the fact that he devoted himself wholly to God to use as He saw best. Through him we worship with utmost reverence.

"Oh, for a thousand tongues to sing
My dear Redeemer's praise,
The glories of my God and King
The triumphs of His grace!

"My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad
The honors of Thy name.

"Jesus! the name that calms our fears,
That bids our sorrows cease—
'Tis music to my ravished ears,
'Tis life, and health, and peace.

"He breaks the power of reigning sin,
He sets the prisoner free;
His blood can make the foulest clean:
His blood availed for me!"

Although Charles Wesley was a small, frail, sickly looking man, and endured many hardships for God's sake, he lived to be eighty years old. He wrote hymns up to his very last day on earth. On his dying bed he asked Mrs. Wesley to take down this hymn, the last he ever composed:

"In age and feebleness extreme,
Who shall a sinful worm redeem?
Jesus! My only hope Thou art,
Strength of my failing flesh and heart.
Oh! could I catch a smile from Thee
And drop into eternity."

Thus one of the greatest hymn writers who ever lived passed away, praising and glorifying God in verse until his last breath, and leaving behind him a rare gift to humanity.

Hesston, Kansas.

THE PERIL IN HUMAN FLIGHT

By L. J. Heatwole

The appearance of a flock of birds moving in the air over our heads, or the soaring of a hawk or an eagle unattended with any visible support across our skies has long been attended with a degree of mystery and astonishment to the ordinary observer.

Since the occasion rarely happens that birds of lofty flight are known to meet with accident or to fall to earth with disastrous effect, we are led to question whether it will ever become possible for men to perfect the science and regulations of human flight to the degree of perfection that we find in bird-flight.

What is it that appeals more to the human eye than the sight of a zeppelin or a convoy of aeroplanes floating like giant birds across our skies—while at the same time the roar of their propellers and the droning of their motors and the spectacle of their huge forms serve to fill an observer on the surface with consternation and astonishment, and frighten and terrify our domestic animals in our fields.

These visitants to our heavens bring very forcibly and vividly to our minds the scenes that shall be pictured overhead at the coming of our Lord to claim His bride on earth. The chariots of God came down to bear Elijah to heaven, and when the Savior Himself made His ascension a cloud came down to bear Him heavenward. There is still something far more suggestive in all this. By the law of gravitation all objects unsupported, while in the air or on the sea, usually fall or sink to a destruction of life. But in the laws that govern the resurrection a new principle of gravitation is revealed, which tends upward and heavenward, instead of downward to inevitable death.

Hence we see in modern aviation only a new peril added to the long list of causalities, such as war, pestilence and the common ailments of the body that finally bring the inhabitants of earth to death.

Dale Enterprise, Va.

COMMENTS ON WORLD NEWS

THE COSTLY AND BLOODY BUSINESS OF WAR—UNDER CONSIDERATION AT THE LONDON CONFERENCE

Woe to him that buildeth a town with blood, and stablisheth a city by iniquity.—Hab. 2:12.

Erase the word "town," and put "nation" in its place. This does not pervert the meaning of the text. It is "woe" because war is a waste of God's substance, over which man is a steward. But the main reason for the "woe" of Habakkuk is that war destroys man created in the image of God. It also destroys the man who is doing the killing. The prophet likewise declares five "woes." 1. Woe on pride and godless ambition. 2. Covetousness. 3. War. 4. Intemperance. 5. Idolatry. These five out of the way the London Disarmament Conference would have fair sailing.

The radio broadcasted the speech of King George on the opening day of the Disarmament Conference. He was followed by the men representing the other participating powers. This hook-up and the messages following is costing in the neighborhood of \$2,000,000. From the man in highest officialdom to strap-hangers in many cities, and men in the outposts of civilization will rise a universal appeal for success, so that the burden of taxation may be lifted, at such a time when millions are unemployed, and other millions find it difficult to provide the common necessities of life—food, shelter, and raiment. From the humane standpoint alone one would wish success in limitation.

The frightful cost, the bloodiness of war, the un-Christian spirit of war, all cry for a way out of the present appalling situation. Well may all Christians unite in prayer for peace, or the coming of the "PRINCE OF PEACE."

THE SAD PLIGHT OF MISRULE IN CHICAGO

When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn.—Prov. 29:2.

The above passage describes the situation in Chicago at present. Its righteous people are not rejoicing, and many of them mourn the lamentable conditions about them. This same attitude is shared in by others than Chicagoans.

With its crooked politicians and time-servers in the saddle, with its racketeer elements virtually bearing rule, with its liquor situation, with its three hundred annual murders, with its vice of every sort, with its funds depleted to the extent that public officials, school teachers, firemen, and policemen are unpaid, the city's 3,000,000 inhabitants may well be alarmed.

The city is at present enduring the "rule of the jungle." Law and order are at stake. The magistrates and police force of the city are cowed by the underworld. The breakdown in this city is due to a spirit that is becoming universally prevalent, and is leading on to the "last days" spoken of in the Word of God. It is but a few years since the "rainbow prophets" of the liberal school told us that the world would never have another war, and that education and enlightenment would eliminate all evil, and that the millennium was upon us. On the other hand we had a "World War," and the world is still trembling on the brink of other wars, with ever

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

increasing armament. Along with this is a universal rejection of law and order, refusing to be ruled by others. All this is but the forerunner of the "great tribulation" predicted in Scripture.

The only cure for Chicago's situation is a REVIVAL of true godliness. It will be either a revival or a revolution. That city and the world must choose between the two. The price is surrender to Jesus Christ, or suffer the consequence of rejection of HIM.

THE LAND OF THE SOVIETS IN THE LIMELIGHT

Righteousness exalteth a nation: but sin is a reproach to any people.—Proverbs 14:34.

We have a great deal of love and respect for the Russian people, but only love and hardly respect for the Soviet Government that forced itself upon the Russian people, and now holds on with the claws of a bear, destroying ruthlessly everything it gets its hands upon.

In the political world, Greece is bringing grave charges against the "secret diplomacy" of Soviet diplomats. Their last representative left Greece very hurriedly. His haste was not necessary because of underhanded methods and espionage, for this is general wherever the Soviets go, but because he was implicated in a murder case. In the backyard of the Embassy was found much bloody cloth, etc., it being generally accepted that various murders were perpetrated at the instigation of the Soviets.

Mexico has withdrawn its diplomatic relations with Russia. Moscow takes very unkindly these actions of other nations. If she keeps on meddling, she will have the world aroused to righteous indignation.

In France the Soviet Embassy needs guarding on account of the aroused populace, since the disappearance of a General connected with the former Russian Government. It appears that he was lured away, and then may have been murdered.

Some people do not object to the Soviets' trying their new system, but object to their imposing it on the rest of the world. But others feel that Sovietism has fastened itself upon Russia as a parasite.

The bitterness of the persecution against Christians in Russia is beginning to break upon the consciousness of the world. The Soviet war on religion is meant to be a fight to the finish. The conscience of Christendom is outraged by the brutal savagery of the Russian Communist party, and some kind of action is about to be taken from many directions.

The Russian Commissar for Education states the following according to the statement of Dr. Rushbrooke of the Baptist World Alliance:

"The fight between religion and atheism is more serious now than ever; religion must be rooted out by the most intensive anti-religious propaganda.... The Soviet's mighty hand will support the Society of the godless."

The legislation of the present year is most oppressive, religious liberty is non-

existent, and matters are getting worse constantly. A recent communication to us states that conditions in the past are not worth comparing to the atrocity of the present.

The only redeeming thing that may be said of the whole situation is that Communism is but a natural reaction to the failure of the Russian Orthodox Church, a system hopelessly out of touch with the principles of Jesus Christ, a system that was dead, and preyed on the ignorance of the masses. It may be said that many of the leaders of the land of the Soviets have never felt the pulse of real Christianity. May their contacts with the faithful, suffering martyrs of the TRUE CHURCH of to-day react like the martyrdom of Stephen upon the Apostle Paul, a leader in the decadent Judaism of his day. May we implore God in this matter, fervently.

INDIA TWISTING THE LION'S TAIL

I will overturn, overturn, overturn it:..... until he come whose right it is; and I will give it to him.—Ezek. 21:27.

All readers undoubtedly know that the Lion is the symbol of Great Britain, and that twisting the Lion's tail refers to making trouble for the Empire upon "which the sun never sets." At present India is engaged in this business. The present disturbed conditions among the nations ought not to disturb the student of Biblical Prophecy, for he but sees the crumbling process at work, referred to by the Prophet Daniel, until a great and mighty wind shall strike it, carrying it (the present world-order) away. The Lord has a great deal to do with the situation. His Son was thorn-crowned in this world, the nations have not as yet repented of the crime. He still stands in Pilate's hall. Some day He shall come, whose right they are. In the meantime we shall see them rise and fall.

At the Lahore Conference, in India, 15,000 delegates declared themselves in favor of independence, that is to break away altogether from the British Empire. Formerly, they seemed satisfied with dominion status, which the Dominion of Canada, Australia, and others hold. Even Mahatma Ghandi, formerly a moderate, has come out for complete severance. This on the surface seems strange, but it is only like all nationalist movements which gather momentum as they go. This is what has happened in India. Ghandi was but carried on the crest of the wave.

India under British rule is not oppressed. She is safer in British hands than she would be in her own. She needs no navy and army to protect herself from other nations about her. India is divided by at least three great religions, each jealous of the other, and bound if in complete control to take advantage of the other. Christians and missionaries on the field can but pray that His will be done, to the greatest benefit to the Cause of Christ and India.

THE FREEDOM OF THE PRESS AT STAKE

And many shall follow their pernicious ways; by reason of whom the truth shall be evil spoken of.—II Peter 2:2.

The present battle in civilized countries

about the freedom of the press is worthy of notice in these columns. The fight is on in the United States to a greater extent than in Canada. Canada has freedom of the press within reasonable limits, this according to our judgment in the matter is sufficient. The limits of the press are threefold. 1. No attacks are allowed against organized governments. 2. No attacks are allowed against the Bible and God. 3. Nothing obscene is allowed publication.

All American newspaperdom is out to smash the "Minnesota Gag Law." We hold no brief for this law, not having taken time to study it sufficiently to speak intelligently upon its value. Without the shadow of a doubt such a law can be abused. But where it is abused once, the newspapers of to-day are abusing the public constantly.

Col. Robert R. McCormick, publisher of the Chicago Tribune heads the movement, with editors universally cheering on, sitting in the bleachers. With newspapers everywhere doing untold damage, more restriction and censorship will be the order of the day. If it comes, the newspapers have no one to blame but themselves.

The daily newspapers that are free from wrong attitudes, clean, and wholesome, are becoming few and far between. In many newspapers the way of truth is evil spoken of; more than that the way of evil is glossed over, thus dulling men's consciences and inviting others to follow the way of evil. We do not advocate the "gagged press," of Italy, but deliver us from absolute "freedom of the press" on the other hand. We certainly appreciate the three reservations of the law in Canada.

MANY MEN'S HEARTS AT THE BOTTOM OF THE RIVERE AUX OUTARDES

Thou shalt love thy neighbour as thyself.—Jesus Christ.

When the Diver Peter Trans was entangled in his own diving suit at the bottom of the above named River in Quebec, some twenty feet below the surface, the hearts of millions of Canadians and people of other nations were beating with his own down in that river. The strong swirling waters held him fast under the wood-work where a huge dam is being constructed by a powerful paper company. This dam is to be used for the production of electrical power in the future.

Being far removed from rail communications and civilization in general, coupled with the fact that a blinding snowstorm was in progress, it took nearly three days for other divers to reach the spot, and draw him from his watery grave.

Let it be said to the credit of millions that a sympathetic chord was touched in their hearts at his unfortunate plight. Many prayers were offered in his behalf, still more were sighed silently. It often remains for a tragedy like this to awaken a tender fellow feeling, that human touch, that brotherly relationship. He was later taken from the water where he died from exposure in the cold, swift stream. Mr. Trans seemed to have a premonition of death according to this and other accounts.

"An astounding coincidence lies in the fact that Trans was once before caught on the bottom while diving, and for several hours expected death. His airline was caught and both he himself and those on top were sure he was doomed, but he managed to come out on top.

"My last job was on a construction job below Quebec," Trans told Clark. "And the water was very cold. I dressed more heavily than I usually do, putting on three suits of underwear, besides my heavy leather leggings and several pairs of socks. It was a job I did not like, but I never

have refused to go down yet and don't expect I ever will, whether I come up or not."

"These words bear a grim significance, telling of the unwavering devotion to duty of the diver.

"Suddenly, as I was walking along the rocky bottom, examining the river bed, I was almost forced to my knees by a breathless jerk. I felt the most horrible sensation as it dawned upon my already numbed senses that my air line, the long, thin life line to the upper world, had become jammed between two rocks.

"Frantically I signalled to those above for help, but they could do nothing. If they tried to pull me up there was danger of my life line being severed and then I was doomed to a painful if quick death.

"No one can imagine my sensations as I stood there hour after hour knowing my death was almost certain, yet still telling myself that there was a small ray of hope left. As I writhed back and forth deep down on the bottom, with many feet of cold black water above me, I almost gave up in despair. I managed to keep trying to free myself, however, but my struggles grew weaker and weaker as strength waned from my body.

"Without previous warnings, when I was partially unconscious from the cold, I lurched forward in an attempt to stand against the strength of the current, and was free. Weakly I managed to signal to the anxious watchers above and I was pulled up to safety. As I burst from the water I fainted and my friends thought I was dead, but I managed to recover my senses enough to tell them I was alive, and fainted again.

"That was the worst experience I ever had," Trans concluded, "and I hope I never get caught below like that again. That is my only dread, and I fear that something like that will happen tomorrow when I start in at Outardes."

"A few hours later Peter Trans was dead beneath the black water he feared."

FEZ CITY BEING BUILT IN THE QUEEN CITY OF CANADA

Every plant, which my heavenly Father hath not planted, shall be rooted up.—Jesus Christ.

Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him.....He shall confess that he hath sinned in that thing.—Leviticus 5:4, 5.

Arrangements are being made to house 8,000 Shriners in the City of Toronto in June. To accommodate them the C. P. R. will place 300 sleeping cars at one point, with all the arrangements built about them like a modern city, to be called "Fez City." Many will also be billeted in hotels, etc. The main street and other streets will bear such names as "Rameses Drive." The trains will be parked in the exact order in which they will pull out at the close of the convention.

The Shriners, like all lodges, lay claim to doing a great deal of good in the world. They have built up a secret fraternity, which is detrimental to the highest welfare of society, and contrary to the mind of God. Much of their initiations and ceremony are indeed childish and simple; were it not serious it would be laughable. They propose to send all their members to the "Grand Lodge" above. This is indeed preposterous, to say the least. They have no place for Jesus Christ. It is another one of the Satanic forms of religion, for man is incurably religious. If he does not have the right one, true Christianity, he will have one or more other religions at least. This is one of the fraternities which dabbles a great deal with the affairs of the nation. Their inflated titles are sacreligious, minister to human pride, and allure

shallow men. They place the Koran alongside the Bible. Mohammed is honored. They waste God's substance. One can easily see how that men of the world can be members, but it baffles one to see that men professing to be followers of the lowly Nazarene can be affiliated with the same, unless they have a name to live—AND ARE DEAD.

WHY DO THE MODERNISTS EVADE AND DODGE

For the time will come when they will not endure sound doctrine.—II Tim. 4:3.

Which have forsaken the right way, and are gone astray.—II Peter 2:15.

Dr. Harold Paul Sloan, widely known editor of the "Essentialist," has given to the public some statements that are worthy of having greater publicity. He wrote letters enclosing a selected list of questions to 27 Protestant leaders, approximately half of recognized Evangelical standing, the other half inclining to the Modernistic views. The questions all had to do with the dispute between the Evangelicals and the Modernists. The result of it all was that Dr. Sloan came to two conclusions. 1. "That there is a distinguished scholarship firmly supporting the great historic Christian affirmations." 2. "That the Modernist group are for some reason forced into an attitude of evasion. If there had been an exception, it would not have been a striking fact. The fact is that not one Modernist addressed was candidly willing to set forth what he believes."

Many of these men have an ethical passion, for temperance, world peace, better laboring conditions, and other social ideals, but when it comes to what they believe about the Bible it is always an evasion; they are ashamed to own up that they have become unbelievers of the Sacred Book, afraid to lose friends, because of their polished infidelity.

Among this group was the President of the Protestant Church Federation of America, Bishop Francis McConnell. He replied that his books tell his own stand. He was asked to mark the pages, as the writer had read them, and could not find an answer. He only replied thus after being accused of wrong positions as to the person of Christ by two prominent men. To the last communication he replied, but refused to state what he believed. This indeed is the tragic state of many of the leaders in the Protestant Church. May the day speedily come in which they will speak their convictions, and sever their connections with evangelical churches. Better still, may they turn from their evil way, and walk in the right way as the Apostle Peter expresses it.

SHORT EDITORIALS ON LONG SUBJECTS

It seems that Dr. Henry Osborn, retiring President of the American Association for the Advancement of Science has at last found out what every believer in the Bible has known before, that man came to life as a man, instead of an ape. He claims that the first man came on the scene somewhere on the plateaus of Asia. It took them some time to find it out; we hope they will not forget it soon. No wonder David said, "I am wiser than my teachers, for thy law is my meditation all the day." In other words, let us keep reading our Bible daily, in this way we shall keep ahead of the scientists always.

With the passing of Bro. John F. Funk, Elkhart, Ind., as the Elkhart Truth puts it, "...a farmer's boy for 18 years, a rural school teacher for 3, a lumber merchant for 10 years, an editor of a religious paper which he established for 44 years, a

preacher for 62 years, and in active public service for three-quarters of a century," we are again reminded of the passing of Dwight L. Moody. They were coworkers in their early days in Chicago. Moody died before reaching old age. Brother Funk reached the ripe old age of 94. Without the shadow of a doubt both helped each other to see Christ, the Gospel, and the work of the Christian Church in a better way. On February 3-6 the Moody Bible Institute will celebrate Founder's Day the twenty-fifth time. Large arrange-

ments are being made to accommodate large crowds. A system will be installed so that overflow meetings can be held in many other halls beside the main auditorium.

"If we can touch Christ personally amid the throng of life's duties our lives will be clean."

There is no Christian service equal to winning others to Christ."

Easter Sunday is April 20th

Rejoice *He is Risen!*
As He Said!

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No. 541—Happy Easter—May this sunlit Easter season prove the best you ever knew in the blessing that it brings you, in the peace it leaves with you! "The Lord is risen indeed."—Luke 24:34. Hand-tinted lilies, white card with gold border. Size 4½x3½ inches.

No. 542—Happy Easter—As spring-tide's breezes lightly blow through open windows, even so may my good wishes enter too and help make Easter glad for you! "He is risen, as he said."—Matt. 28:6. Hilltop home design, lavender card, gold border. Size 4½x3½ inches.

No. 543—Easter Greetings—May the sun shine sweetly on you this joyous Easter Day, and only showers of blessings fall softly on your way! "Now is Christ risen from the dead." I Cor. 15:20. Pretty floral design. Lavender card with gold border. Size 4½x3½ inches.

No. 544—Easter Joy Be Yours—As Spring keeps faith with earth each year may Easter with its hope and cheer return to help and heal and bless and bring you joy and happiness. "For I know that my Redeemer liveth," etc. Job 19:25, 27. Cross and flowers on lavender card. Purple border. Size 5x3¼ inches.

No. 545—A Happy Easter Be Yours!—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16. Colorful home on the hill. Lavender card. Purple border. Size 5x3¼ inches.

No. 546—Easter Greetings—Each lily cup at Easter time holds beauty to the fill, so may your heart hold joyousness for you to spend at will. "But now is Christ risen from the dead," etc.—I Cor. 15:20. Neat lily design. White card. Size 4½x3½ inches.

No. 547—With all kind thoughts and Best Wishes for a Happy Easter. "Jesus said, I am the resurrection and the life"; etc.—John 11:25. Golden cross and flowers. White card. Size 4½x3½ inches.

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BOOK REVIEW

Two Centuries of American Mennonite Literature: A Bibliography of Mennonitica Americana, 1727-1928. By Harold S. Bender, Professor of Church History in Goshen College. The Mennonite Historical Society. Goshen, Indiana. 1929. Pages, XVI, 181. \$3.00.

The author, who is also editor-in-chief of the *Mennonite Quarterly Review*, has compiled an exhaustive bibliography of all the literature and printed material produced by all groups of Mennonites in America and Canada from the early beginnings to 1928. It is not a mere list of short titles, but includes full titles with all essential data regarding size and publication with important historical notes. Several illustrations and numerous appendices and indices heighten the value of the work. Over 1200 items are listed.

This is a unique and basic work of great value. It will be an indispensable bibliographical tool for all research historians in the field of American religious and social history, and the cornerstone of all solid research in American Mennonite history. A very useful feature is the location of the earlier items in the leading libraries of the country.

May be ordered from the Mennonite Historical Society, Goshen, Ind., or from Mennonite Publishing House, Scottdale, Pa.

"Our path through the desert is strewn with countless mercies, and yet let but a cloud, the size of a man's hand, appear on the horizon, and we at once forget the rich mercies of the past, in view of this single cloud, which, after all, may only 'break in blessings on our head.'"

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

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CHRISTIAN MONITOR

APRIL, 1930

SEEKING

By John Umble

The morning dew lay cold upon the grass.
Poor Mary wept—and tarried—tho' He lay
No longer there in Joseph's new-hewn tomb.
Her tear-filled eyes were blind with grief. Her voice,
Sob-choked, could scarce address the Presence which
She rather felt than saw and thus implored:
"O keeper, pray, where hast thou laid my Lord?"
And, as her tears fell mingled with the grass,
The very air grew calm, the rustling leaves
Suspended breath. Then, all a-tingle, hushed
To silence, Mary felt the Presence pause,
Heard, "Mary," spoken in the Master's tones.
She fell upon her knees and, kneeling low,
She saw with sudden awe the nail-torn feet.
Then flashed into her mind how He had said
That He must die for men and rise again.
The sun arose to tip the hills with light
And tint the dewdrops with a rusty hue.

Now nineteen hundred years have rolled away
Since that uncertain, first, dim Easter dawn,
And yet men seek and many do not find
The Risen One. Their world-filled eyes do not
Perceive Him near. Their world-filled ears cannot
Receive His voice. Their world-filled hearts will not
Believe His Word. In mist and fog and gloom
With doubt-filled souls and self-filled minds, in vain
They still seek on with eyes upon the ground.
But faith, alas, and loving trust alone
Can find a Savior risen. Oh, help them look
That, looking up, they too may see and live!

Goshen, Indiana

THE MIRACLE OF EASTER

By Lina Z. Ressler



Spring with its growth and joy and beauty seems altogether the most appropriate time for the celebration of the joyous Eastertide. Budding trees, softening of the fragrant turf, coming to life of new bits of green under our feet, all tell of the life and light of Resurrection time.

It is in the very air. Pity the soul who does not respond with new life and joy and growth at this glad season.

"Why?" A kind Father has planned it so. Who can understand? We do not know.

Blessed not-knowing! For then we can take the Father's word for it, be glad and trust Him. We cannot understand. I am glad we cannot, for that is what brings us real happiness in the springtime miracle.

Of course the great Easter fact is independent of the season, far beyond and above it; yet the season, with its joy and beauty and life, goes to strengthen the Easter fact.

We see the Easter message in the miracle of green before our eyes. We notice the swelling buds, the bursting leaves, the fragrant flowers. We hear the Easter message in the hum of the insects, the song of the birds. We smell the Easter message in the fresh, moist earth, the fragrant air. All winter long these things have been held in the icy fetters of the cold and snow. Now they break forth to gladden our lives with their living sweetness.

The sealed tomb was not able to confine the Lord of life.

"Rabboni!" Only one word she said,
But her heart was in the cry,
There He stood, her Christ! And the sight sufficed,

Altho she had seen Him die.
And for Mary of Magdala, thro' the power
Of that resurrection day,
All the dark and the night, all sin and blight,
Had forever passed away!

"Is the Christ alive? Let us feel it then,
The rapture, the joy, the thrill!
No sorrowful years or despairing tears,
He lives! And is mighty still.
We, too, whom the Master calls by name
Have nothing to do with night,
Let us lift our eyes to the Easter skies,
And live in the endless Light."

Jesus has vanquished death and now gives to us life—immortal life—for He has said, "I am the resurrection and the life," and when we have Him in our lives the Easter time renews in us the realization of that life.

Our Easter thought, then, is not only life as compared with natural death, but life, blessed, joyous life, in the soul; ready, abundant, and usable for the daily trials that come to us—practical, gloriously practical, as we meet the experiences of daily life, the monotony and darkness of daily toil.

As nature awakens and lives and grows, may we in our every heart have its counterpart in the life of Christ—the miracle of Easter lived in the life of every Christian.

In the dark hour that comes to us as we stand by the open tomb, may this thought teach us to look up, even in the presence of the Silence, like which there is no other.

"Real comfort, the power to triumph over the pain of separation, the courage to take up all the little threads of life again without bitterness or doubt, the ability to forget personal grief in the presence of others' joys, these things come only to those who have known as a Friend, real and dear, the Man who Himself lay quietly a prisoner in a tomb until the third day, when He arose and came back again through the sunshine, birds, and flowers to His grief-stricken people, to say, 'Because I live ye shall live also.' 'Know what you have hoped, be assured of that for which you have longed,' He seemed to say as He lingered with the world for which He gave Himself." Margaret Slattery.

And so may these days bring to us a fuller, deeper realization of the Father's goodness in giving to His own the miracle of Easter.

We love the gladness of Easter;
We sing of our risen Lord;
We joy in His holy presence,
And feed on His living Word.

Scottdale, Pa.

HE IS RISEN

By Ruth Heatwole

"Is Christ risen?" comes the query;
"Is He risen from the dead;
Has He broken death's stern bondage,
Is He victor as He said?"

"Christ is risen," comes the answer
From the sea and from the land;
All of His creation sings it—
All the works of His own hand.

"Yes," replies the fragrant lily,
Peering from her lowly bed;
"Did you think because I slumbered,
That my heart and life were dead?"

"And because King Winter bound me,
Held me fast, and ceased my glee,
Did you think me hushed forever?"
Asks the singing brook—now free.

And the tree whose leafy branches,
Wave and rustle in the air,
Whispers, "Thought you that my life was
over,
When my form was brown and bare?"

And the soul now free from bondage,
Joyously the story tells:
"Christ is Victor! He is risen!
And within my heart now dwells!"
La Junta, Colo.

EASTER'S MEANING

Life! Magic word. To define it is not possible, but we know it when we see it. Young people like the "live wire" type of people. Young people are so full of life that they do not value it properly.

Life and death are terms that appeal to the senses. To be a "dead one" is to be what we do not want to be.

These heavy-weight words, "life" and "death," are the best that can be used to describe spiritual states. A man may be dead spiritually while alive physically. The supreme aspiration of every one should be to be alive spiritually.

Easter is the story of life. Jesus was dead physically, no question about that. The executioners were sure of that as they left the cross. His rich friend believed it, as he secured permission from the authorities to bury the body. The women who knew Him believed He was dead and they prepared the spices for embalming the body. Dead He was that Friday night when He was placed in the tomb.

Easter morning He was alive. They were slow to believe it, so unlikely, so incredible was the fact. Slowly the wonderful truth dawned upon His friends.....Seeing Him was the best evidence. "We have seen the Lord" was the testimony which Thomas had to consider, even though he refused to believe until he had physical proof. He got that and then he exclaimed, "My Lord and My God!"

At that moment the living Lord pronounced a blessing on us to-day who believe in Jesus. "Because thou hast seen me thou hast believed," said Jesus to Thomas; "blessed are they that have not seen and have believed."

The power that brought from the dead the Lord Christ is the power that can bring from death the soul that is dead in trespasses and sins. "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begot us again unto a living hope by the resurrection of Jesus Christ from the dead!"—Watchword.

THE CHRISTIAN'S HOPE

By Barbara Garber

Since the first Easter morn, when from the empty tomb gushed forth the light of life immortal and the splendor of eternal day, each succeeding Lord's Day has been a new Easter to the true Christian.

Not only has it reminded us of our Lord's resurrection, but with that thought comes also the glorious hope of His return, when we too, through Him shall have "put on immortality" and with bodies "like unto His glorious body" shall go to reign with Him eternally.

This Blessed Hope, so dear to the Christian, grows more and more precious as that Day draws near.

Filer, Ida.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.—I Jno. 20:1.

CHRISTIAN MONITOR

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SCOTTDALE, PA., APRIL, 1930

No. 4

HAUNTS AND HABITS OF SOME OF OUR BIRDS

By A. B. Miller

(Concluded from last month)

All this time, as we have been roaming about in the old pasture, one song has been ringing out above all others, making them seem almost insignificant by comparison. We locate the singer on a tall tree, a good-sized bird, with a long tail, and rusty brown in color, the Brown Thrasher. The Thrasher's song is loud, clear, and ringing, nearly every note being twice repeated. The Thrasher is indeed one of our finest songsters, and is a near relative of the famous Mockingbird of the south. The nest is built in a low thick bush, in a brush pile, or on the ground. We move on toward a tract of woodland, crossing a small meadow brook, bordered with willows and alders. Kildeers are flying overhead crying plaintively, "Kildeer, kildeer, kildeer." Red-winged Blackbirds gurgle and call from the alders; the males glossy black, with bright red shoulder patches on the wings, the females streaked grayish brown. Song Sparrows trill merrily from the bushes along the brook side. On a stone in the brook stands a little Spotted Sandpiper or Tip-up, bobbing up and down and jerking its tail toward the skies. With a whistled, "Peet-weet," it flies off. From a clump of willows comes a song, "Witchery, witchery, witchery," and catching a glimpse of the singer, we find a small olive brownish bird, with bright yellow throat and breast, and a black band on the side of the head, the Maryland Yellowthroat. Catbirds mew and sing from the bushes along the brook, while Swallows soar and wheel about in the air.

We approach the woods, a tract of large oaks and maples with many other trees and undergrowth. The first bird voice we hear, comes from near the top of a tall maple. The tone is clear and sweet, and is delivered in short separate notes that might almost be put into words. The singer is the Red-eyed Vireo, probably the commonest woodland bird of the United States. It is found in all kinds of tim-

ber, from the deep primitive woods to open groves and orchards, and even in city parks and streets with large trees. This bird is sometimes called the "Preacher Bird" and the name is not inappropriate, as its song does partake somewhat of the nature of a human discourse. The Red-eye is a very constant and tireless singer, and may be heard day after day, from the time of its arrival, in May, until late August. Even on hot, sultry days, when other birds have been silenced by the heat, the "Preacher Bird" continues its little sermon with a persistence worthy of admiration. This bird builds a neat little hanging nest, suspend-



A Blue-headed Vireo on Its Nest

ing it from a small fork on a limb. In spite of its love for a tall tree, the Red-eye usually builds low, either on the lower branches of large trees, or on some small sapling. From five to ten feet is a good height to look for the nest. It seems especially fond of the maple as a nesting tree. One year I found thirteen nests of this bird, and all but one of these were built in maples.

Continuing on into the woods, we hear from every side, the loud song of the Ovenbird, "Teacher, teacher, teacher, Teacher, TEACHER!" This is another common bird of the woods, nearly everywhere. The nest is always built upon the ground, and is arched over with dry leaves, giving it somewhat the shape of an

old time oven, whence it gets its name. A sad, mournful note comes to our ears, like "Pee-a-wee," which we recognize as the Wood Pewee. This bird is distinct from the common Pewee or Phoebe, breeding about barns and bridges, although the two look much alike. The Wood Pewee's nest is a very neat and compact little structure, although flat and shallow. It is saddled on top of a limb, and covered over with lichens, so that it looks very much like a knot on the limb.

From nearby comes a song, somewhat like a Robin's, but more hoarse in tone. Through the leaves we catch a glimpse of the singer, a flash of the most brilliant, blood-red, and we know him for the Scarlet Tanager, our most brilliantly colored bird. It is only the male, however, that wears these gorgeous hues of red and black, the female being a plain greenish-yellow bird. The nest is built high or low, a rather frail and shabby affair of sticks and twigs.

Still deeper in the woods, where there is much undergrowth, and dense shade, we hear the splendid, flute-like song of the Wood Thrush. This bird is not surpassed as a songster, by any of our birds, and equalled by very few. What a serene and exalted air it has! It seems to express the very spirit of devout reverence to the Giver of all good gifts.

Many other bird voices reach us from the depths of the woods, which space does not permit us to dwell upon. We hear the cheerful call of the Chickadee, the chatter of Nuthatches, the cawing of Crows, the whistle of the

Crested Flycatcher, the splendid song of the Rose-breasted Grosbeak, the cackle of the Downy Woodpecker, and still others too numerous to mention.

Emerging again from the woods, we see in a tree, above us, a bird going through some most queer antics. It is a bird about the size of a Catbird, glossy black, with the head and neck dark brown. It fluffs out its feathers, spreads its wings and tail and gurgles and hiccoughs as though it had a bone stuck in its throat. This is nothing less than a male Cowbird making love to some of his wives, who sit about on neighboring limbs. The Cowbird is one of the birds whose habits we cannot ad-

(Continued on page 125)

THE UNEQUAL YOKE

Should a Christian Support Modernism?

(The Autobiography of a Dollar)

By Martin Paul

CHAPTER FOUR

(In which Liberalism is examined)

Professing themselves to be wise, they became fools.—Romans 1:23.

There shall be false teachers among you, who shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.—II Peter 2:1.

"Reject your New Testament and your Christ as authorities, and listen to the clear voice of reason," is the oft-repeated admonition of the "modern man" to the Christian. The Christian listens, and what he hears is not the clear voice of reason, but twelve or fourteen voices, all speaking at the same time in contradictory terms.—E. Y. Mullins.

The critics cut up the books and doctor the text and wrest the meaning to suit the perverted view of their own fancy. They seem to think that they know better what the Scriptures ought to have been than the apostles and prophets and even the Lord Himself.—Robert Dick Wilson.

Oh, that scholars could have the benefit of a little legal training and learn at least the difference between what is probable and what is proved.—Max Mueller.



Next day two of the delegation that had visited Spike so unconvincingly the evening before came again.

"We have a new proposition for you, Spike. We want to tackle this thing in a scientific spirit. You read some noted books by men who do not accept the Bible, while we read some that uphold Christianity. Is that fair?"

I thought it was. So did Spike.

"Fine! That's a go. And when we are through I propose we meet again to talk it over?"

"Exactly. In two weeks or so. Does that suit you?"

Thus it was decided. Two busy weeks wore on, and they met again.

"Well, Spike, how do you stand now?"

"More convinced of the Bible than ever. How about you?"

"Not convinced a bit."

Spike was to report first on his reading. He had his criticisms written out, and read them, stopping here and there for an explanation. The first book he had read was termed *The New Theology*, written by a preacher in London. This man began with the statement that he felt it unnecessary to apologize for doing his own thinking,—said it with the air of one who had invented the habit.

"The New Theology is not new," he said. "Only a new application of an old principle." Indeed it is. New Theology, Liberalism, was first expressed in this world in Eden, when the first "New Theologian" spoke out his doubts to an appreciative audience: "Yea, hath God said?"

But the New Theology meant to "get down to moral values in its religious terms!" Did he mean that the men who accepted the Bible as God's Word had not gotten down to moral values? What are these new moral values? "The religious experience which came to mankind in Jesus of Nazareth is enough for all our needs." This is true. But where can you find what were His experiences except from the Gospels? The main experience was certainly the fact that He died for us and rose again. But try to find this experience among the moral values of the

New Theology! It is not there. The doctrine of the atonement is rejected as "unethical!"

Having made some brave remarks about other men being too dogmatic in their assertions, the writer proceeds to make some assertions of his own, that sound suspiciously dogmatic. For instance: "It is impossible for any intelligent man to continue to believe in the Fall as it is literally understood and taught." Many of his opponents are thus classed as "unintelligent." Then he proceeds to inform the reader that heaven, hell, Christ, the cross, the atonement, etc., are all lacking in the story of the Fall, hence they are later doctrines,—which in the first place is an illogical deduction, and secondly shows that the lofty critic has never given serious thought to such reference as Gen. 3:15. The Fall itself the author puts down as a very late development, leaving out of all regard the fact that man is regarded as sinful from his birth in the entire Old Testament. Again: "Paul was too great a man to be pinned down to literalism of this kind." Well, surely, it was Paul's doctrine he was attacking. The author further, and naturally, thinks it unjust that man should suffer for the "peccadillo" of his forebear, although he must realize that in nature man must also often suffer for the sin of his forebear, and nature to him is God!

Finally he closes his eyes and complacently affirms that "modern science knows nothing of the Fall." It "only knows a steady rise," which, if you will take off the colored glasses of dogmatic evolution and look at the facts as you find them in history, you will see to be nonsense, except in the nations under the influence of the Bible, and that is superhuman. The author himself almost admits a standstill for the last 2000 years plus, when he compares Plato to modern thinkers. The only fault (and that "moral"!) he can find with Plato is that Plato "did not see the necessity for exact thinking as the moderns do," which is wrong, first, with regard to Plato, and secondly also with regard to many moderns. Once more, thereupon, he glories in modern civilization, forgetting that the Bible, through the "dogmatic theology" of the Reformation, is responsible for it. Let him go to Asia or Africa, and see what kind of civilization has "evolved" without the stimulus of Christianity.

After the author has devitalized the prophecies of the Virgin Birth, he follows it with pointing out the "inconsistency" of putting down the family record of Joseph, if he was not the real father of Jesus, which gives Matthew very little credit for knowledge of the customs of his own land, and besides betrays ignorance of oriental usage. An adopted son often takes the genealogy of his new parent, even if his true father is alive and has a respectable family record of his own.

That Matthew and Luke relate different incidents out of the story of Jesus' infancy the author calls a contradiction; which is surely absurd. They were separate writers, and quite distinct types of writers.

Then come, of course, the inevitable pagan "nativity stories;" for example that of Buddha, and a few similarities are cited. But the difference is so marked, especially in point of trustworthiness, that they can surely never be in one class. Here Max Mueller's famous statement holds: "If you wish to show the divine superiority of the Bible, place it among the sacred books of the East."

The author's "simple and natural" (indeed; and also groundless and dogmatic and arbitrary) conclusion is that Christ was the "son of Joseph and Mary, and had an uneventful childhood."

He is very fruitful in finding contradictions which can easily be reconciled by an honest attempt. For example, "contradictions" between Paul and John, or in the accounts of the resurrection. His own account of this event is woefully inadequate.

Another case to show that the writer took too little pains to examine what he was condemning. Paul, he affirms, would be first to denounce "fixed and final author-

ity for Christian thought." He might have troubled himself enough to read at least such statements as: Even though "we, or **an angel from heaven**, preach any other gospel unto you than that which we have preached unto you, **let him be accursed.**" Quite fixed and final, it would appear.

Some of his statements are preposterous on their very face. Such as when the author classes most doctrines of the Bible as "unethical," or when he affirms that many a British soldier died as brave a death as Jesus.

Though constantly on the warpath against dogmatic assertions, the author is not correspondingly patient in his own point of view. If you expect "tolerance," don't seek it here. If you believe the Bible is infallible, you are "either a fool, or a rhetorician," which must mean, a fool or a hypocrite. And since the conclusion states that he believes his opponents are sincere, there is only one possibility. They are fools. Quite the scientific approach, is it?

Underlying the author's system is the common theory of the immanence of God in nature. This he disdains to prove, accepting the thing as an obvious fact, and berating the idea that God is distinct from and above His creation. But to say, as he does, that the Creator is not distinct from His creation is equivalent to saying that our author is not distinct from his book, is it not? Did the book, then, write itself? Creation create itself? That is, of course, the evolutionary standpoint.

His system, the author protests, is not pantheistic, but the very opposite. This it is difficult to appreciate. He has a conscious God; but not a God in nature. God is nature, is the correct statement. The "universe is God's thought about Himself"—whatever that means.

Now this "Christian" pastor sees his opportunity to sneer at God as pictured in the Bible: "He made the universe, and made it all wrong! Look at the sin and pain in it!" But if God is the universe He made, He is also the sin and pain in it, besides making it. If that is the immanent god of the author, he is surely not worth having.

What then is God's purpose in creation? "God is getting at something, and we must help him!" What a sorry idol is this immanent god. In India people must also help their god; they feed and clothe and bathe and carry and move him. Extreme? Different? Yes. But the same principle.

Inspiration? Pshaw! "Paul's opinion is merely Paul's opinion."—"We are writing a Bible with our own lives to-day." (Question: Why is Mr. Wells still looking for a modern Bible, when the choice is so wide?)

Thus it will not amaze, that the author finally rules out all individuality, and identifies man and God. "Jesus is God; but so are we."—"I (the man) and the Father are one." Logically, Nero and Caracalla and Torquemada and Alba and Lenine also are God; they and the Father also one! "With what God have we to do except the God who is eternally man?" What blasphemous nonsense!

Then he rejects the Bible? Not at all. To say that he does were a slander! He accepts the Bible, accepts it better than those who believe in the letter of the Bible. He accepts the **spirit** of the Bible! Is there any unwelcome truth in any passage? That truth is the "letter;" it is very likely "unethical," and unworthy of God and man. But it "symbolizes" a "great truth" which is more welcome and ethical. Thus he far out-Origen Origen in the discredited method of symbolical interpretation, and easily establishes the fact that he believes the Bible. How? By emptying all the terms of the Bible and Christianity of their historical content and filling them with his own content. Does he deny the atonement? Of course not! What is the atonement? It is "the getting together of God and man in the spirit of self-sacrifice." He seeks to prove his faith in the divinity of Jesus by asking some questions about the presence of deity in the limitations of a human body that only God can answer.

Briefly, his position is as follows: Jesus is God, but so are we. Hence he does not deny the divinity of Jesus. What has he done? He has not elevated man to divinity, as he chooses to think, but rather degraded God into humanity, dethroned Him. Deity is for the author only another word for humanity; he has not any God in a higher sense than man; not **God and man**, but only man. He is an atheist, or, better, perhaps, he worships the idol made in his own image: Humanity. He says in effect, and even with express words: I am God. What has he done? He has yielded to the old unholy ambition in man to which Satan appealed so successfully when he ruined man in Eden: Ye shall be as God!

Almost all his tenets, I believe, could be found in some pagan religion. All have been tried and found wanting. We are often reminded of the Greek philosophers. The identity of God and man suggests Buddhism. The absence of sin and pain reminds of Lao-tse, or even of Christian Science. I should say: As a Christian he is a good Buddhist. And do you think **pagan religion** will beget **Christian morals**? Can the "moral values" to which the New Theology will "get down" be better than those of immoral Greece and Rome? Destroy belief in man's responsibility to a just and all-seeing God, and there is no more restraint on any evil desire in man's heart. The result is moral anarchy. Therein lies one of the reasons for the popularity of the "New Theology."

It was a rather lengthy review, and did not pass without interruptions. Now also there were objections.

"You surely don't wish to judge Modernism by one man!"

"No," said Spike. "But this man was a leader; so much so that he complained of too much attention by the newspapers as the main defender of Modernism. And in fact, it is just about your position, is it not?"

"I would not say that," was the cautious answer. "Did you read only that one book?"

"No, I read a few more. But on these I have only a few notes. There was one book written by another man in England, some five or six years ago, in which the author clearly states that he does not believe the Bible to be inspired, nor Jesus to be his Savior. He feels "agnostic" about these things and "perplexed." Still, the proof of the veracity of the New Testament is so overwhelming, that he concedes the reality of Christ's resurrection as "inevitable," states that the Virgin Birth is a historic event, and that Jesus undoubtedly had power to do miracles.

Both he, and the other author accept the late date of the Old Testament books as an assured fact, and the composite character of the five books of Moses he likewise takes for granted, not realizing for a moment that it is but an idle fancy; that the method is a chemical that would dissolve most books under its treatment.

Sometimes it is amusing to see what statements are offered in this connection. A certain writer says that Moses was "not mature enough" to write the Pentateuch. Moses at one hundred twenty, and the critic perhaps at forty or sixty! He says that Higher Criticism is but "another word for careful discrimination." Discrimination indeed, in taking or leaving evidence according as it is favorable or not!

Comparisons are often as instructive as they are odious. While the author of the book on the New Theology places man on the pedestal of divinity and berates the "orthodox" for not "trusting the individual soul to recognize truth as it comes," another very recent and popular writer of the modernist type in America takes an entirely different view. "Man is a worm, not a cherub," he says. "Man's natural instinct, in fact, is never toward what is sound and true; it is toward what is specious and false." With this he meant to discredit religion, but in fact he discredits anything man attempts and undertakes. Unconsciously, however, he has stated some good Biblical

psychology of man's utter corruption. And you Modernists might well also note his characterization of man. Man has "an incomparable talent for searching out and embracing what is false, and for overlooking and denying what is true." This is very correct. That author, indeed, wishes to argue for Darwin and Huxley and Nietzsche; but these men necessarily also have this talent, and so has the man who first wrote the statement. The only way in which man can be sure he is not "embracing what is false" is to disregard men's systems and hold fast to the inspired Word of God.

In other respects also you Modernists disagree widely. One man derives the doctrines of the New Testament from Greece, another from Egypt, another, e. g., our first author, from Babylon, forgetful the while that the New Testament doctrines lie contained in the Old Testament; and that the Old Testament is the logical and natural source, the professed source, and the source indicated by many quotations. Here is an instance of the application of that "remarkable talent for searching out and embracing what is false, and for overlooking and denying what is true."

"My, but this is getting to be a long conference," remarked one of the listeners. "Isn't it about time for the rebuttal?"

"I suppose it is," said Spike. "Which books have you read?"

"The very latest. Fosdick and Cadman!"

"Fosdick? And you wanted to read the 'other side'? What irony! Why they are your own best writers, on your side. Naturally, Fosdick did not convince you of the inspiration of the Bible."

"Oh, but you are mistaken. Many Fundamentalist preachers and magazines praise him highly."

"Not many, I think. Some do, I don't know why. But that does not make him a Fundamentalist by a long way. He is decidedly a Modernist."

"What ought we to have read?"

"Why, I don't know nearly all the books written on the subject, perhaps I'll omit the best. But I should say off hand, read Robert Dick Wilson's *IS THE HIGHER CRITICISM SCHOLARLY**; or Machen's *CHRISTIANITY AND LIBERALISM***. If you wish for a very scathing and thorough revelation of the unfairness and danger of Modernism, read *MODERN RELIGIOUS*

LIBERALISM by John Horsch***; or if you wish for a very patient and philosophic but none the less convincing analysis of the real meaning of Modernism, study *CHRISTIANITY AT THE CROSSROADS* by E. J. Mullins****. There are many others. The booklet by Wilson contains only some sixty pages, an hour's reading or two. But those pages would be quite a revelation to you, I am sure; he refutes fully those confident assertions of Modernists as to the late date and uncertain authorship of the Old Testament books. He must be a most remarkable man, a scholar of the first rank, who knows more cognate languages to Hebrew, perhaps, than any other man ever knew. To disprove a single statement of a critic he collected 100,000 citations from ancient sources. Try to match that for thoroughness and scholarship!"

They promised to read them. I do not know that they ever did. The meeting broke up, and nothing further was said about it.

One thing I ought to subjoin, a fact which at the time I did not know, and Spike could not have known. It is the intellectual relation between Modernism and Communism. The book which Spike criticized so extensively had a few significant statements to offer at a time when Communism was still a joke. It said, "The great social movement which is now taking place in every country of the civilized world towards universal peace and a fairer and better distribution of wealth is really the same movement as that, which, in the more distinctly religious sphere, is coming to be called the New Theology..... The New Theology is but the religious articulation of the social movement;" and a bit later: "Science is supplying the facts which the New Theology is weaving into its texture of religious experience." Thus we find Evolution and Modernism linked up with Socialism, not the moderate Socialism of America, but the extreme type. And when one remembers that man possesses an "incomparable talent for searching out and embracing what is false," the danger is apparent. "Professing themselves to be wise, they became fools." "Because thou hast rejected the word of the Lord, he hath also rejected thee."

*Sunday School Times Co., Philadelphia, Pa.

**MacMillan Company, New York.

***Fundamental Truth Depot, Scottdale, Pa.

****Doran & Co., New York.

(To be continued)

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THE DOCTRINE AND PRACTICE OF THE HUTTERIAN BRETHREN

By John Horsch

The Hutterian Brotherhood, in South Dakota, Manitoba, and Alberta, is a branch of the Mennonite Church. It is named after Jacob Hutter who suffered martyrdom, by being burned alive at the stake on February 26, 1536, at Innsbruck in the Tyrol. This group of churches descended from the Swiss Brethren from whom their founders differed by teaching the need of a Christian community of goods.

The communism of the Hutterians differs vitally and radically from the modern "Red" communism. The Hutterian community of goods is rooted and grounded in the Christian faith and is believed to be the necessary fruit and manifestation of brotherly love. It is religious, or Christian, to the core. Its aim is the realization of a true Christian church, a worthy embodiment of Christlike brotherhood.

Modern communism, on the other hand,

is an outgrowth of class struggle, of class hatred, and irreligion. One of its avowed aims is the destruction of the Christian Church. In point of foundation and underlying principles the two systems have nothing in common; they are in fact opposites. It has been aptly said that Christian community of goods, as represented by the Hutterian Brotherhood, proceeds from the principle, "What is mine, is thine," while modern communism advances the claim, "What is thine, is mine." The one system is founded on love, the other on self-seeking.

A number of recent writers have expressed the opinion that the fact of the existence of this Brotherhood for about four centuries proves that communism is practicable. However, their history shows conclusively that community of goods was a success only as long as it had its foundation in a vital Christian faith and in brotherly love as the fruit

of faith. When the true Christian spirit declined and waned in the Brotherhood, the practice of community of goods became a burden of such magnitude that it proved unbearable. It was again and again abandoned, but was in each instance reestablished through religious revival. The Hutterian Brethren do not advocate communism as a world order. They believe, on the basis of an experience extending over centuries, that communism as a world system is impracticable.

A recent writer says concerning the doctrinal position of the present-day Hutterites:

"One of the Hutterian Brethren was recently asked what he would name as the chief tenets of their faith, and he replied: 'If I should answer the question just as you ask it, I should say, We believe in a personal God; that Jesus Christ was His only begotten Son; that He came into the world to save humanity through the shedding of His blood on the cross. In all these things we agree with most evangelical churches. But if you meant to ask what distinguishes us from other evangelical churches, I should say: We believe in community of goods, and have all our property in common; we believe in nonresistance; we do not take oaths;

we do not take or hold public office; and we baptize only upon profession of faith."

The Scriptures in Hutterian Theology

During the times of intolerance and persecution the opponents of the Hutterian Brethren held that they taught that the Spirit, instead of Scripture, is the final religious authority, and that new revelations beside and above Scripture are needed. It was supposed that in their opinion the Holy Spirit works independently of Scripture and of the preaching of the Word, and that the spiritually enlightened Christian can dispense with the Bible. That this view is utterly untenable, however, is evident from the testimony of the Hutterian writers.

In the Hutterian Confession of Faith, dating from 1540, the indispensable need of hearing the Word is often emphasized. We read:

"When the Word is heard and received in faith, the faith is sealed by the power of God, the Holy Spirit who then regenerates and quickens the believer who had been dead in sin.—But this (saving) faith comes from hearing the preaching of the Gospel (Rom. 10:17). Therefore by diligently hearing and accepting the preaching of the Gospel we become partakers of the fellowship of Christ.—Through His Word God calls men to salvation and through it He reveals himself and makes himself known.—As a man hears the Gospel of Christ and believes the same from the heart, he is sealed by the Holy Spirit, as Paul says, Eph. 1, 13."

In 1557 the assertion that, in the opinion of the Brethren "the preached word is not necessary for obtaining a knowledge of God" was made in a booklet entitled, *Process wie es soll gehalten werden mit den Widertäufern* (Judgment stating how Anabaptists should be dealt with). This Judgment was signed by Melancthon (who was probably the author), Johannes Brenz and other Protestant theologians. An answer to this publication was written by a representative of the Hutterian Brethren who says in reply to the above accusation:

"We have no pleasure in replying to such shameful lying accusations, but for the sake of the truth of God we dare not neglect to refute and make ashamed these tricky opponents of the truth.—We do not hold that God makes himself known without the hearing of the preached Word; this would be a detraction from and a disgrace to the predetermined order of God.—Therefore, (to speak with Paul, I Thess. 2:13), the Church of the Lord gives thanks to God without ceasing when it receives the divine word in preaching, and receives it not as the word of men, but as it is in truth, the word of God which effectually worketh a holy life in the believer.—For, dear Philip Melancthon and Johannes Brenz, we are not ignorant that it was within God's power to give the gift of the Holy Ghost to Paul and restore his sight without human instrumentality but he did not wish to encroach upon his divine order, and so Ananias was used as an agent and instrument of God in this case."

Sin and Salvation

The opinion that the Hutterian Brethren denied original sin is incorrect. They taught that all descendants of Adam inherited a sinful nature but that through the redemption of Christ all infants are saved in spite of original sin. They disapproved of the

doctrine that baptism (infant baptism) annuls the guilt of original sin. In other words, they attributed to the blood of Christ that was shed for all men what the Catholic and Lutheran theologians ascribed to the act of baptism.

"We confess," says a writer of the Hutterian Brethren, "that all men born into this world are, as the descendants of Adam, included and held under original sin, yea they are under condemnation to eternal death and destruction. But God who always has loved His creature and not hated it, has given His only begotten Son to be the reconciliation for the sins of the whole world." "Original sin," says Peter Riedemann, the writer of the Hutterian Confession of Faith, "before the time that it shows its effect and leads into further sin, has no other penalty than natural death; it does not bring eternal death."

In answer to the accusation of teaching that "we are righteous through our own fulfilling of the law," the Hutterian Brethren said:

"Although many cry out against us that we seek to be saved through our own works, we deny the charge, for we know that all works, in so far as they are our own, are nothing but sin and unrighteousness (Rom. 14:7-9), but in so far as they are Christ's

and Christ is doing them through us (John 15:5), they are in truth righteous and good, pleasing and acceptable to God."

In the above mentioned booklet of the year 1557 they say further:

"We do not say that man, by his own merit and fulfilling of the law, may be found righteous before God, for the law was only a means for the preservation of divine discipline in the time of (types and) shadows before the revelation of the faith in Christ Jesus, in whose name our transgressions are forgiven and our sins covered.—Therefore you must not suppose that the believers exalt good works above what is fitting. They do not exalt good works above measure or in a way that is contrary to divine truth, but believe that both to will and to do the good is not of man but of God himself who accomplishes it. Therefore the believer has daily need to pray almighty God with earnest entreaty for grace to keep the law of faith and perform his God-appointed duties and obligations, and before God and men, notwithstanding all diligence and true devotion, to confess: We are unprofitable servants; we have done that which was our duty to do. But this duty and piety which God requires of all men, people in general are inclined to avoid and serve God only by a vain, fruitless faith, although Scripture clearly teaches that faith must be active through love."

(To be continued)

Scottdale, Pa.

"AND THEIR EYES WERE OPENED"

By Ada M. Zimmerman

To the Swain children everything was silent in the large, stone farmhouse. "One two, three," rang out the silver tones of the old grandfather's clock on the first landing of the stairs. But it continued until it struck eleven. Charlie awoke with a start. A shaft of light struck the foot of his bed, and to his amazement he found it streaming from the half-open door of the dining room.

"Do you think Charlie will be able to go to the early service, if his croup is not any worse?" asked some one in a low voice.

"Well, we'll see, if he isn't I'll stay at home with him, he may be better till tomorrow," answered another voice, which he recognized as that of his mother.

The door swung open a little farther, and the sleepy Charlie saw his father and mother move swiftly back and forth with small boxes and packages in their hands. Suddenly Charlie rubbed his eyes. This was the night the bunnies brought the eggs to the purple, green, and white nests he and his sisters, Ruth and Alta, had prepared with the help of their mother. Slowly the door swung open a little farther. Could he be dreaming? No, he was sure that he was awake. There was his mother filling his basket with eggs of all sizes and colors, and his father was doing likewise to his tiny sister's.

"Don't give Alta so many or she will be sick to-morrow," whispered his mother.

"All right, that will be enough," replied the father as he dropped a tiny crimson egg into the basket. "Do you know," he continued, "I am surprised that Charlie didn't find this out yet? He is ten now, but he still believes the rabbit story as faithfully

as ever. I don't doubt but that he will soon discover it though."

"Rabbit story! What rabbit story?" thought Charlie to himself. His heart sank and bitter disappointment filled his soul. Could it be possible that it wasn't true that the rabbits brought those eggs, all those six or seven years that he could remember? Yes, it must be true for father and mother always told the truth; he was sure of that. Just then he heard his mother say, "Daniel, will you please close the kitchen door? I told them that they might let that door open for the rabbits to come in, and then forgot to shut it after I put them to bed." This was done, after which the parents retired and the large house was silent.

Poor Charlie! It was a strange world for him. How strangely dark everything was about him! He thought he was quite sick now. His mother had tucked him away on the couch in the living room, "for the upstairs was too cold and his croup might get worse too." Not once did the parents suspect Charlie's wakefulness, but the fact was that he was wider awake now than ever. His little heart was heavy, and there was something dreadfully wrong, he was sure of that.

"Oh, why didn't papa and mamma tell me that they always put the eggs in the basket?" sobbed Charlie as he buried his face in his pillow.

"But surely papa and mamma wouldn't tell a lie," he thought as his proud little face came up from the pillow and his keen eyes pierced the darkness. His respect for his parents and his fidelity to them was not easily overthrown.

"But then why did mamma send us to grandma's yesterday, to play?" He also remembered that his mother had said to his aunt over the telephone, that she had made all they needed. And when he had asked her, "Mother, what did you make?" she had not replied.

Suddenly Charlie sat up: he had a thought. Perhaps the other Easter story wasn't true either, the one about Jesus. It was a funny one any way. People do not rise from their graves nowadays. But again, he thought how beautifully his mother had told the story of Christ's suffering, death, and resurrection. He remembered too that he had said, "Mamma, won't it be nice when I get to heaven, for then I can ask Jesus all about it." He had heard that story, quite often, and in Sunday school too. Yes, and he had heard the rabbit story more than once too.

"I'll tell you what," said Charlie to himself, "I'm going to ask mamma to-morrow if she is sure the Jesus' story is true, and if it isn't, I'm not going to early service." After a moment's thought he said, "No I won't either, because that rabbit story wasn't true." Poor Charlie fell back on his pillow and sobbed again. How would he ever get these stories straightened out? His head ached so that he could hardly think. He lay there for a few minutes and then bobbed up suddenly, "I have an idea, I am going to ask Titus." With this he pulled his covers over his shoulders and soon was fast asleep.

* * * *

In recent years it had been the desire of several of the brethren at the Cedar Hill congregation to conduct resurrection services, but owing to some disagreement the matter had never been definitely decided until the Sunday previous to this Easter. However, now it was looked forward to with eager anticipation, both by young and old, and the Swain household was no exception. The hours sped by. When the tall clock on the stairs announced the hour of five, a voice broke forth from the dining room.

"Charlie! Charlie! wake up!" The boy stirred subconsciously and then opened his eyes.

"Happy Easter, my boy! How are you feeling this morning?" asked his father as he entered the room. Charlie rubbed his eyes and before he could think to answer, tiny Alta came toddling into the room crying gleefully, "Look, Brudder, what bunny brought me!" Under one arm she carried a fluffy cotton rabbit and in the other hand she clutched a basket filled with tiny eggs. The experiences of the night came back to him like a flash. At first he was inclined to think it was a dream, but he painfully remembered his father's words, "He is now ten, but he still believes the rabbit story as faithfully as ever." He longed to ask his father if he had really spoken those words, but his childish heart had made a decision and he fully intended to carry it out.

"Papa, I want to go to service; I feel all right," said the boy as he hurriedly scampered out to dress.

"All right, Charlie, but mamma must bundle you up well," said his father.

Twenty minutes later Charlie was ready for the service. Mr. Swain cast a few questioning glances at his wife and she returned them. Charlie had barely looked at his basket which had been set on the table. There was a troubled and quiet air about him, so unlike his usual self. His parents could not quite understand the expression on his face.

"Charlie, are you sure you are feeling well, hadn't you better stay at home?" said his mother.

"No, mother, I'm all right," said he with as much determination as a child of ten could have.

It was but ten minutes past dawn. The brisk morning and fragrant breath that rose from the waking earth spoke of new life, while the rosy light that swelled in the eastern sky sent forth the prophecy of a glorious Easter. Already many were gathering into the church as the little family hurried through the vale and up the gentle hill where the old church stood. Their faces wore a calm serenity born out of a Christian's peace and joy in the resurrection. Daniel Swain and his wife too, had a joy that was akin to that of these, but somehow Charlie's troubled countenance had clouded their own bright faces. Prayer was to be conducted in the church and the rest of the service was to be conducted in the church yard.

"Our precious Father as we bow in Thy Holy Place this morning, may our praise to the victorious Lamb lack nothing. Oh, may our hearts swell with the rapture of His victory over death. May every heart that is bowed before Thee be spotless and pure through His blood, and buoyant with hope through His resurrection." The minister's voice thrilled the audience, and they joined him in adoration, and felt in a measure at least the rapture of victory. Out there in sight of the graves, which dotted the hillside facing the eastern sun, they sang as they had never sung before.

"Awake, awake O, earth!
Thy many voices raise,
And let the echoing hills
Repeat the notes of praise,
Let all the isles rejoice,
Let seas take up the strain,
Christ from the dead hath come,
He lives, He lives again."

Their songs echoed and reechoed from the hills. The sun rose above the distant mountains and as the lilies and daffodils scattered in the grass lifted their faces to the brightening sky so did the worshipers lift their faces toward heaven. All this time Charlie was a silent figure. He eagerly sought the face of the minister as he read the twenty-eighth chapter of Matthew, "He is not here: for he is risen, as he said." Brethren and sisters, is He risen for you today or is He dead as unto the Jews?" He continued to read, but paused after he had read the twelfth and thirteenth verses, "And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His

disciples came by night, and stole him away while we slept." I hope the Savior is not unto us as a stolen Savior. Are you making Easter a fraud?—"

While he was speaking Charlie said within himself, "I wonder if it's true, I wonder if it's true!"

By the side of the minister was his only son, Titus. Although he was three years Charlie's senior, they were friends and Charlie loved and trusted him as he always had his own parents. He decided that the time had come to ask Titus the question that had arisen in his mind the night before.

"Titus, is this Jesus' story true? Did He rise from the grave?" he whispered.

"Sh-h-h," the older boy looked at him in amazement and whispered, "Why, of course, it is true."

"But how do you know it is true?" persisted Charlie.

"Why, papa says so, and the Bible says so," replied Titus.

"Does your papa tell you rabbit stories, and do bunnies bring you eggs?" continued Charlie eagerly.

"No, he doesn't, those things aren't true, but you must hush, you musn't talk here," concluded Titus in a whisper.

The group sang the last few stanzas of "Awake, O Earth" and the little band dispersed.

That morning as the Swain family gathered for their morning devotion, Charlie turned his childish, troubled face toward his father and asked, "Papa, is telling rabbit stories telling lies?"

"Why, Charlie what do you mean?" said his father in amazement.

"Well," spoke Charlie slowly, "You and mamma told us that the bunnies brought our eggs. I was awake last night and saw you put them there. I asked Titus this morning and he said those stories aren't true."

"Charlie dear, come here," said his mother as her eyes filled with tears, "I knew something had gone wrong."

"No, I know something has gone right," interrupted the father gravely. "Kathryn, don't you see what we have done? We have made a fraud of Easter. We are worse than the Jews, for we have been trying to teach our children the truth and falsehood at the same time. 'Charlie, will you forgive us for having been untruthful to you? We meant to be kind, but we have been cruel.'"

"Yes papa," came the reply from the childish heart meekly.

The parents pleaded before God that He might forgive their sins, promising that they would henceforth lead their children in the Light of Truth. They kept their promise and from that time on joyous Easters were celebrated in that home.

Harrisonburg, Va.

He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.—Matt. 28:6, 7.

CHRISTIAN MONITOR PULPIT

THE SPIRIT OF THE RESURRECTION

By W. C. Hershberger

Text: Rom. 6:1-10.

There may be some matters in our Christian religion which a man may believe, accept or reject as he pleases, without affecting the health of his soul one way or the other. Some matters are decided by taste or choice, and our interests will differ as our temperaments differ.

On the other hand, there are matters brought to us by our Christian religion which a man cannot omit from his belief and his life without the most serious harm to himself. There are some doctrines that are of the most intrinsic value to the moulding of our daily life and conduct, and so satisfying and sustaining in the dark hours of human need, that not to hold them is to impoverish the human soul and leave it shipwrecked and broken on the rocks of the most wretched and barren unhappiness that it is possible for the mind to conceive.

One of these doctrines is the Doctrine of the Resurrection of Jesus Christ, which once and for all time establishes the fact that because He lives, we live. The resurrection of Christ established life inextinguishable, life continuous: "Knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." (Rom. 6:9-11).

The apostle here emphasizes that the true believer is so inseparably united by faith to Jesus Christ, the slain and risen Saviour, that he shares both the grave and the resurrection glory with Him. The Spirit of the Resurrection has three attributes:

I. Power. "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." (Eph. 1:19, 20).

In salvation there is a creation effected by the power of God thru His Son Jesus Christ. No man was ever able to create a fly or even a small molecule of matter. No human or angelic power can infringe upon the glorious province of Divine Power. Creation is God's own handiwork. So, in every Christian there is an absolute creation—"Created anew in Christ Jesus." We must also remember that in the regeneration process there must likewise be a destruction as well as a creation. The old man must be destroyed. The work of regeneration is most truly a transformation. "Be ye trans-

formed by the renewing of your mind." All truly converted people know and realize the greatness of this transformation. The lives of the skeptic, the drunkard, the liar, the murderer, are transformed until they show the loveliness of the divine life which comes from above.

It was through "the eternal Spirit," that Christ offered Himself, and by the Spirit that He was "quickened." Heb. 9:14; I Peter 3:18.

II. Promise. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

DAWN

By Ellis Hostetler

When the disciples, sorrow bent,
Had thought their Lord was dead—
'Twas strange, they knew not what He meant
When oft to them He'd said
That He would rise;

When Christ in Joseph's tomb was laid,
And Mary, weeping, thought
To go and but anoint His head,
She too had lost His words
That He would rise;

When soldiers by the tomb had stood
To guard the Christ who died,
And earth and sky in sullen mood
The sepulchres had rent,
And spirits rose;

When dark had been the night and long,
And tears of sorrow fell;
When faith, and hope, and trust had gone;
The bright dawn came to tell
That Christ had ris'n!

Dalton, Ohio.

to an inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I. Pet. 1:3-5).

"All have sinned and come short of the glory of God," but we have a most gratifying promise that whosoever believeth on Him, (who rose from the dead), shall not only receive newness of life, but power to keep and retain such life, developing it into the fullness of perfection in the life to come, no matter how steeped in sin, how dead to an inheritance incorruptible and undefiled. Christ is our hope and redemption. Probably the most gratifying phase of life is the thought

and realization of being adopted into the divine family of God, being heirs and joint heirs with Christ. Realizing this glorious transaction of removing these sin stains, is the human mind capable of comprehending the mercies of an Almighty God? Now we know in part, but then we shall know as we are known. Of all promises there probably is none so great and glorious as the promise of adoption made possible through the resurrection of Christ.

III. Peace. See Gal. 5:22-26. Peace is greater than all other treasures, but no philosophy can bestow it, for how can philosophy cleanse from sin? Nor can works, for how are they able to justify? Descend unto whatever mine, shake whatever tree, knock at whatever door in the world thou wilt, the poor world cannot offer it to thee. Peace is but of One, One only can give it—"the Prince of Peace," who made it possible through His resurrection. He that hath peace with God is fully armed; he is covered from head to foot in a panoply. The arrow may fly against it, but cannot pierce it; for peace with God is a mail so strong that the broad sword of Satan himself must be broken in twain before it can pierce the flesh. This peace with God brings a conscience void of offense. To enjoy this peace of conscience it is necessary to become extensively and intimately acquainted with the revealed will of God. None but the paths of wisdom are the paths of peace, and the blind cannot pursue because they cannot discern them.

Though Jesus went through the ordeal of death, shed His blood on the cross, bore our sins, through the greatest agony, it was necessary that He rise again from the dead so that the plan of redemption might be completed and made effective. It was the bud opening into the full bloom of eternal life. How is this transition manifested in your life and mine?

Johnstown, Pa.

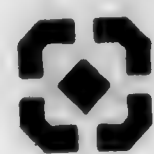
EASTER

By Pearl Shank

Easter! What a thrill this word brings to our hearts, especially those of us who have taken Christ as our Savior! We rejoice because on this day, Christ triumphed over His last foe, death, and rose to be our King.

Easter means much to us. It means that again we are to be permitted to enjoy the pleasures and blessings that Spring brings to us. Further than this it brings us an assurance of God's great love and mercy toward us. But greatest of all, we have the assurance that through Him, we may conquer every foe and walk in newness of life.

Filer, Ida.



EDITORIALS



The Last Week

As we approach the joyful Easter season we must not lose sight of the events that preceded the resurrection of our Lord. During the last year of His ministry the opposition of the Jewish leaders was constantly felt, and its increasing intensity finally culminated in the tragedy of the cross.

Jesus had known all along that this dark hour was coming and He tried to prepare the disciples for the event. He had been in Perea, away from the region where the Jewish authorities exerted their most powerful influence, and, according to the accepted chronology, on Friday, just one week before the crucifixion, He returned to Judea, where He was entertained at the Bethany home of Lazarus, Mary, and Martha. From here, on the following Sunday, He began His triumphal entry in to the city, when the masses of the people joyfully hailed Him as their King. In their enthusiasm they tore branches of palm from the trees lining the roadside, waving them in the air and strewing them, together with their outer garments, in the way as He rode along on a lowly beast of burden. Hosannas rang through the air as the joyous throng escorted Him in to the city.

That evening He returned to "the well loved cottage at Bethany" and the next day He again went to the city. It was then that He cleansed the Temple of the sellers of merchandise, as He had done once before at the beginning of His ministry. On Tuesday the Jewish leaders plied Him with questions that were intended to entangle Him in His talk so that they might find some pretext to have Him arrested, but Jesus emerged more than victor in these verbal contests. These were some of the hardest and busiest days in all His ministry, but it must have cheered Him to know that in the evening He could find peace and quietness in the home at Bethany.

We have no record of any events for Wednesday. It was probably spent in retirement at Bethany. The greater part of Thursday likewise was spent in comparative quiet. Some time during the day Jesus sent two of the disciples to Jerusalem to make preparations for the observance of the Passover. That night He and the Twelve observed this sacred feast. At this time He also instituted the ordinances of communion and footwashing to supplant the Passover. After supper Jesus delivered a number of discourses, and then, in company with the Eleven, Judas having left earlier in the evening, went out to the Garden of Gethsemane to pray. Here He wrestled alone with God until He won the victory that comes through full submission to God and breathed the immortal words, "Nevertheless, not as I will, but as thou wilt." He had overcome the disinclination to endure the tortures of the cross and bear the burden of the sins of the world, and the cross was as good as behind Him.

Soon after He had finished praying, and while He was yet speaking to the disciples, who had slept when He had told them to watch, a band of soldiers, headed by Judas, came and arrested Him. One mock trial followed another in quick succession during the latter part of the night and in the early morning, and at nine o'clock He was crucified on the cross of Calvary. Here He hung bleeding and suffering for the sins of the whole world, and finally, at three in the afternoon, He died of a broken heart for you and for me. It is a tragic story, but its events had to transpire before the resurrection, with its attendant joy and gladness, could take place. Jesus was placed in the tomb of Joseph late in the day and on the first day of the week He arose from the grave, a Victor over death and hell. Mingled feelings of sorrow and joy come to us as we meditate over the events in the life of Jesus that we commemorate at this season of the year, and they should all lead us to a closer fellowship with the Christ who did so much for us. It is fine to observe the gladness of Easter, but let us not forget to meditate also on the sad events that preceded the resurrection of our Lord.

Easter

Easter is one of the most joyous holidays of the Christian Church. We all enjoy the Christmastide, when each year we are reminded anew of the birth of the Infant Savior. We are likewise thrilled with joy at the thought of the risen Christ as each recurring Easter season comes to us. Christmas comes to us in the dead of winter, and we enjoy it most when the ground is covered with snow and all nature is asleep. Easter comes in the Spring when nature is coming to newness of life. We enjoy it most when the trees are bursting into leaf, the grass springing up in a velvety carpet, and birds and flowers greet us on every hand. The two seasons mark the two greatest holidays of the Christian Church. They complement each other. We would detract nothing from either, for they tell of two of the greatest events in the life of Christ—events which have brought untold blessings to mankind. Both bring special services into our churches, and rightly so, and we want to lose no opportunity of attending any service that will help us to appreciate more the great facts of the advent and resurrection of Jesus Christ.

The resurrection is one of the great fundamental doctrines of the Christian religion. Infidels and atheists have long recognized that if they could succeed in disproving the fact of the resurrection of Christ they could confidently declare that Christianity is a farce and a fraud. They have advanced many arguments to prove their point but these have all fallen of their own weight. They have not been able to present anything that has discredited the infallible proofs given in the Scriptures. The proofs of

the resurrection are so many and so incontrovertible that no honest person can doubt the fact. If such doubters as Thomas, and such enemies of Christianity as Paul were convinced of its truth we may rest assured that it is true indeed. If Jesus had not risen from the dead the disciples would have known it, and they would not have given their lives as they did in service to a man who was an impostor.

However, we want to be sure that we grasp something of what the resurrection really means to the Christian. We can not comprehend it in its fullness, but each recurring Easter season ought to find us better enlightened and more appreciative of its wondrous significance. The following are a few things which the resurrection means to the Christian:

1. **It is a proof of the Deity of Christ.**—"And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). When God raised Jesus from the dead He gave assurance that He is what He claimed to be, the Son of God. Had He remained in the grave we would have no assurance that He was more than a human being. The resurrection was God's final seal upon His Sonship.

2. **It is a fulfillment of the Scriptures.**—Jesus, after the resurrection, reminded the disciples that it was written that He should rise on the third day. He not only fulfilled the Old Testament prophecies concerning His resurrection, but made good His own promises that He would rise from the dead.

3. **It is an indisputable proof of the life hereafter.**—Jesus positively demonstrated that it is possible for a person to rise from the dead and live again. People are continually searching for messages from the dead. Houdini, the famous magician, arranged a secret code with his wife by which she might know for certain if he sent a message to her after his death. Although she consulted spiritualistic mediums and tried in every way possible to get in touch with him she recently stated that she has been unable to get any message from him. All efforts at hearing from the dead will fail, for we have no need of them, and God has forbidden all such procedures. God has given us sufficient proof of a life hereafter in the resurrection of Christ.

4. **It guarantees the resurrection of every one who is a believer in Christ.** So closely are believers identified with Christ, that because Christ rose from the dead they also shall be raised. Listen to Jesus' own words: "Because I live, ye shall live also" (Jno. 14:19). Also note the words of the inspired apostle: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4). We have the definite promise that when Jesus comes again all the saints will arise from their graves and be forever with Him. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (I Thes. 4:14). Through the resurrection of Christ death has been deprived of its sting, the grave has been robbed of its power, and the Christian can look forward to the time of his departure without fear. We can walk out to the cemetery where our loved ones lie and look forward with joy to the time when they, together with us, shall come forth to meet the Lord and be with Him forever.

5. **The resurrection assures us that Jesus is at the right hand of God as our Intercessor.**—The Scriptures plainly tell us what the risen and ascended Christ is doing at the present time. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). In times of weakness, temptation, trial, or discouragement, let us especially remember that our living Lord is interceding for us. We need not fail in our Christian lives, for His resurrection power is available to help us to live a victorious life. If we are in union with Him He will hold us and keep us safe no matter what dangers or temptations may come our way. Let us keep in close touch with the risen Christ and we will have daily, hourly victory in our Christian lives. Whether our lot brings joy or sorrow, prosperity or adversity, riches or poverty, let us always live in the conscious presence of the risen Christ who dwells within the hearts of all believers in the person of His Spirit. Praise God for the resurrection, which makes possible a life of constant victory, and may this Eastertide bring us into closer union with Him than ever before.

Quarters and Savings Boxes

All Sunday school workers will be interested to know the results of the missionary efforts that were made by the children and some adults through the means of the investment and savings funds as conducted by our Mission Board. The Investment Fund netted earnings (as returned to the Board) amounting to \$4902.52, and the returns from the savings boxes amounted to \$3080.16. The latter represented the savings of 1763 children and adults. The total of \$7982.68 amounts to a tidy sum, but the greatest value of these efforts lies in the fact that it teaches boys and girls to give to worthy causes early in life, thus training them for faithful Christian stewardship when they reach maturity. Sunday school workers all over the Church should encourage the children to participate in these methods of helping our missionary work. This is the time of the year for the boys and girls to invest their quarters, and to get their savings boxes, both of which will be gladly furnished by the Mission Board upon application. All officers, teachers, and parents who are interested should write for particulars to our General Treasurer, Bro. Vernon E. Reiff, 1711 Prairie St., Elkhart, Ind.

The Message of Spring

Glad spring is here with hope and cheer, blue skies and budding flowers, for April brings bright violets with her refreshing showers. The wakening earth brings joy and mirth, and life and health and peace, for from the cold and dreary days we find a sweet release. The budding trees swung by the breeze, the cheery songs of birds, tell us that winter's past and gone, more eloquently than words. Birds, flowers, and grass, all join en masse, to spread the glad refrain, that everything in nature's plan has come to life again. This is the time when thoughts sublime come to us as we ponder how Nature comes each year to life—a never ceasing wonder. And Easter bright tells how the Christ arose for me and you, and Nature joins in telling us, The old sweet story's true.

CHRISTIAN LIFE

LIVING WITH THE RISEN CHRIST

By Mrs. I. E. Burkhart

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—Colossians 3:1.

The last few verses of the preceding chapter (Col. 2:20-23) indicate that the Colossians have "died with Christ from the elements of the world." Paul assumes it to be true and proceeds from that angle to point out, negatively, how they should be living. He says in essence, "Why do you now subject yourselves to a new bondage? Christ has delivered you from slavery by His death on the cross. It is a tragedy to place yourselves under the yoke again." It reminds us of the Israelites' looking back to the fleshpots of Egypt. It is folly to remain in bondage, or to act as though one were still living in the world after gaining life and freedom in Christ.

Then, with the beginning of chapter three, Paul gives the positive side of actual living with Christ. He says, "If therefore you were raised together with Christ," assuming that they are now really experiencing union with the risen Lord. And from that angle he points out, positively, the daily walk of the believer, which is applicable to every life in every generation.

We carry the picture to the highest plane. If we are actually "raised together with Christ," we are on the other side of the grave, in the heavenlies with Him. We are no more citizens of this world, but citizens of heaven, and we will live here as citizens of the heavenly city in a way worthy of the Gospel of Christ, as Paul suggests in Phil. 1:27, "Let your conversation (or manner of life) be as it becometh the gospel of Christ." All our aims, ideals, aspirations, and desires will center there. And we will keep on seeking the "things above." The things of the earth will attract us only in so far as we are able to use them for Christ's glory.

"Keep on thinking the things above," is another admonition. We need to **think** heaven as well as **seek** it. In Phil. 3:19 Paul describes those who "mind earthly things," and contrasts them with those whose citizenship is in heaven. A little later he presents the highest of ideals for our thought life without making any allowance whatsoever for our lack of responsibility along this line. We are responsible for our thoughts if we let our minds dwell on or revel in the things we see about us. They may thrust themselves upon our attention at times, but we dare not permit them to remain. So Paul repeats, "Keep on thinking the things above, (or set your affections on them) not the things

upon the earth." Things upon the earth are not all sinful in themselves, but many harmless things become harmful if pursued to the exclusion of and in the place of things above. And if one is not seriously concerned about his thought life and its relation to spiritual growth, he will be sure, sooner or later, to find himself giving way to the baser side of life. There are bad odors in every city and village, but only those with depraved nostrils will seek them out and revel in them. And this will never be true of one who has "been raised together with Christ (or in union with Christ)." He will rather be characterized by heavenly-mindedness and a desire to "keep on thinking the things above." And if his eyes ever look upon the evil side of life it will be only that he may there rescue the perishing and not because he has been wandering aimlessly along with a mind set to evil intent.

Possibly the most beautiful characteristic of one who is living with the risen Christ is that his life is completely hidden with Christ. "For ye are dead, and your life is hid with

Christ in God." Such a person is dead, once for all, to the world and worldly things, and is living his life with Christ in God. The clause is truly mystical, but does it not come very close to the heart of Christianity? We have a beautiful illustration of this union of Christ with the believer in Jno. 15 and 17, the discourse on the Vine and the Branches, and in the Lord's Prayer. The union, of course, is spiritual; though it is not possible even in a physical sense, to separate one's self from God; we cannot be any where and God not be near. But this eternal union has to do with the union of our spirit with the Spirit of God, a union which can be realized and understood only by one who has died to the world and has been raised together with Christ. This is the Christian's security and even Satan himself is not able to break the seal as long as we remain in this hiding place.

It is very fitting that we should allow our minds to move along this line at this season of the year. In fact, it seems but natural that we should do so. Nature herself is awakening to new life and reminding us once more that her Creator is alive and still overruling the affairs of men. And just as there is assurance of new and greater life in the world of nature, hidden within the earth and away from the vision of men, so is there assurance of new life and greater possibilities awaiting the one whose life is hid with Christ with God.

These meditations cannot help but give us an attitude of heavenly-mindedness and Christlike-ness. We will want to "keep on thinking the things above." We will want to enjoy that fellowship of the Spirit which comes only when one has died to this world and has been raised together with Christ. Old things will be put away, the yoke of sin which held us while in the world—all things will have become new. But even these experiences will be only a foretaste of what shall be. The most blessed hope still rests in some future day when "He who is our life shall appear." Meanwhile we must continue to lift, labor, and love, touching the world only as Jesus touched it—with the healing touch. And "when Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Hesston, Kans.

If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept.—I Cor. 15:19, 20.

The Lord is risen indeed, and hath appeared to Simon.—Luke 24:34.

IN THE GARDEN

By J. L. Horst

It was midnight in the garden
When the Savior knelt to pray
In the shadows of Gethsem'ne
E'er the crucifixion day.
Here He wrestled in the darkness
Till He sweated drops of blood,
But He won a mighty vict'ry,
As the matchless Son of God.

It was evening in the garden—
Hours had passed in agony,
Till the Savior paid the ransom
On the cross for you and me,
But before the sun descended
To his palace in the west,
Joseph, joined by Nicodemus,
Laid the body to its rest.

It was morning in the garden,
When, before the light had come,
Women came with fragrant spices,
But they found an empty tomb.
Shining angels brought a message,
Bringing hope to sinful man,
"Jesus Christ, the great Redeemer,
Has arisen! He lives again!"

Let us follow Christ the Savior,
To the garden where He prayed,
Let us go with Him to Calv'ry,
Where redemption's price He paid;
Then go also to the garden,
Where He conquered death for aye,
And bow down in praise and worship
On this glorious Easter day.
Scottsdale, Pa.

THE FRUIT OF THE REGENERATED LIFE

By Edna Weber

We are living in a progressive age with great inventions, wonderful discoveries, and rapid advancement in all the arts and sciences. But there is a triumph that outshines them all—the triumph of grace in the regenerating of lives.

Many times I have asked the question, "Are you a Christian?" The answer most frequently is, "I try to be," or "I hope so," or "I am doing the best I can." How it pains us to see so many making an effort, a struggle, to reach the unattainable! Can a rose by trying change itself into a lily? Can a worm by trying change itself into a man? All our efforts, our good resolutions, our multiplied good works are unable to unite us with Christ. Even the Church with all her forms of worship, her creeds, her ritual, cannot bring into being one single Christian.

A product of the vegetable kingdom can never become a product of the animal kingdom. An animal can not develop into a man; nor can a sinner grow into a Christian. We can not by any natural process become a child of God. Take, for instance, the pure white lily. It is not manufactured, it is born, born of the lily seed. It receives the lily life as a gift from God. So Christians are not manufactured by culture, reformation, or education. The difference between a natural man and a godly man is the difference of a new life, a new birth.

Regeneration of the soul is essentially, distinctly, and exclusively the work of the Holy Spirit. It is an inward experience, an impartation, or communication of a new and spiritual life of a divine nature, whereby the justified sinner is made a new creature in Christ Jesus.

The Nature of Regeneration

Regeneration is an actual transformation, a change in man's character, in which a new heart is given, and a new spirit implanted. "A new heart also will I give you and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36:26).

In our Lord's conversation with Nicodemus He contrasted the natural birth and the spiritual birth. Again there is a contrast between the flesh and the spirit—"that which is born of the flesh is flesh, that which is born of the spirit is spirit." He also contrasted earthly things with heavenly things. That new life in God is born of the Spirit and it is from above. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jno. 1:13).

Regeneration is a passing from death unto life. "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (Jno. 5:24). "Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved;) and hath raised us up together, and

made us sit together in heavenly places in Christ Jesus" (Eph. 2:5, 6).

Regeneration is a new creation. "Therefore if any man be in Christ Jesus he is a new creature, old things are passed away, behold all things are become new" (II Cor. 5:17). There is a threefold transformation in this new creation. First, the heart is changed. It once loved the world and lusts thereof, and was alienated from God. Now it loves God and has no pleasure in the things of the world. Second, there is a divine enlightenment of the understanding. The mind that was blinded and darkened by sin is now illuminated to comprehend the eternal truth of God. Third, the will that was formerly controlled by selfish interests is now surrendered to God's will. "Our wills are ours, we know not how; our will are ours to make them thine."

Regeneration is the implanting of the divine nature. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature" (II Pet. 1:4). "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (I Pet. 1:23).

In this discussion we have also noted that in the new birth, there is the operation of the Spirit of God, and the agency of the Word of God.

The Evidences of Regeneration

The evidences of regeneration are positive although the process is mysterious. Jesus illustrated this by the action of the wind. The wave of the air, in its origin, course, and issues is mysterious, invisible and indefinable, but its presence is known by practical results—"Thou hearest the sound thereof."

We will notice a few evidences which are mentioned in the first epistle of John.

First, a believing life. "Whosoever believeth that Jesus is the Christ is born of God" (I Jno. 5:1). A human child relies on those who gave him birth. And when a man is born again he trusts in the Giver, he relies on God.

Second, a righteous life. "Everyone that doeth righteousness is born of God" (I Jno. 2:29).

Third, a loving life. "Everyone that loveth is born of God and knoweth God" (I Jno. 4:7).

Fourth, a holy life. "Whosoever is born of God doth not commit sin, for his seed remaineth in him" (I Jno. 3:9).

Fifth, a victorious life. "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I Jno. 5:4).

We have noticed the nature and evidences of regeneration. We now come to the fruit of the new life.

The Fruit of Regeneration

Fruit is a natural product, a spontaneous production of the life within. Fruit suggests life, growth, cultivation, and sustenance.

When we look out upon the trees and see that they are sending forth buds, we know there is life in the tree. Fruit is an operation in the realm of life. Man can not work in that realm of life, only God works there. Fruit thus suggests the garden in which God works.

Where there is life there is growth. All fruit grows whether in the soul or in the soil, fruit of the wild grape or of the True Vine. The new life given from above grows and produces fruit. In the epistle of Peter we are told to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." The Word of God is the rich storehouse of food for the child of God. Jesus said: "My food is to do the will of him that sent me."

Cultivation is essential to fruit bearing, and is beautifully illustrated in the fifteenth chapter of John. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it that it may bring forth more fruit." The process of pruning is important. The heavenly Father chastens and disciplines His child in many different ways in order that there may be more fruit.

In our gardens many forces contribute to the growth and beauty of our plants and flowers. The cultivation of the soil nurses the plants; the sun warms them; the rain refreshes them; the wind invigorates them; yea, even the tempest and the darkness are needed. We admire the brave little flowers that are almost crushed in the storm. After the tempest we can see them raise their tiny heads, shake away their tears, and smile joyously at the sun whose rays are sent to minister comfort. They appear sweeter, fresher, and more fragrant than before.

To the Christian, "All things work together for good to them that love God, to them who are called according to his purpose." The chastenings, trials, temptations, sufferings, and sorrows of our lives should result in making us more Christlike. It is the fragrance of the Christ life "which is unto God as a sweet smelling savour."

A fruitful life also needs sustenance. Christ is the sustainer of our lives. He is the living Bread come down from Heaven; He is the Water of Life; He is the Resurrection and the Life; the good Shepherd who guides and cares for His sheep. He is the answer to every need in our souls. And He gives Himself to us willingly and gladly, becoming our wisdom, righteousness, sanctification, and redemption. We need to draw upon and appropriate the unsearchable riches of God. We need love, mercy, a forgiving spirit, humility, patience, wisdom, faith and many other graces; but we must draw them from God's limitless supply.

Fruitfulness is dependent upon abiding in Christ. "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (Jno. 15:4, 5). Intimate union and communion are requisites for fruitfulness. As we yield to

Him, trust Him, are obedient to His Word, and allow Him to live in us, He will produce the fruit. "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples."

In Col. 3:12-14 a number of virtues are given as the fruit of the regenerated life. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."

In II Peter 1:5-8 we read—"Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

In Galatians 5:22, 23, nine virtues are woven together to comprise the Holy Spirit's fruit. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

All these graces constitute the fruit of the regenerated life and should be manifested in each individual Christian. Not only some of them, but all of them. A few of the most outstanding manifestations of the new life are: An eternal love, an abiding peace, an abounding joy, a triumphant faith, and a living hope.

Eternal love is the breath of God because God is love. It is not dependent upon outward circumstances. It lives in most unlovely places. Love is shed abroad in our hearts by the Holy Ghost. It has two elements. First, that of reverence, adoration, and worship—the love of the Christian towards God. The second, the love that is moved with compassion, which sees human need, misery, lost humanity in need of Christ. To love is to live and the more we love the more we live. Love fills the heart with joy and the lips with praise.

Love is the test of discipleship. "By this shall all men know that ye are my disciples if ye love one another" (Jno. 13:35). "We know that we have passed from death unto life because we love the brethren." Where love dwells, tasks and duties are turned into joys and privileges. A little girl was seen walking across the street carrying another child almost as big as herself. "Isn't he too heavy for you?" some one asked the little girl. She looked up and replied, "No sir, he is my brother."

Love expresses itself in real service. Love will go to the lonely with a word of cheer, it will comfort those who have lost loved ones; it will take gifts of love to the afflicted; it will share with those in poverty; it will help the widows and the fatherless children; it will lend a helping hand to weary mothers; it will bring courage to the discouraged; it will sing songs of hope to aged pilgrims; it will take the message of the crucified Savior,

Risen Redeemer, and Living Lord to those in sin and degradation.

"My little children let us not love in word, neither in tongue, but in deed and in truth." Some one has said: "I shall pass through this world but once; any good therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it nor neglect it, for I shall not pass this way again."

The love of Christ constrains us from within, and we are changed from day to day, from glory to glory into the likeness of the Master. "The love of Jesus, what it is, none but His loved ones can know." Love is the essence of the Gospel, it is the spirit of sonship. Without this divine affection no profession of faith has any value in the sight of God.

Another fruit of the Spirit is an abiding peace. True peace comes not from the absence of trouble but from the presence of God. "Peace is love in repose." The peaceful life is the life that is resting by faith on



IN THE GARDEN

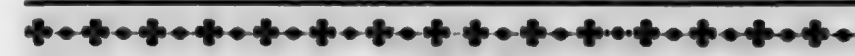
By Ursula Miller

I went to the garden at eventide—
The tiniest, struggling sunbeams lingered near
In the tree tops, among a twilight wide;
They lingered sadly, tremblingly, in fear.

Hidden was the sunlight—shadows lingered;
An echo of weeping prayer revealed
An Holy Presence, and bright beams fingered
Black shadows where the Weeper was concealed.

Whispers halted! Silence, with hand upheld,
Stood aghast at Godhead's agonizing heart!
Tears as blood from vanquishing sorrow welled.
But I—I slept and dreamed my dreams apart!

Hesston, Kans.



the finished work of Christ. "He is our peace." Through all the circumstances of life we may know "the peace that passeth all understanding" and which keeps our hearts and minds through Christ Jesus.

Abounding joy is a spontaneous product of the new life. Joy dwells in the house of love. "The kingdom of God is righteousness and peace and joy in the Holy Ghost." In fact the life of heaven itself is one of joy. "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Joy is not dependent on human surroundings. Paul, even when his feet were in the stocks, was able to sing praises to the Lord with overflowing joy. "Rejoice in the Lord, always, and again I say rejoice." James said: "Count it all joy when ye fall into divers temptations." Jesus, even in the midst of the darkest hours, pledged Himself to impart His joy to remain in us so that our joy

might be full. Fullness of joy depends upon our fellowship with Him who said, "The joy of the Lord is your strength."

A triumphant faith is that which gives substance, body, and reality to our hopes. The essence of faith is trust. It is the conscious surrender of the heart to divine knowledge. Faith in Jesus appropriates Him in the perfection of His character as Prophet, Priest, and King; as the revealer of God's will; as the atonement for sin; and crowns Him Lord of the heart and life. "Without faith it is impossible to please him." "The just shall live by faith."

The fruit of the regenerate life is a fruitful, trustful life, relying on God. "The life that I now live in the flesh I live by the faith of the Son of God," constantly "looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The Christian's **living hope** is an evidence of the new life. To be sure of a parent's love, of a friend's faithfulness, of a physician's skill, of a guide's wisdom, in the ordinary course of wisdom means much; but in the spiritual life to be sure of our foundation, our revelation, to have a sure and absolute confidence means everything. What a blessing it is to be able to know that Christ is able to save and to keep, and to give us victory over sin now, and endless glory hereafter. "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

Regeneration gives us the **assurance of resurrection.** As the flower is the unfolding of the seed so is the resurrection the flower of the new life. Ours is the hope of eternal love, life, and bliss, of an inheritance incorruptible and undefiled that fadeth not away.

Since the resurrection of Jesus this Gospel message has transformed thousands of lives. No one can doubt the difference between Saul of Tarsus and Paul the servant of Jesus Christ. It transformed John Newton whose early life was as far removed from godliness and usefulness as a human life could be. He lived to write—"How Sweet the Name of Jesus Sounds," and "Glorious Things of Thee are Spoken." On his tombstone in the little town of Olney, England, these words are inscribed: "John Newton—clerk, once an infidel and libertine, a seller of slaves in Africa, was by the rich mercy of our Lord and Savior Jesus Christ preserved, restored, pardoned, and appointed to preach the faith he had long labored to destroy."

One day Thomas Chalmers became a new creature in Christ Jesus. His voice was heard through all Scotland, and his influence percolated to all the ends of the civilized world. Spurgeon was transformed from a poor lad to a mighty ambassador of the Cross.

There are thousands in every land, in every clime, who have become new creatures in Christ Jesus, and whose fruitful lives have been a mighty power for the furtherance of the Gospel.

Toronto, Ontario.

• MISSIONS •

JACOB BURKHARD A Silent Builder in the Temple of God

By Anna M. Snyder

Early Life and Preparation

Jacob Burkhard, son of Daniel and Hannah Burkhard, was born near Freeport, Illinois, Oct. 11, 1873. When he was four years old his parents moved to Roseland, Nebraska, where he grew to manhood. His life was molded by the influence of strong Christian parents and a godly home. His father was widely known in the Church as an active Christian worker. Jacob spent his early life on the farm. He was always interested in some form of aggressive work. Being a studious young man he acquired sufficient education to enable him to teach school, which vocation he followed for a few years in his home community.

It seems evident that early in life Jacob was being prepared for a definite place in the Lord's work. "When he was a little boy," says his mother, "he used to go into another room and preach and sing in a childlike way while the other children were out at play. That seemed to be his chief pleasure. I think he was a born missionary." Quietness, obedience, and noble aspirations characterized his whole life.

During revival meetings conducted by Bro. J. M. R. Weaver, a friend asked him to accept Christ, which he did. Regarding this event in his life we have his own words taken from the flyleaf of his Bible: "In March, 1894, I was born the second time (converted). Some time in April of the same year I was baptized and became a member of the Mennonite Church, Bishop Albrecht Schiffler officiating."

At that time not so many opportunities were given the young people for service in the church; but by taking advantage of every opportunity that came to him, in his quiet, unassuming way Jacob developed into a loyal, conscientious worker. Two years after his conversion he was elected superintendent of the Antioch Sunday school, a mission station about sixteen miles from his home. He served in this capacity for about two years. The interest and devotion manifested in this work made a lasting impression on those who knew him. He usually attended morning services at his home congregation, during which time his horses ate, then he ate his own lunch on the way, reaching Antioch in time for Sunday school at three o'clock. He often returned again in time for evening services. Bad weather seldom kept him at home, and on few other occasions was he absent. Bro. M. C. Lapp

relates an incident that occurred on one of those Sunday afternoon trips when he accompanied Bro. Burkhard. Seeing a dirty, poorly dressed man traveling along a railroad track they stopped, handed him some tracts, and gave him a hearty handshake and a few words of encouragement. "With tears in his eyes he said, 'This is the first pleasant word I have received since I left Germany.'" This was apparently forgotten, but, two days before his death, while Bro. Lapp was sitting at his bedside, Bro. Burkhard mentioned it and "also spoke of those pleasant days, not thinking of the tiresome drive."¹

He said very little concerning his convictions for a life work. It was his desire to



Jacob Burkhard

further prepare himself to do Bible extension work in the church when he entered Elkhart Institute at Elkhart, Indiana, to continue his education. That quietness of character and faithfulness to duty were also manifested in his school life. He was a member of the Young People's Association from which several missionaries were later sent into the foreign field. Bro. Burkhard was planning to become the head of the Music Department when an appeal came from the newly opened Mission in India for more workers. While in school he met Miss Mary Yoder and together they dedicated their lives to the saving of lost souls in India. Again quoting from his own words: "On April 17, 1900, I was married to Miss Mary M. Yoder, of Champaign County, Ohio. On April 18, 1900, my wife and I were appointed as missionaries to India, by the Mennonite Evangelizing and Benevolent Board."² Preparation was made for

them to sail, and a very impressive farewell service was held at the Roseland Church in Nebraska, this being the first missionary to go to a foreign field from that congregation. It greatly affected those present. Brother George J. Lapp writes: "It stimulated the desire in me also to become at some future time one of the recruits for foreign mission service." He was one of the three who later went from that same congregation to India.

A Faithful Worker in a Foreign Land

A great famine was the direct cause for the opening of a mission by the Mennonite Church in India. The first missionaries, Bro. J. A. Ressler and Dr. and Mrs. Page, landed in Bombay, India, in March, 1899, and opened a mission station at Dhamtari, Central Provinces, the following November. On account of broken health Dr. and Mrs. Page returned to America in 1900, leaving Bro. Ressler alone on the field. Bro. and Sister Burkhard were sent to India in answer to the call for help at that time. They sailed in October, 1900. The sea voyage brought severe tests to them, but Burkhard later wrote his mother that the blessings received outweighed the trials. The Lord seemed very near to them, they seemed to feel His glory, and He wonderfully restored Sister Burkhard who became very ill on the way. She was confined to her bed for a week, often suffering greatly. They took their burden to the Lord. At one time Bro. Burkhard was on his knees for two hours, and when he arose from prayer his wife was asleep. This remarkable answer to prayer greatly surprised others on the ship, but those who knew the value of prayer were grateful to the heavenly Father who cares for His children.

Bro. Ressler heartily welcomed the Burkhards. Many famine orphans were being brought in daily until the Orphanage became crowded with children who were nearly starved. To feed, clothe, and protect these children from outside influences, besides attending to other important matters, made the work very heavy for one missionary. Instead of spending a year in language study, as the missionaries do now, Bro. and Sister Burkhard were at once given charge of the Orphanage, then located at Dhamtari. There were already one hundred and twenty boys and sixty girls, and more were coming all the time. The new missionaries undertook public work as fast as they acquired the language. Due to his knowledge of book-keeping Bro. Burkhard was also given charge of that part of the work, which was no small task. "He took hold of it and developed it till to-day it stands out as a monument of his perseverance along that line. His successors will appreciate that fact as

the work increases more and more."³

The orphanage work did not stop when the famine ended in 1900, but famine waifs kept coming until there were six hundred at one time, and plans had to be made for larger living quarters. Matrons were provided, teachers were hired, and the educational work advanced as rapidly as circumstances allowed. The task of providing food for these children was great. "Each boy and girl was provided with a brass plate and drinking cup. The food was cooked in large vessels over a fireplace. It was then dished out by hand into the plates, and each child would take his respective plate and cup and sit in a prescribed line. The blessing would then be asked and each would eat with his fingers. Clothing the orphans was no small matter. It had not been of much concern to the parents, for most of the children run entirely naked during the first few years of their lives. Small jackets and dhoties (lower garments) had to be provided for the boys and saris (outer garments) for the girls. These had to be bought. They bought the cloth for the jackets and some one was hired to sew them. Later they taught the children to do their own sewing but it took time. The daily devotions and Bible study took careful effort on the part of the missionaries, but their earnest labors tell to the present day."⁴ When the numbers grew so large the girls were given to the care of other workers.

Famine conditions had made the orphans stupid and inactive. Bro. Burkhard often gathered the boys together in the yard and played games with them to awaken activity in them. This effort on his part had the desired effects, and it was a lively bunch of boys that greeted their next superintendent.

It is interesting to take a glimpse into the Orphanage Sunday school. This was told by a new missionary after his arrival on the field in 1905. "When the bell sounded the two hundred fifty boys lined up and marched into the church and stood in their places. Bro. Burkhard stood before them with his hand raised till they were quiet, then at his signal they sat down on the floor, all arranged in proper order. After the opening devotion they arranged themselves into twenty-three classes which were taught, with the exception of four, by native teachers. At the close of the class discussion they resumed their former places till the close of the preaching service which immediately followed."⁵ The children were often heard repeating the verses and singing the songs they had learned in Sunday school.

It was the aim of the missionaries, first, to teach the children how to live pure lives through faith in the Son of God, and second, to give them an industrial education that would enable them to earn their own livelihood after leaving the Mission. The boys and girls were taught separately. They had to do their own cooking, and the girls made nearly all their own clothing. Those who were old enough were taught to read and were required to spend some time every day in study.

In connection with the Orphanage Bro. Burkhard also had charge of the mutes and

the blind. Former experience with a mute in his home community proved very helpful to him. With the help of some of the orphan boys these unfortunate people were taught in the arts of weaving and ropemaking, besides their Bible study. Later some of these even became efficient helpers in evangelistic work.

- 1 Taken from the Gospel Witness, Nov. 7, 1906, in an article written by M. C. Lapp.
- 2 Notes from his Bible.

ON BEING A BURNT-OUT

By Minnie Graber

You hear people speaking their preference of wearing out rather than rusting out, but did you ever hear of any one desiring the state of a "burnt-out?"

To avoid confusion and misunderstanding of terms such as is expressed in the following rather delightful incident I must tell what a "burnt-out" is.

It is a true story that a municipal leper asylum once received a letter from a neighboring leper home asking if they could take in some "burnt-out" cases, as they were wishing to take in more treatable cases. In a few days they received this answer, "Our asylum is quite full, but under the special circumstances we are ready to provide temporary quarters, and much regret to hear that there has been a fire at your asylum."

Neither have we at Shantipur had any property losses by fire but we do have several dozen "burnt-out" cases. Should you visit the asylum this afternoon you would have pointed out to you, as they come to my mind's eye now, a tiny, old, wrinkled woman with stub fingers and no toes on either foot, cooking her evening meal; a middle-aged woman ravaged by leprosy to such an extent that the bridge of her nose has disappeared, leaving her face practically flat; a dear aged bit of humanity with no feet or hands, but who is still thankful for her cracked voice with which she can sing, "Our hearts are fastened on Jesus' feet;" two happy grandmothers who sit in the sunshine from morning till night, making the long hours pass pleasantly in each other's company. Many others there are who with these few would be introduced as "burnt-outs."

Lepers? Technically not. Leprosy has finished its ravages, the cycle has run through and they are left to-day empty shells, human wrecks, with hands or feet missing, blind or deaf. Leprosy has done its worst. The disease has healed itself and germs are no longer to be found. The individual is left to fight life, and perhaps many years of life, not a contagion-spreading, dangerous enemy of society, not a leper in reality, but a maimed, broken-spirited outcaste from society, prematurely old, whose final illness may be tuberculosis, dysentery, or some other disease which finds the broken body fertile soil in which to take root and grow. We have a number of inmates who like to talk of the days when Bro. Ressler was still in India, or of the days when Bro. Burkhard still lived, and that was many years ago. Leprosy has long disappeared from their bodies. In the eyes of the public they are lepers. A pass-

* In 1907 the Mennonite Evangelizing and Benevolent Board and The Mennonite Board of Christian Homes and Missions were combined, thus forming what is now the Mennonite Board of Missions and Charities.

3 By George J. Lapp in the Gospel Witness, Nov. 7, 1906.

4 From Our Mission in India, pp. 39, 40.

5 J. N. Kaufman in The Herald of Truth, June 15, 1905.

(Concluded next month)

ing glance certifies that, but they are "burnt-outs."

Is it possible for anyone other than a leper to be a "burnt-out?" Are our spirits diffusing the light and enthusiasm they once did? Are our tasks performed with the same warm love and devotion for Christ and Christ's helpless ones as they were when first we told Him, "Yours, not mine, this life?" If not, we have burnt out. True, we may still have family devotions, give alms to the poor, and be pathetically busy for the Lord, but the real life of the soul has ebbed away and only the shell is left. We have burnt out!

Dhamtari, C. P. India.

CHURCH ATTENDANCE

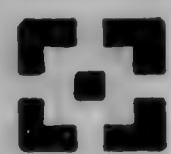
What My Presence Did

1. It caused people to have confidence in me.
2. It made people know that I regarded my spiritual welfare and that of others as a matter of great importance.
3. It had a good effect on the services.
4. It made my friends feel more welcome.
5. It encouraged the brethren and it helped the preacher in his work.
6. It caused others to come to the house of God.
7. It made my life stronger for another week.
8. It pleased God and I was happy.

What My Absence Did

1. It made some question the reality of religion.
2. It made many think that I regarded my spiritual welfare and that of others as a matter of small concern.
3. It made some think that I was a pretender.
4. It weakened the effect of the church services.
5. It made it harder for the preacher to preach.
6. It caused others to stay away from church.
7. It made it harder for me to meet the temptations of the week.
8. It encouraged the habit of non-church going.—Pastoral Paper.

"Can you spread out no wants before Christ, the Giver, the Healer? Believers grieve the Spirit by not using Christ, and then God must compel them to do it."



BIBLE STUDY



BIBLE STUDY COURSE

Amos

The period of the prophet Amos was almost contemporaneous with that of the great prophet Isaiah and the minor prophets, Hosea, Joel, and Micah. In former studies of these contemporary prophets, it was stated that the times were of such a nature as to require the multiplicity of prophecies in order to warn the people of the impending judgments of the Lord. It was at the close of the reign of Jereboam II, king of Israel, that the first advances against Israel were made by the king of Assyria. Jereboam reigned in Israel for forty-one years with some degree of success, for he restored the coasts of Israel and saved her for the time being from her former oppressors. But the die had been cast by the wickedness of "Jereboam the son of Nebat, who made Israel to sin," and after the fourth generation of Jehu, the house of Israel and the kingdom began to fall. II Kings 15.

It was during this period of Israel's fateful history that the prophets thundered forth their repeated warnings and their faithful appeals to the nation whom God would save if they would but remember His covenants and obey His Word.

There is no intimation given in the records of the book of Kings that there was any inclination on the part of the people to turn to God. On the other hand, the records of those prophets whose warnings and entreaties to the people had been faithful and constant are full of the records of the sins of the people, their faithlessness toward God, and their unbelief in His messengers.

Amos is particularly emphatic and clear in the declaration of the sins of the nation which were the downfall of their strength and glory.

The Manner of the Prophecy

The style of the prophet Amos may be considered as dramatic. It is also impassioned. The time of the prophetic declarations was set in the following manner: Two years before an earthquake the voice of God was uttered against the sins of the nations. And scarcely is the voice of the prophet silent until the power of God shook the foundations of the earth, warning of the nation's impending doom.

No prophet is more figurative than Amos in his description of the people, their character, the prevalent conditions and approaching judgments. Each chapter seems written with a pen of fire—"The Lord will roar from Zion." "For three transgressions, and for four, I will not turn away the punish-

ment." "Hear this word which the Lord hath spoken against you." "Ye kine of Bashan." "The virgin of Israel is fallen." "Woe to them that are at ease in Zion." "The Lord God called to contend by fire." "A basket of summer fruit." "The Lord standing upon the altar." No prophet, either before or after Amos, so forcefully set forth the judgments of God.

Again, the prophet was explicit in stating the exact nature of the judgments that were impending. "I will destroy Damascus, Gaza, Tyrus," etc. "I will sift the house of Israel among all nations."

The statement of the sins of Israel is specific. Their oppressive attitude toward the poor, their turning to idols, their fellowship with idolatrous nations, their neglect of God and His Word, their unbelief in the messengers of God,—all hastened on the time of their doom.

The Purpose of the Prophecy

1. The Lord desired first to awaken the people to a consciousness of their sins, and the punishment of sin—by pointing out seven cities that had transgressed and would not escape, and did not escape judgment. Amos 1, 2.

2. The prophet appealed to the reason of the people in chapter 3, by the use of the figures of the friends who walk together, the roaring lion and the snared bird. Every cause has an effect, or every condition a result.

For the lack of their judgment the prophet reprimands them by likening them to cattle or fish that are led or caught by hooks. Amos 4.

The prophet's appeal is as to a person with usual human sympathies for a tender maid in trouble, and as to souls that are susceptible to the wooing of the Spirit of God. Amos 5.

He continues this appeal by pointing to godless nations that have sinned and fallen under the censure of divine judgments. Amos 6.

In His final appeal he says that they are like a broken wall that is in danger of falling, or like a basket of summer fruit that is certain to decay, and like a temple which God himself is ready to smite and destroy. Amos 7, 8, 9.

How careful is the prophet to declare the mercies of God in restoring His own people with whom His covenant can never be fully broken because of the promise to Abraham, their father. Amos 9:11-15.

In every way possible the prophet appeals

to a people whose long estrangement from God through the introduction of idolatry had hardened their hearts, seared their consciences, broken down their spiritual appreciations and prepared them for their destruction. Their only hope was in the mercy of God.

The Outline of the Book

- I. Israel warned of impending judgments.
 1. The time of the prophecy. The days of Jereboam II, king of Israel; and of Uzziah, king of Judah. Also two years before the earthquake—1:1.
 2. The prophet Amos, a herdsman of Tekoa.—1:1.
 3. The cycle of seven judgments.—12:2-2:8.
 - a. The judgments from the Lord at Jerusalem to be severe and widespread, from the plains to Mt. Carmel.—1:2.
 - b. The nature and purpose as seen in the judgment of Damascus for their sins.—1:2-5. Carried into captivity by Assyria.—cf. II Kings 16:9.
 - c. The Philistines to be judged for their sins. Destruction of their capital.—1:6-8.
 - d. Tyre to be judged for unfaithfulness to Israel.—1:9, 10.
 - e. Edomites under condemnation for unbrotherly relations toward Israel.—1:11, 12.
 - f. The inhuman conduct of the Ammonites to be punished.—1:13-15.
 - g. Moab remembered in judgment for their barbarous conduct.—2:1-3.
 - h. Jerusalem to be overthrown for turning away from the Lord.—2:4, 5.
 - i. Similar judgment to come upon Israel for their transgressions.—2:6-16.
 - (1) The oppression of the poor.—vv 6, 7.
 - (2) Fornication.
 - (3) Idolatry and oppression.—vv 7, 8.
 - (4) For similar sins the Ammonites destroyed.—vv 9, 10.
 - (5) The sins of perverting people and prophets.—vv 11, 12.
 - (6) Their sins a burden to the Lord.—v 13.
 - (7) The certainty of their judgment and their impossibility of escape from it.—vv 14-16.
 11. The evidences of Israel's sin and the purpose of God to send punishment.—3:1-15.
 1. His people brought out from Egypt to be punished for their walking with sin.—3:1-3.
 2. The judgments of the Lord are declared, as of a lion roaring for prey taken, the snare fallen, and the trumpet blown.—3:4-8.
 3. The nations called to witness the day of Israel's judgment.—3:9-15.
 - a. Only a remnant saved.—v 12.
 - b. Temple and homes destroyed.—vv 14, 15.
- III. The lack of judgment on the part of Israel.—4:1-13.
 1. The conduct like kine who trample all under foot for selfish gratification.—4:1.
 - a. They will be led out like cattle into captivity.—vv 2, 3.

(Continued on page 124)

EDUCATIONAL

A FLYING TRIP THROUGH RUSSIA

II

By Harold S. Bender

Moscow is the center of Soviet Russia. Now a city of over three million souls, it contains the government headquarters, the residence of the Soviet leaders, and is being developed into the industrial center of the Union with great factories. But in spite of all its recent growth, and the evident attempt to make Moscow a "great city" it remains dirty, dingy-looking, and poverty-stricken. A mere handful of taxis, no private automobiles, a meager supply of goods in the stores, pinched-looking faces, old clothes on most of the people on the street, unimproved and wornout pavements, and buildings sadly in need of paint. In general one has the impression of a weary and determined struggle to overcome almost boundless obstacles.

Yet Moscow has its glories. There is the tremendous area of the Kremlin, the walled city within the city, containing three famous churches of the Czars and the old Czarist palaces now turned into richly endowed museums. One cannot miss the Kremlin. Then there is the great Red Square with its absurdly cupoloed and colored church of medieval times said to have been built by Ivan the Terrible. Most beautiful of all is the Church of the Redeemer, a magnificent modern building on a high location overlooking the river Moscow, once the glory of the Greek Orthodox Church of Russia, but now a mere museum. The entire interior is gloriously covered with the finest Siberian marble in richest colors.

Moscow has many other interesting buildings—a splendid gallery of Russian art, the finest of its kind in the world, several splendid theater buildings, and a number of lesser churches and monasteries. But of all the other sights, the most interesting are doubtless two modern museums created by the Soviet authorities, the Antireligious Museum and the Revolutionary Museum.

The Antireligious Museum is housed in a famous former monastery, and contains a collection of objects bearing on the history of religion, the purpose of which is to teach the rationalistic theory of the origin of religion and demonstrate that the Russian Orthodox Church was a superstitious fraud on the people. This museum is not large nor very impressive.

The Revolutionary Museum is a remarkable collection of documents, books, letters, pictures, objects, illustrating the history of the Socialist and Communist revolutionary

movement in Russia from the beginning down to the present, and including also contemporary revolutionary movements in the rest of the world. It is an impressive exhibit, well-planned and executed and cleverly designed to instill the highest feelings of enthusiasm for the revolutionary cause in those who visit the building. Both museums are designed not only for adults but for school children. Several troops were being taken through both places while we were in the building.

We found it quite easy to get about the city. There is a well organized State Tourist Bureau and also a Committee on Cultural Relations with Foreign Countries where one

fast international sleeper train. We had an excellent bed on the train with good service and a high-speed run, for about the same price as one must pay in America for the same facilities. One noticeable difference here was the absence of tipping. Throughout Russia tipping is forbidden by law, and the law is strictly enforced, as we discovered by trial.

Leningrad is much more of a western city. It is a modern European city with wide avenues, and has among its places of interest the beautiful River Neva and innumerable palaces of the Czar and the nobility. Time will not suffice to tell of the visit to the wonderful art gallery called the Hermitage, which is undoubtedly one of the finest in the world. It has an unusual collection of famous masters. But the story of the visit to the former residence of the Czar at Tsarkoseloe near the city, must be told. Here we found the buildings exactly as they



The "Main Street" of Leningrad

can secure guides and permission to visit almost any form of activity in the city. We were taken through an enormous candy factory which seemed to be in full production, specializing in the manufacture of chocolates for the foreign trade. We were also taken through a large hospital by the Professor of Surgery in the First University of Moscow. While not as well and as finely equipped as modern hospitals in our large American cities, we were agreeably surprised at the modern and progressive methods in use, including up-to-date electrotherapy and X-ray treatments.

Our stay in Moscow was all too short, but we had to hasten on to Leningrad by the night train, using the well-equipped and

were left when the Czar and his family were taken from them on the fatal day when their doom by execution was sealed. An air of pathos and tragedy hangs over the entire place. We were taken through the building from room to room, through the Czar's apartments, his study with books and maps just as they had been, and his reception and audience rooms, then through the private living apartments of the family from the Czar down, including the Czarina and the daughters and the small son. In each room the objects of personal wear and use were just as they had been left at the hour of departure, even down to the toys and school-books of the smaller children. We were told that the building will probably be closed

since the sight of the tragic place creates too much sympathy for the Czar and the old order.

Most interesting of all to us was the Russian Greek Orthodox Church service, which we attended Saturday evening. The service lasted from seven to ten in the evening and the Church of the Resurrection, which we attended, was crowded with thousands of worshipers all of whom stood or kneeled throughout the entire service since there were no seats within the building. Although there are no statues and altars in the Roman Catholic style in a Greek Church there are numerous pictures of Mary and the Saints covered in part with gilt and gold frames, (known as icons) before which numerous candles were burning. These were objects of great veneration and worship. The entire service was rich with the finest music of the Eastern Church. No musical instruments are allowed in the churches, hence the vocal singing by the hidden choirs is of the highest order. At least half of the time was

occupied with singing and chanting, in which the congregation at times joined. We could not help but be moved to a spirit of deep reverence and worship regardless of our great difference in belief from those among whom we were worshipping.

We would have been delighted to stay longer, but already the strain and fear of what "might" befall us in this strangest of strange modern lands, had begun to bear heavily upon us, and it was with a great sense of relief that we hastened out by the night sleeper to Helsingfors, Finland, the land of spotless towns and industrious folk, so near to Russia and yet so far away.

The rapid trip through Finland, Sweden and Denmark, with but one-day stops in the capitals, formed a delightful conclusion to the "flying trip through Russia," for we were in one of the most beautiful, most American, and most prosperous parts of Europe. But then that is another story.

Goshen, Ind.

HYMNOLOGY AND CHRISTIAN SONG

The Life of Fanny Crosby

By Anna Mumaw

"Oh, what a happy soul am I!
Although I cannot see,
I am resolved that in this world
Contented I will be.

"How many blessings I enjoy,
That other people don't;
To weep, and sigh because I'm blind,
I cannot, and I won't."

Little blind Fanny Crosby determined to store away in her heart the little jewel called "content," and in a wonderful way carried out this resolution all through her life, for she became a great hymn writer and gave to the world much of hope, cheer, and comfort through her poems and hymns. Though trials came to her she refused to allow them to take from her the peace and joy of a contented heart. She had implicit faith and trust in her Heavenly Father's goodness. Her loss of sight, she said, was permitted by the Lord and she rested on the promise, "What I do thou knowest not now, but thou shalt know hereafter." Often she would get consolation by repeating the poem,

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

Being of a sympathetic nature the sufferings and sorrows of her friends caused her as much anxiety as did her own. But it did not seem to her that she should go through this life sorrowful and anxious, and she searched deeper into God's will until she made this discovery: "I found sorrow to be one of the threads in the skein of life that must be woven in the warp and woof of existence and that the things that were too wonderful for me to fathom I must leave in the hands of Him who is able to sustain under all circumstances." As she learned this lesson she gave us that wonderful poem so full of courage and faith:

"Never be sad or desponding,
If thou hast faith to believe;
Grace for the duties before thee,
Ask of thy God and receive.

"Never be sad or desponding,
There is a morrow for thee,
Soon thou shalt dwell in the brightness,
There with the Lord thou shalt be."

These were the secrets, I believe, of the success of the life of Frances Jane Crosby. She was born in Putman County, New York, in a one-story cottage, in the year 1820. When but a few months old her sight was destroyed. Her knowledge of the beauties of nature, the sunrise and sunset, the moon, stars, and clouds, was all credited to her grandmother who would take little Fanny on her lap and describe them so vividly that they became real to her. Thus also did she learn the names, colors, and songs of the various birds, as well as the beauty of the flowers which she always loved to handle and in whose fragrance she reveled. Nor was the Bible neglected. The stories as her grandmother told them entered her heart and took deep root. The Book was her constant companion through life. When a girl she memorized the five books of Moses, most of the New Testament, many of the Psalms, the Proverbs, the Book of Ruth, and the Songs of Solomon. In the New Testament she found the subjects for many of her poems.

"O Book that with reverence I honor,
What joy in thy pages I see!
O book of my childhood devotion,
More precious than rubies to me."

When Fanny was fifteen years old she entered the Institution for the Blind in New York City. Here her talents were brought out and developed and she remained as a pupil and teacher for 23 years. Here, too, she met another blind student, Alexander

Van Alstyne, and in 1858 they were married. He died in 1902. Although Fanny had written bits of verse from childhood it was not until after she was in the Institution that her real gift was discovered. To be encouraged along this line brought great delight and joy to her soul, for she had long cherished the thought that some day she would be a hymn writer and that this was to be her life work. When she was asked for the first time to write a hymn by Mr. W. B. Bradbury her cup of joy was full and three days later she gave him the verses

"We are going, we are going,
To a home beyond the skies,
Where the fields are robed in beauty,
And the sunlight never dies.

We are going, we are going,
And the music we have heard,
Like the echo of the woodland,
Or the carol of a bird."

She attributed much of her success of hymn writing to the association of other noted hymn writers and religious leaders, such as Dwight L. Moody, Ira D. Sankey, Geo. C. Stebbins, and Sylvester Main, while the hymns of Wesley, Watts, Toplady, and others, never failed to be an inspiration to her.

Her first popular hymn was "Pass Me Not, O Gentle Saviour." The subject was suggested to her by Mr. Doane. This hymn has been translated into many different languages. At another time Mr. Doane said he had a tune which he wanted words for. As he went over the tune Fanny immediately exclaimed that it said, "Safe in the Arms of Jesus," and from this beginning the wonderful hymn was written which has brought comfort to many hearts. At another time Mr. Doane sent her the subject, "Rescue the Perishing." A few days later, as she was addressing a group of working men, the thought came to her that in that group there was one who must be rescued that night or not at all. After her pressing plea a young man came forward and asked whether she meant him. Before the meeting closed another soul had found God. During the meeting the line came to her, "Rescue the Perishing, care for the dying," but she could think of nothing else. After she reached home that night she immediately set to work and before she retired the hymn was ready for the melody.

Fanny Crosby was seventy-one years of age when she wrote "Saved by Grace." The interesting story she tells of this hymn is that after it was written she sold it but heard nothing of it afterward. One day she gave a short address at a summer conference and at the close repeated her hymn:

"Some day the silver cord will break,
And I no more as now shall sing;
But, oh, the joy when I shall wake
Within the palace of the King!"

When she had finished Mr. Sankey came to her and asked where she got that beautiful hymn. She answered, "You ought to know, I sold that song to you three years ago, and have waited all this time for an opportunity to recite it." Mr. Sankey lost no time in getting a copy of the song and

requesting Mr. Stebbins to set it to music. The song soon became one of her most popular productions.

It has been estimated that Fanny Crosby wrote over eight thousand hymns and poems, one company alone having bought five thousand nine hundred hymns. It was always a great joy to her to hear of souls who had been brought to the Savior by the singing of her hymns, and to know that they brought comfort and cheer or in any way helped others to a deeper faith and trust in Christ. Even in her advanced years she never lost her zeal and ambition in her work for the Master. In her address of "Ninety Golden Years" she said, "My love for the Holy Bible and its sacred truth is stronger

and more precious to me at ninety than at nineteen. It is my bread of life, the anchor of my hope, my pillar of fire by night, my pillar of cloud by day. It is the lantern that lights my pathway to my Paradise home." Her desire to live a long life was fulfilled, for she reached the age of ninety-four years. On February 12, 1915, though she had been feeling as well as usual, silently and suddenly the call came and she went to meet her Savior face to face. How wonderfully in her life were exemplified her own words:

"Some day, till then I'll watch and wait,
My lamp all trimmed and burning bright,
That when my Saviour opens the gate,
My soul to Him may take its flight."
Scottdale, Pa.

A QUIET TALK ON CHRISTIAN COURTSHIP

By David E. Plank

Sociability is a necessary factor in the normal life of any people. Young people especially, crave sociability, and it is as essential to their healthful existence as food is to the body. This is as true of Christian young people as it is of non-Christians, only the tastes and aims of the former are on a higher plane than those of young people who do not profess godliness. Christian parents and the Church need to cooperate in properly encouraging and directing the social life of our young people.

Morals and sexual relationships enter at once into the social question. We may say that every normal boy and girl is quietly looking forward to the time when he or she may choose or be chosen as a life companion. Good taste forbids that they parade this anticipation before their friends. Nevertheless it is a God-given privilege, and duty as well, for young people to consider well the choosing of a life companion and the establishment of a home of their own.

As young people associate with one another in a general way they learn something of one another's temperaments, tastes, and habits. A reciprocal attractiveness develops between two individuals of the opposite sex, and henceforth they prefer to associate more intimately. We call this courtship. Of course, matrimony is the ultimate objective, though this need not be the outcome in every case, if this closer association does not prove satisfactory to the two parties concerned.

Courtship should be a pleasant and enjoyable association for the parties so associated. Christianity should make courtship all the more enjoyable. At the same time there are dangers to be avoided in this closer intimacy, some of which we wish to mention in this article. The Spirit of Christ helps us to escape the evils which courtship sometimes leads to, among worldly young people.

One of the first things to keep in mind is that courtship and marriage are two different stages in the social and sexual relations of young people. Many things that are proper in marriage are not proper nor right in courtship. The intimacy of courtship must not be abused nor carried to extremes. The

agreement of both to any kind of improper relation does not make it right. Both should keep in mind that a proper reserve is only in accord with Christian decency and good morals.

Christian young people should not engage in "petting" as it is commonly called. Unrestrained kissing and fondling in courtship is fraught with dangers such as young people do not always realize. Even after engagement they should still maintain that true respect for each other and that proper reserve, without which courtship loses its virtue.

In courtship, it is better if the young man does not stay too late, nor come too often. "Familiarity breeds contempt." Temperance in this matter during courtship will make the hours spent together sweeter than where constant association is indulged in. Again in courtship, young people should maintain a high standard of conduct in the little details of companionship. When they sing together they should sing elevating songs. When they read together or view pictures they should select such books and pictures as are pure. Their conversation should be in harmony with this high standard. They should endeavor to avoid impure thoughts. When they drive they should select such places to attend as will promote right thinking and conduct. The dance, the movies, and other places of worldly amusement will surely lower this high standard of purity.

At what age is it proper for a young girl to begin to receive attentions from a boy friend? The answer may vary in different localities but sixteen is generally considered as about the minimum age. (However, eighteen is probably more in keeping with safety and propriety.) This age limit has been generally recognized in this country, both in law and in respectable society. However, we notice this rule is being flagrantly violated by many young people of our day, and parents seem to be quite indifferent to the dangers of such early associations. When a girl fourteen years old goes driving with a boy friend there can little good be expected from such association.

Dear young people, let us consider seriously this matter of courtship. It is not to be

taken lightly, nor is it a matter for sport and jokes. The Scripture teaches that Christians should marry "only in the Lord," that is, marry only other Christians. As courtship is the natural prospective of marriage this same Scriptural rule should apply here. Our Church maintains the principle that as far as possible marriages should take place only within the limits of our denomination. So here again, the same rule should apply to courtship. We do not mean to take a "better than thou" attitude, but we do mean to uphold Bible doctrines and discipline as our Church interprets these things. We can do this only through the establishment of homes which are in perfect accord with the position which our Church takes on religious issues. "Mixed marriages," even with members of other denominations that differ from us on vital issues, are not conducive to the healthful growth of the Church.

Let us, therefore maintain a high standard of Christian living, in courtship as well as in every other phase of life. May this period in the social life of young people be spent in such a way that the memory of that time shall remain pleasant through life, and that there need be no regrets to mar the peace and happiness of after life. Thus courtship becomes an uplifting experience in the lives of Christian young people.

Eureka, Ill.

PROGRESS IN BIBLE TRANSLATION

Two North American languages were added in 1929 to the long list of over 800 tongues into which the Bible or its parts have been translated according to a statement by the American Bible Society, Bible House, Astor Place. For the first time the four Gospels were issued for the Eskimos of the Bristol Bay and Kuskokwim River district in Alaska, from a translation made by Moravian missionaries aided by a group of natives. The four Gospels were also published in the Hopi tongue for the Indian tribe of that name living near the Grand Canyon. This is the first time that any part of the Bible has been made available for this tribe and is the thirteenth Indian language spoken in the United States in which the American Bible Society has published Scriptures.

The Book of Psalms translated by Mr. George Allen and his daughter of San Pedro, Bolivia, has been published in Bolivian Quechua, a language spoken by a large Indian population in the Andes Mountains. The Book of Proverbs published early in 1929 was the first portion of the Bible to appear in the new Turkish alphabet in obedience to the edict of the government forbidding the further use of the Arabic alphabet.

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—I Cor. 15:55-57.

For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins.—I Cor. 15:16, 17.

THE YOUNG PEOPLE'S MEETING

THE WORK OF THE YOUNG PEOPLE'S MEETING

IV. Deepening the Spiritual Life Through the Young People's Meeting

By J. Irvin Lehman

"Deeper, deeper in the love of Jesus
Daily let me go;
Higher, higher in the school of wisdom,
More of grace to know.

"Deeper, deeper! blessed Holy Spirit,
Take me deeper still,
Till my life is wholly lost in Jesus,
And His perfect will.

"Deeper, deeper! tho' it cost hard trials,
Deeper let me go!
Rooted in the holy love of Jesus,
Let me fruitful grow.

"Deeper, higher, ev'ry day in Jesus,
Till all conflict past,
Finds me conqueror, and in His own image
Perfected at last."

It is evident that we can only deepen or enlarge life where it already exists. Hence we have in mind in this article the Christian who has been born again and is alive unto God. We want to think of deepening this life in two ways: First, by being brought into relationships and conditions that result in our being "filled with the Spirit;" and second, by quickening our response to the Spirit until we enjoy the "abundant life" Jesus came to give us. In considering the Christian world in general and our own denomination in particular we conclude that towering above the needs often stressed, such as intensive training, thorough organization, adequate equipment, complete consecration, etc., there stands the eminent need of a deep, well rooted, and fully developed spiritual life, born through faith in the Word of God, quickened by an individual experience of salvation, and actively engaged in service for the Lord.

Lack of training, organization, and equipment are noticed more quickly and are more easily supplied, than is a lack of a deep spiritual life. The engine looks complete when we see the wheels, boiler, whistle, cylinder, throttle and engineer, but until it has a full head of live steam it cannot pull a load. So too the Christian may have all the equipment necessary for service, but until he is alive unto God and endued with the power of the Holy Spirit he is not ready for the Lord's work.

In the first place the Young People's Meeting helps us deepen our spiritual life by bringing us into a conscious knowledge of our privileges as Christians, and how we may obtain them. Just what we mean by conscious knowledge is illustrated by the experience of Jesus with the disciples. He had taught them for three and one half years, told them of His

work, where He was going, etc., but when He told them plainly, "Whither I go ye know, and the way ye know," Thomas challenged His statement and said, in effect, "We don't know where you are going, and we don't know the way." They knew and yet they did not know, they had to be led to self-expression before they had a conscious knowledge of the things Jesus had taught them. So we may have heard that it is our privilege to be filled with the Holy Spirit, yet often unless we read it and tell it, we are not gripped with the truth sufficiently that it becomes conscious knowledge to us and we can almost say with the twelve of Ephesus (Acts 19), "We have not so much as heard whether there be any Holy Ghost." But when the young Christian is exercised in the Young People's Meeting, and reads these truths and expresses them in his own words he is awakened to his privileges, receives an active faith in God, becomes active in his prayer life, and opens wide his heart to receive the Spirit whom the Father sends in Jesus' name. Then and then only are we ready for the second phase of our spiritual growth, which has to do with our response to the Spirit that dwells within us.

When we are filled with the Spirit we either grieve Him (Eph. 4:30), or we are led by Him (Rom. 8:14), or in other words, we respond to Him to the extent that we hear His still small voice, and our spiritual life is deepened and enriched. *The Young People's Meeting supplies three factors that quicken our response to the Spirit and therefore deepen our spiritual life.*

First, Jesus said that His sheep "shall go in and out and find pasture" (Jno. 10:9), as much as to say, "Feeding shall give you abundant life." Feeding has two phases—one is the work of the shepherds, "Feed my lambs and sheep" (Jno. 21:15-17), the other, which concerns us now, is that of the sheep and lambs helping themselves to pasture—we must go to the Word ourselves. This is what the Young People's Meeting encourages. Just take your Young People's Meeting Topics Booklet for 1930 and study the list of topics selected, and the Outline Studies supplied. They are based on the Word, they lead you to the Word, they are an incentive for you to feed on the Word; and the Holy Spirit co-operating within us leads us to the truth, brings it to our remembrance, and by illumination teaches us many spiritual lessons. A number of young people have given me their testimony that it was through the Young Peo-

ple's Meeting that they were led to the Word and a deeper spiritual life as a result.

Second, every living thing depends partly on the elements and atmosphere surrounding it for the support of life. So also the Christian needs to draw sustenance from the spiritual atmosphere of the heavens by prayer; for our spiritual life depends partly on the atmosphere in which we live. Of some professing Christians it may be said, "Hitherto have ye asked nothing in my name: ask, and ye shall receive." In the Young People's Meeting work we are thrown on our own resources, and feeling our insufficiency, we are driven to the throne in prayer. True, we may receive help from others, but we should not have another write out our essay or topic and read it ourselves, for that will largely defeat the very purpose of the Young People's Meeting. Rather we should flee to the Lord in prayer and be lifted from the material to the spiritual. We will begin to see life differently from what we had before, because our perspective has been changed, and we shall grow in grace. In this again we have the help of the Holy Spirit for He "also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

Third, we deepen our spiritual life by service. "Godliness is profitable." "We learn to do by doing." This is true of study, prayer, and service in testimony. While it is not safe to measure life by activity, yet there can be no life without some outward expression, for the Christian is "like a tree planted by the rivers of water, that bringeth forth his fruit in his season." The exercise of soul we have in discussing a topic helps to strengthen our own life. Stating a principle or doctrine of the Bible will help us to live it. As young people we sometimes find it necessary to obey those who are older and in authority in keeping ordinances and principles which we do not fully understand and about which we have no personal convictions, yet I believe when we faithfully study the doctrines and principles of the Bible as suggested by the Topics Committee it will result in a spiritual understanding of and a personal conviction on these truths that will strengthen the spiritual life of the whole church. For example, many of us in the first years of our Christian life had no personal convictions on the doctrine of separation from the world in its various phases, but were guided by the teaching and discipline of the Church. This is better than to lose the principle, but it is still much better when we by study, prayer, and work in the Young People's Meeting are led to see the Bible foundation of the doctrine and it becomes a part of our life. Now instead of being controlled by the restraining power of discipline we live and

teach with personal conviction which comes from our own knowledge and experience. Thus in place of being a dead weight carried along by the Church we become a live, positive influence for good in maintaining the spiritual life of the Church and the doctrine of the Word.

Thus we see the Young People's Meeting affords us a place where we may be exercised in the means of spiritual growth, but it re-

mains with individuals to take advantage of the opportunity, and apply themselves to the work, for after all it is only by personal application that we will be personally benefited. The prophet said "Cursed be he that doeth the work of the Lord negligently" (Jer. 48:10 margin). Will we arise to our opportunities and enjoy the abundant life which Jesus came to give us?

Chambersburg, Pa.

YOUNG PEOPLE'S BIBLE MEETING TOPICS

Notes and Suggestions

By the Y. P. M. Editor

Friendship, Life, Service, Trust.—There is a phase of friendship in each of these themes. Jonathan lived a true life as the friend of David. Our Redeemer is our true Friend at the right hand of God. Angels in their service of love for the Lord are doing friendly deeds to the saints continually. If we keep our confidence in God as our Friend, we shall not yield ourselves to trust in false systems that destroy that confidence.

The life of Jonathan furnishes a human basis for the illustration of friendship, especially for Junior minds. It would be well to make the application further to our own experiences with our friends. We can be true friends to others whether they, like Saul, are true or not.

Our living Redeemer should be thought of as One who is a present help to-day. Too often our minds are meditating upon Him as a historical person, or as one far away from us. He lives and is with us always in a loving, personal way.

Angels, too, are a reality which we too often forget. One is near me now in the interests of my Lord and in my behalf if truly I am where my Lord would have me to be in His service. We are not forsaken, with His messengers so near us at all times.

What is our contact with the world? The age is closing in upon the people with a network of systems so complex that men are not aware that they are being robbed of their trust in a loving Heavenly Father. The very atmosphere is charged with the spirit of God so that our lives are constant testimonies to our faith in the living God. Does the world know us as a peculiar people zealous of good works, faithful in all things to the Word of God? It is very easy just to slip into the net of the world if we are not awake to the principles that characterize the life of the saints.

If you find some of these things in the study that point to a drift among us, what will you do with it? Either you will smile your scorn or pity for some one's narrow ideas, or you will seriously change your bearings from the ways of the world.

JONATHAN, THE TRUE FRIEND (Jr.).

—I Sam. 20:1-42

Topic for April 13

MOTTO

"A friend loveth at all times."

MEDITATIONS ON THE TOPIC

I. True Friendship.—A true friend is friendly at all times whether he finds us able to give him back as good as he gives us, or whether he finds us unable to do any thing for him. Some people are friendly only because they expect to gain something that we have. As soon as they have what they want, or find out that they cannot get what they want, they forget to be friendly any longer. I knew a boy who was very friendly to a certain woman because he wanted some of her cookies. Sometimes children are friendly as long as they can get some one to humor them and talk about how smart they are, but as soon as they hear the truth about themselves and get about what they deserve, they are full of disappointment and hatred.

Jonathan was a young man who loved David because he saw that David was a man of God. Jonathan also trusted in God and loved David because of the fellowship he saw in Him. David returned his love and they agreed together ever to stand true to each other. Jonathan had a number of chances to prove that he was true to David. Saul, Jonathan's father, became so jealous of David that he would have killed him. But Jonathan did all in his power to show his father that David was a true man. When Saul would not heed Jonathan's words then Jonathan warned David in time that he could get away from Saul before he could hurt him.

Our motto says that "A friend loveth at all

times." We can see how Jonathan fulfilled this text in his treatment of David, when he knew that David would be king after his father instead of Jonathan, himself.

II. The Text.—I Sam. 20:1-42. This tells the story of the most trying time Jonathan had in his friendship with David. He came through it all, as a true man should, although his father treated him shamefully. We should never be untrue because some people ask us to be so, even though they may violently disagree with us.

OUTLINE STUDY

I. Friendship Kindled.

1. David is proved to be courageous for God.—I Sam. 17:38-58.
2. Jonathan's soul is knit to David's.—I Sam. 18:1.
3. They express their friendship by a covenant.—I Sam. 18:3, 4.

II. Jonathan Stands by David in Trouble.

1. He pleads for David when Saul in jealousy would kill him.—I Sam. 19:1-7.
2. He counsels with David concerning Saul's jealousy.—I Sam. 20:1-10.
3. They make another covenant.—I Sam. 20:11-17.
4. Jonathan plans a way to tell David if Saul is angry.—20:18-23.
5. Jonathan finds Saul very angry.—20:24-34.
6. He goes out to show David by the sign.—20:35-40.
7. They weep together and part in peace.—20:41, 42.
8. In a trying hour they meet once more and Jonathan encourages David in the Lord.—I Sam. 23:16-18.
9. David composes a song testifying of Jonathan's friendship.—II Sam. 1:17-27.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Friend.
2. Choose a Verse from the Outline to Memorize.
3. Tell the Story of Jonathan's Friendship.
4. How Was the Friendship Tested and Proved?

For Others.

1. The Characteristics of True Friendship.
2. The Qualities that Knit Souls Together.

SEED THOUGHTS

Somebody did a splendid deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought 'Tis sweet to live;
Somebody said, "I'm glad to give;"
Somebody fought a gallant fight;
Somebody lived to shield the right;
Was that somebody you?—Selected.

That deed of kindness you would do—do it to-day,
That word to help your brother be true—speak it to-day,
Time is rapidly passing by when service is open; and you and I
If we mean to answer our neighbor's cry,
Must do it to-day.

That straying one that you mean to seek—seek him to-day;
That helping hand for one who is weak—give it to-day,
Be helpful to-day—how foolish to wait till dear ones pass through the pearly gate,
And then remorsefully cry, "Too late!"
Help them to-day.—Selected.

JONATHAN, THE TRUE FRIEND

By Wilma Lehman

"A friend is a person with whom I may be sincere."

"A friend loveth at all times."

God has created man a social being. It is human nature to want friends, and to be friends. There are two elements that make up friendship—truth, and tenderness.

In the beautiful story of David and Jonathan we find an example of true friendship. The Bible says that Jonathan loved David as his own soul. The source of this friendship seemed to be in the fact that Jonathan recognized in David one who was chosen of the Lord, and who trusted in God as was evidenced by his willingness to fight the giant Goliath. Those who love the Lord are drawn to each other.

In I Sam. 18:3, 4 they bound their friendship by a covenant. "And Jonathan stripped himself of his robe that was upon him, and gave it to David, and his garments even to his sword, and to his bow, and to his girdle." This friendship not only gladdened happy days but was a stronghold in times of distress and trouble. Truly "a friend loveth at all times" (Prov. 17:17). In I Sam. 19:1-7 when King Saul, Jonathan's father, sought to kill David, Jonathan pleaded for David's life, and Saul was turned from his evil plan.

But when another war came and David was very successful in battle Saul's jealousy was again a raging lion within him. David knew of Saul's anger and said to Jonathan, "Truly as the Lord liveth, and as my soul liveth there is but a step between me and death." Jonathan, whose friendship was strong and true, replied, "Whatsoever thy soul desire, I will even do it for thee."

Again Jonathan pleaded with his father, Saul, to put away his thoughts of killing David. But Saul was determined in his jealousy to kill David. Then Jonathan gave David the signal that he should hide from Saul.

When Saul found out that David was in

the wilderness he sent his army to capture him. This gave the faithful Jonathan a chance to be near his dear friend. A secret meeting was arranged and Jonathan strengthened David and gave him new hope for the future. He said, "Fear not, for the hand of Saul, my father, shall not find thee: and thou shalt be king over Israel and I shall be next unto thee: and that also Saul, my father, knoweth."

Oh, noble heir to the throne! Jonathan as Saul's oldest son would naturally have been king. But his love for David was so great and true that he wanted his friend's promotion even at the cost of his own advancement. He was glad to take second place in the kingdom. Jonathan certainly had excellent traits of character. He was not jealous, envious, or selfish. He loved David more than himself. He was brave and courageous, ever loyal, tender, and sincere. He gives us a most beautiful picture of a true friend. Because David and Jonathan were true to God and loyal to His will they were all the better friends. When God blesses friendship life can give no better gift.

North Lima, Ohio.

**MY REDEEMER LIVETH.—Job 19:25;
Psa. 16**

Topic for April 20

MOTTO

"He ever liveth to make intercession for us."

MEDITATIONS ON THE TOPIC

I. *Jesus Lives.*—This glorious thought carries a hope and a blessing with it. We can scarcely estimate all that it means to us. If Jesus had remained in the tomb, what sorrows of earth would have no healing balm! What expectations would be cut off forever! What sweet peace and satisfaction would forever be banished from our spirit!

But we think of Jesus, who was dead for three days, as now alive and really active in our behalf. Every promise that has been made is sure to be remembered and to be fulfilled in due time. The prayers that we offer are offered in the name of a living Savior who is present at the Father's right hand. His very presence pleads for us when we approach in His name because the Father knows that He died for us and has risen again to fulfill the plan of salvation for men.

We need never feel lonely or forsaken, however untrue man may be, because we know that we have a friend who is closer than a brother who enters into the minute details of our life and helps in every time of need. We are workers for Him in the great task of making the world realize that they have a Savior. But as we come in contact with the coldness and hardness of the cruel world we may just turn our thoughts to our Redeemer at the Father's right hand, claim His promised blessing, and He hears us and sends, yea, brings the relief and the blessing we so much need.

We expect to meet our Redeemer in glory. To-day we see Him in the spirit and enjoy the presence of His Spirit, but then we shall be in His presence and behold Him as a human being could not. "I shall be satisfied when I awake in his likeness."

II. *The Text.*—Job. 19:24.—Job, in the inspiration that comes from God cried out in His faith, "I know that my Redeemer liveth; and that he shall stand at the latter day upon the earth." This gave him confidence in the face of death.

Psalm 16.—This is a prophecy of the Redeemer expressing His expectation in the face of death that even His body should not decay before He would be raised from the grave.

OUTLINE STUDY

I. **Our Great High Priest has Passed into the Heavens.**

1. After the purging of our sins.—Heb. 1:3.

2. After giving His apostles their commission.—Mark 16:19.
3. To appear in the presence of God for us.—Heb. 9:24-28; Rom. 8:34.
4. To await the time of judgment.—Heb. 10:12-14; Acts 17:31.
5. He will never die any more.—Rom. 6:9; Rev. 1:18.

II. He is Directing the Work of His People.

1. He is with them always.—Matt. 28:19, 20.
2. He blesses their worship by His presence.—Matt. 18:19, 20.
3. He occupies a place of authority.—Acts 5:30-32.
4. He is concerned when His people suffer for Him.—Acts 7:55-60.
5. He is preparing and sending men into service.—Acts 9:1-18; 20:24.
6. He is commending, rebuking, comforting, and warning.—Rev. 2, 3.

III. He Holds the Destinies of Men in His Power.

1. All will stand before the judgment.—Rom. 14:10-12.
2. All will confess to His authority.—Phil. 2:9-11; Rev. 5:13.
3. Two classes will receive final sentence.—Matt. 25:46.
4. We should labor to be accepted of Him.—II Cor. 5:9, 10.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Redeemer.
2. A Living Redeemer Can Help Us.

For Young People.

1. "Jesus Christ the same, yesterday, to-day, and forever."
2. What My Living Redeemer is Doing To-day.

For Older People.

1. What the Redeemer Will Accomplish in the Future.
2. What These Thoughts Should Inspire in Us.

PERSONAL THOUGHT

Why should we ever give way to melancholy when we have access to a living powerful Friend who is ready and willing to pour out the very best gifts upon His needy ones of earth?

SEED THOUGHTS

The Voice of Triumph

Lift your glad voice in triumph on high,
For Jesus hath risen, and man shall not die;
Vain were the terrors that gathered around Him,

And short the dominion of death and the grave;

He burst from the fetters of darkness that bound Him,

Resplendent in glory, to live and to save:
Loud was the chorus of angels on high—
The Savior hath risen, and man shall not die.

Glory to God, in full anthems of joy;
The being He gave us death cannot destroy:
Sad were the life we may part with to-morrow,
If tears were our birthright and death were our end;

But Jesus hath cheered the dark valley of sorrow,

And made us, immortal, to heaven ascend:
Lift then your voices in triumph on high,
For Jesus hath risen, and man shall not die.

—Anon.

SUGGESTIONS FOR JUNIOR MEETINGS

Although this is our Easter lesson you will notice that both of the Scriptures for the topic are taken from the Old Testament. It is very interesting to notice that the writers of the Old Testament looked forward by faith and

saw the resurrection as an assured fact. We can look back to the actual historical event, but they had to look forward through the centuries and see it with the eye of faith.

Job lived in the times of the patriarchs, about fifteen hundred years before the time of Christ, but he looked ahead to the Living Redeemer who would make possible his own resurrection from the dead. He looked far beyond the time of the first Easter, and saw the living Christ coming to the earth the second time, and his own body, which had been eaten of worms, raised to life and beholding the Redeemer. Job wrote these lines by the inspiration of God and they apply to every child of God.

The second Scripture takes us back to the time of David, about a thousand years before Christ. David looked forward to the time when Christ as his descendant should be put into the grave, but he knew that He would rise from the dead in such a short time that corruption would never begin in His body. We know that this passage refers to the resurrection of Christ, for Peter speaks of it in this connection in Acts 2:24-36.

The lesson may be treated from a story angle for the Juniors, beginning with the story and prophecy of Job, then that of David, and leading in this way to the actual event of Christ's resurrection, as we have it recorded in the New Testament. It will be interesting for them to know that the Old Testament saints looked forward to the resurrection of Christ and trusted in Him as well as the saints of the present dispensation. May that inspire us to trust Him fully and look forward with joy to the time when all the redeemed of all ages shall rise from the dead at the coming of Christ. The work of the living Christ between the time of His ascension and coming again should also be emphasized. Some assignments: Tell How the Old Testament Writers Knew about the Resurrection; Tell the Story of Jesus' Resurrection; Tell What Jesus is Doing Now as Our Intercessor; What Will Happen to the Dead When He Comes Again?

MY REDEEMER LIVETH

By E. Pearl Hummel

Once more we are reminded of the glorious and comforting truth that Jesus lives. Though He was dead, yet He arose and lives forever.

There is no fact concerning the life of Jesus more clearly established than that of His resurrection. His enemies unconsciously prepared the way most thoroughly for the proof of His resurrection. For, as a precaution against Christ's disciples stealing His body from the tomb, a guard of Roman soldiers was placed around it. And the tomb was sealed with the imperial seal. It was thus impossible for the friends of Jesus to steal His body. But all these efforts to hold the dead body were likewise vain. Christ had told His disciples that on the third day He would rise from the grave, and all human power could not hold Him in the tomb. Christ's mission on earth was completed. He had given His life a ransom for the sin of the whole world.

After the resurrection Jesus commissioned His disciples to take up the work He had started. And the message still rings down through the ages to us, "Go, preach, and teach all nations." And the promise likewise comes to us, "Lo, I am with you alway."

And now Christ is at the right hand of the Father interceding for us. This great Redeemer is ever watching over His children. He slumbers not, nor sleeps. He blesses their worship with His presence. "Where two or three are gathered together in my name, there am I in the midst of them."

Jesus is concerned when His people suffer for Him. When Stephen was stoned the heavens were opened and he was given a vision of his Redeemer, waiting to welcome His faithful servant home. And Christ is still preparing, and calling, and sending men into His service.

Just as Paul was called and sent with the golden, glorious message so are all children of His sent forth into the world.

But some time the Redeemer will be a great Judge. Then His mercy will be justice. He will judge according to the deeds done in the body, whether they are good or evil. All people will then confess that Jesus is Lord to the glory of God the Father. And there will be only two classes to receive the final sentence. The righteous will be given life eternal, the unrighteous everlasting punishment.

It behooves us, then, to labor to be accepted of Him. "Wherefore we should labor that whether we be present or absent, we may be accepted of him."

When Jesus returned to the Father He sent the Holy Ghost, the Comforter, to indwell and empower all believers everywhere. He it is who now draws us to the Redeemer. Through Him we are accepted as children of God.

Our living Redeemer gives the Christian hope. For even as Christ arose from the dead so shall arise all those who love His appearing. They shall be caught up to meet their Redeemer in the air, and be forever with Him.

Rockton, Pa.

THE MINISTRY OF ANGELS.—Gen. 28: 10-15; Heb. 1:1-14

Topic for April 27

MOTTO

"Ministering spirits."

MEDITATIONS ON THE TOPIC

I. *How Angels Serve.*—The Scriptures reveal to us that there are hosts of spirits as faithful servants of God who are before Him continually joyfully praising Him and waiting for His every command. Rev. 5:11; Psa. 103: 20. The experience of saints on earth has revealed the fact that there is a service rendered in their behalf at various times, through other means than the hands of man. This service comes to them in time of need in response to their faith and to their faithful loyalty to the cause of the Lord. God has revealed by His Word that many of these ministrations are conducted for Him through angels. Heb. 1:14.

Angels from heaven brought messages of information to many of God's servants. In times of danger they stand near as a protection. If need be God sends hosts for the deliverance of His own in the world. They are particularly interested in the deliverance of sinners from the power of darkness and express their joy in heaven at the turning of only one. Luke 15:10. Childhood is particularly kept by the angels. The ladder of Jacob shows how a line of communication has been opened by which men of faith may be assisted in their earthly pilgrimage. Jesus is that ladder upon which the angels ascend and descend in their ministry of love toward the saints. Jno. 1:51. Oh, that there were more real spiritual vision! Oh, that eyes could be opened to see! How differently would our lives often be if we knew what bountiful provision is made for us, and we could see the heavenly spirits who are concerned for our needs and who help us in the tasks of life to which the Lord has called us!

II. *The Text.*—Gen. 28:10-15.—Here Jacob had a dream and saw a ladder from earth to heaven upon which angels ascended and descended.

Heb. 1:1-14.—This passage tells us how the Son occupies a position above the angels. The angels work under Him and for the furtherance of the cause for which He works.

OUTLINE STUDY

I. They Are Servants of God.

1. Worship and obey God.—Psa. 103:20, 21.
2. They execute His judgments.—Matt. 13:41; II Thess. 1:7, 8.

3. They bear messages for Him.—Dan. 9:21.

4. To minister to His people.—Psa. 34: 7; Heb. 1:14.

II. Services that Concern Our Lives.

1. The keeping charge of angels.—Psa. 91:11, 12; Dan. 6:22; Acts 5:19.
2. The service at death.—Luke 16:22.
3. The guiding service.—Acts 27:23, 24; Acts 5:20; 8:26.
4. Servants in our behalf when we pray.—Jno. 1:51; I Cor. 11:10; Matt. 26:53.
5. Attendant in behalf of little ones.—Matt. 18:10.
6. Rejoicing in the salvation of sinners.—Luke 15:10.
7. Relieving the penitent in God's behalf.—Isa. 6:5-7.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Angel**.
2. Tell what an Angel Did.

For Young People.

1. Who Are the Angels?
2. In what Realm Do Angels Serve?
3. What Blessings Are Angels to Humanity?

For Older People.

1. Classes of Angels.
2. How Angels Further the Cause of Salvation.

PERSONAL THOUGHT

Do we appreciate the service that is provided in behalf of them who shall be heirs of salvation?

SEED THOUGHTS

Angel voices, ever singing
Round Thy throne of light,
Angel harps, forever ringing,
Rest not day nor night;
Thousands only live to bless Thee,
And confess the Lord of might.
—Francis Pott.

Angels from the realms of glory,
Wing your flight o'er all the earth,
Ye who sang creation's story,
Now proclaim Messiah's birth:
Come and worship, Come and worship,
Worship Christ, the new born King.
—Jas. Montgomery.

Angels holy, high and lowly,
Sing the praises of the Lord!
Earth and sky, all living nature,
Man the stamp of Thy Creator,
Praise ye, praise ye, God the Lord.
—Jno. S. Blackie.

SUGGESTIONS FOR JUNIOR MEETINGS

Our lesson for this week is a doctrinal one, but very interesting for boys and girls as well as for young people and older ones. In Matt. 18:10 Jesus suggested that every child may have a guardian angel, who appears before the Father in heaven. We have reason to believe that angels have a special ministry with regard to children, even as we know they have in connection with all God's children of maturer ages.

Our first Scripture text takes us back to early Old Testament times and has a very interesting story connected with it. Jacob had been guilty of deception and was fleeing from home to escape from his brother, who was very angry and threatened to take his life. However, God had not forsaken Jacob, even in his errors and He appeared to him in a vision, standing at the top of a ladder that reached to heaven. And the angels of God were going up and down the ladder from the frightened Jacob to the Father above. It is a wonderful picture of how the angels minister to God's people.

The second Scripture, from the Book of Hebrews, tells us first of all of the exaltation of Christ over all creatures, earthly and heavenly, but for our present purpose it tells us some interesting things about the angels whom God created for the purpose of ministering to God's people on the earth. An interesting meeting may be had by picking out incidents in both Old and New Testaments in which angels appeared to men and brought messages to them or helped them in other ways. By taking a concordance and tracing the words "angel" and "angels" you will find hundreds of references from which to select material. Strong's Exhaustive Concordance gives over 290 references. The Outline Study in connection with this topic will give interesting facts concerning the various services which angels render to both God and man. The story method will be very effective in connection with this subject. The following are some suggestive assignments for Juniors: Tell the Story of Jacob's Ladder; Relate the Story of Some Angel Appearances to Abraham, to Manoah, Elijah; Tell about the Angel Appearances in Connection with the Birth of Christ; Name Some Angel Appearances to the Disciples and Apostles.

ANGELS

By Jonathan A King

Their Creation.—Angels were created by God. In Col. 1:16, 17 we read, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him; and he is before all things, and by him all things consist." Notice the words "visible" and "invisible." Since angels are spirits the natural eye can not see them.

Then we ask: Did God also create evil angels since all things were created by Him? Let us consider the first estate of the devil and his angels. In Jude 6 it speaks of the angels who kept not their first estate but left their habitation and are reserved in chains under darkness unto the judgment of the great day. They were created in purity, righteousness, intelligence, benevolence, happiness, and wisdom to the glory of God. The state they are in now is of their own choice.

Their Worship.—Angels worship their Creator in perfectness. They are in subjection to the Father and the Son. Heb. 1:6, "Let all the angels of God worship him." We should not worship angels, for they themselves worship God.

Their Service.—Angels are God's ministers of mercy and love. God's children are ministered to by the angels. "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psa. 34:7). Elisha looked and beheld the innumerable host of chariots about him on the mountainside. II Kings 6:13-17. An angel was sent to shut the lions' mouths when Daniel was thrown into their den. Dan. 6:22. We think also of their ministry to Abraham, Jacob, Moses, Paul, the Virgin Mary, John, Peter, and many other instances when angels ministered to God's own. The angels had different messages according to the different occasions and needs. Angel ministries have not ceased—God gives His angels charge over all Christians. The believer can claim all these promises as his own. Psa. 91:11, 12; Acts 5:19.

The angels bring the message of comfort, joy, revelation of God's will, announcements, and directs our life work. "The angel directs, the Holy Spirit guides; angels being the servants of God the Spirit." God's chosen ones have the work to do in spreading the Gospel of salvation but are directed by God's servant angels. Notice Peter in Acts 5:20; Phillip in Acts 8:26; Paul in Acts 27:23, 24.

I like to cherish the promise in Matt. 18:10 in regard to our little ones. "In heaven their angels do always behold the face of my Father which is in heaven."

In thinking of the angels' service at a Christian's death we refer to the many testimonies

given by dying people, who, before their departure, have spoken of the heavenly hosts that filled the room. Others have seen them coming, while still others have heard their celestial songs. I believe angels are standing by at the departure of the righteous and that they bear the spirit home. Lazarus was carried by the angels into Abraham's bosom. Luke 16:22.

Their Form.—Do we think of angels as having a form? In comparison I like to think of the Holy Spirit. At the time of the baptism of Jesus He descended upon Him in the form of a dove. On Pentecost He appeared as cloven tongues of fire. We do not say the form of the Holy Spirit is a dove or cloven tongues of fire. So also the ministering spirits (angels) sometimes may take upon themselves human forms, but let us not forget that the Word is silent concerning their form. They are spirits.

The Word does not speak of them as having wings. Be careful how you entertain strangers, you may entertain angels unawares. Heb. 13:2. Neither does the Word tell us that children or others become angels at death. The Word says, "as angels," which means like angels in holiness and purity. I like to think of the redeemed as being like Christ rather than angels. We know He had a human form, and though He was made a little lower than the angels, yet He ascended far above them. In I John 3:2 we read, "We are the sons of God---we shall be like him."

Atglen, Pa.

SYSTEMS THAT DESTROY OUR TRUST IN GOD.—Isa. 30:1-18; Matt. 6:24-34

Topic for May 4

MOTTO

"It is better to trust in the Lord than to put confidence in man."

MEDITATIONS ON THE TOPIC

I. *Systems Destructive to Trust in God.*—A system is an orderly plan or organization designed to accomplish certain ends. There are systems that have their origin in godly purposes, and there are systems that are purely secular in their purpose which do not particularly militate against any thing godly. There are also systems that have their origin in evil designs that militate against man's relation to God in various ways. Among the systems of this last character we have those which ignore God as our Father and our Keeper and presume that we must put our trust in man and man's devices in order to prosper.

In the outline we have proceeded first with the principle of trust, and then have shown in what ways man has been found trusting in things that make him lose sight of God's protection. Lastly, we have named some of the systems that apply to our modern surroundings in which trust in God is set aside and man's devices are substituted instead. Among these we have first, the Military System which sets aside the teaching of Jesus concerning love for enemies and advances to the thought that we must provide for defense in spite of His teachings; second the Accident and Insurance System in which both life and property is regarded as safer under a plan of payment for losses (which occur under the providence of God), than they would be under the care and plan of God for His people through providential blessings, as in the case of Job (Job 42:10-17); third, organizations in combination with others to protect one's rights in labor or property or business against the encroachments of others, bringing different classes into conflict, in violation of the principle of peace as taught by Christ, and laying aside the confidence that He will see that we receive needed things of this life, if we seek first the kingdom of God and His righteousness.

II. *The Text.*—Isa. 30:1-18.—This illustrates Israel's trust in men and in ungodliness rather than in the counsel of the Lord and in

walking in the way of righteousness.

Matt. 6:24-34.—This passage gives our Savior's teaching on the folly of making the things of earth first, and bringing anxiety into our lives when we should seek the most important things first and trust in God to provide the things that we need over which we could have no control.

OUTLINE STUDY

I. The Security of Saints who Trust in the Lord.

1. Permanent safety.—Psa. 125:1-5; 91:1-16.
2. Freedom from care.—I Pet. 5:7; Psa. 112:7; Prov. 3:24.
3. Certainty of every good.—Psa. 84:5-12.
4. Contentment without covetousness.—Heb. 13:5, 6; Phil. 4:10-14, 19.
5. Prosperity.—Josh. 1:8; Psa. 1:1-6.

II. Insecurity of False Trusts.

1. Trust in man.—Jer. 17:5, 6; Isa. 31:1-3.
2. Trust in riches.—Psa. 52:7; Prov. 11:28; Mark 10:24.
3. Trust in weapons of war.—Psa. 44:6; 127:1, 2; Obad. 3-10.
4. Trust in self-devised plans.—Jas. 4:13-17; Gen. 11:4; Prov. 19:21.

III. Systems that Contain the Elements of Destruction to Trust in God.

1. The military system.
2. The accident and insurance system.
3. Labor unions, trusts, etc.
4. Investments in chance schemes.
5. Modern ways of business that violate Sabbath observance, family piety, sex propriety, simplicity, godly utility, etc.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Trust.
2. Memorize a Passage from the Outline.
3. Tell How God Cared for Elijah.

For Young People.

1. A Life of Trust in God—Its Principles.
2. A Life of Trust in Earthly Things—Its Evils.

For Older People.

1. The Best Defence.
2. The Highest Assurance of Success.

PERSONAL THOUGHT

To make our way prosperous we need to walk in the path of obedience and confidence in God without turning to the right hand or to the left. Josh. 1:8.

SEED THOUGHTS

My little fellow, about four years old, whom I brought with me, gave himself no trouble amid the boats, omnibuses, and railway coaches, on sea, land, and in dark tunnels; his father was at his side, and never a care or fear or doubt or anxiety had he. May we have grace to be led by the hand, and trust to the care and kindness of a reconciled God and Father.

—Guthrie.

Upon Thy word I rest,
So strong, so sure;
So full of comfort blest,
So sweet, so pure—

The word that changeth not, that faileth never!
My King, I rest upon Thy word forever.

F. R. Havergal.

SUGGESTIONS FOR JUNIOR MEETINGS

This may seem like a difficult subject for Juniors, but it has for its foundation the simple principle of trust in God, which even small children can grasp. The passage from Isaiah is too difficult to be readily understood by boys and girls, but the section from Matthew 6 is a familiar one and will make a fine background for the study of the topic. This shows how God cares for the birds of the air and the lilies of the field. This is illustrative of His provision for all His creatures.

Since God is the Creator of all men, will He not take care of us also? Surely He thinks as much of us as of birds or flowers. It is our duty then to trust our lives into His loving care, and anything that undermines or destroys that trust is an evil thing that should be avoided. The positive side should be strongly brought out, emphasizing the necessity of trusting God for everything in our lives—food, clothing, homes, friends, and all natural blessings. It is necessary early in life to learn to love and trust God, so that when the age of accountability comes we may also trust Him for the salvation of our souls.

The greatest enemy of trust in God is doubt or unbelief. Some of the things that boys and girls will meet are false teachings about God in school. They may encounter textbooks and teachers that teach things contrary to the Bible, the Word of God. These teachings should not be accepted, for they destroy our Faith in God and His Word. We should early learn to trust God for protection rather than guns or other weapons for defence. If we trust God to care for us through His people and the Church we do not need to join worldly organizations such as labor unions, life insurance systems, etc., or work on the Lord's Day in order to make a living. The pleasures and riches of this world also have an effect upon us that leads us away from simple trust in God and His care.

Bible stories of how God cared for His people in times past will make very helpful material. Some Assignments: Show How God Cared for Jesus as a Child; Tell how He cared for Paul through His Long and Active Life; The Need of Trusting Our Heavenly Father for All Things.

SYSTEMS THAT DESTROY OUR FAITH IN GOD

By L. S. Croyle

In this age there is developing more and more the spirit of independence and self reliance. The modern ways of living, labor-saving inventions, and life in its many activities, moving along at a tremendously increased rate, make more and more demands upon our Christian people. The complexity of life adds to the problems of living a consistent Christian life.

There is danger in our schools. There is a possibility of the educational system introducing into the schools of our land, perhaps in only a small way at first, things that will instill into the hearts and minds of our youth, the spirit of militarism. Already some of our high schools make military training compulsory, with exemptions only because of physical inability. The conscientious scruples of any who may be patrons of such a school are not recognized. We may in time be facing a very serious problem along this line. This is a system that undermines faith and trust in Him whom the Father sent to be the Prince of Peace.

There is danger also in the various organizations that are in existence for the protection of our many different interests. For instance, some of the motor clubs, in their efforts to get subscribers, include in their inducements an accident policy, among the other insurance that they offer as a part of the club membership. And unless we are very careful we will subscribe to something that the Bible very definitely teaches against.

The carrying of insurance of all the various types that are being offered to-day has a greater or less tendency to foster dependence on that form of protection, rather than on the care of Him who has promised, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling" (Psa. 91:10).

Then, too, affiliation with unions and trusts, with which our country is flooded, has a similar tendency of inducing us to put confidence in the material things of this world, thus, drawing us away from that which is pure, true, and holy, and often results in our being unequally yoked together with unbelievers.

(Continued on page 125)

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

III. Its Course of Study

By Noah Oyer

It has already been pointed out in these articles that the first lessons in the Sunday school were in the rudiments of secular education. The first textbook that Raikes prepared for his schools was entitled "Redinmadesy" (Reading Made Easy). This was published about 1785. At an earlier date the American colonies had laid the foundations for an elementary school system, in which religious instruction had a central place. The Church and the school were closely coordinated. This relationship between church and school is indicated in Boon's "Education in the United States," in which he gives a list of duties of the New England school master in those early days. Some of his duties were:

- To conduct certain services of the church.
- To lead the choir on Sunday.
- To ring the bell for public worship.
- To dig the graves in the church yard.
- To take charge of the school.
- To perform other occasional duties.

He was also to act as messenger of the court, and to serve legal summonses. The first text that was placed in the hands of these masters was the "Horn Book." This book consisted of a single sheet of paper upon which the following was printed: The letters of the alphabet; the Lord's Prayer; the Apostles Creed; and the Apostolic Benediction. This paper was placed upon a thin board and covered with a thin sheet of horn to prevent soiling it. The child passed from the study of this book to the shorter catechism and the Bible.

The New England Primer supplanted the Horn Book. The book abounded with moral and religious sentiment. Even the alphabet was taught in moral and religious couplets or triplets as the following:

In Adam's Fall
We sinned all.

My Book and Heart
Shall never part.

Zaccheus he
Did climb the Tree
His Lord to see.

The shorter catechism formed an important part of this book. The child learned to read, and later memorized this catechism.

With this background it is not difficult to understand that the Sunday school in the United States had less secular and more distinctly religious lesson materials. A few years after Raikes' reader was published the American Sunday school adopted the system of memor-

izing passages of Scripture and the catechism. The Sunday school unions referred to in an earlier article, published question books. In 1827 a Mr. Judson issued a series of questions on Biblical lessons. His plan provided forty lessons each year, and aimed to cover the principal facts of the Bible in five years. The Union Question Books were published by the American Sunday School Union and were committed to the principle of one lesson for the entire school.

Dr. Cope has named the next period of forty years, the "Babel Period." It was a time of experimentation in which many systems of Sunday school lessons were issued by denominations. Numerous Sunday school periodicals were published. After the Civil War a number of Sunday school leaders labored together for a more effective lesson system. Sentiment was gradually formed in favor of a uniform series of lessons. In 1872 the plan was presented to the fifth National Sunday School Convention which met at Indianapolis. A lesson committee of ten was selected and charged with the task of outlining a series of lessons for a period not to exceed seven years. The plan has been continued until the present time. The present committee has outlined lessons to the close of 1931. Beyond that time no announcement has been made concerning the continuation of the uniform series.

The uniform lesson system has had its advantages in a number of ways. It has enabled all of the Sunday schools to concentrate upon a single lesson plan. It has made it possible for denominational and private publishing enterprises to publish and circulate Sunday school lesson materials in large quantities, and thus put these lessons within financial reach of all schools. It has unified Sunday school leadership and exposition of the lesson text in a remarkable way. Timely and valuable aids for teachers have also been produced by the uniform series. Throughout the history of the uniform lesson system the principle of selecting materials entirely from the Bible has been followed.

In recent years much emphasis has been placed upon grading the Sunday school in a manner similar to the grading of our elementary schools. Many series of graded lessons have been published. It is urged that the uniform series fails to adequately meet the needs of all of the pupils. It has ignored the child in selecting materials that were adapted to the adolescent and adult groups. It has disregarded relative values in the selection of Biblical ma-

terial. Others claim that important omissions have been made in presenting the great doctrines of the Bible.

One writer points out that during a period of thirty-three years five lessons were selected from the Beatitudes and twenty-one on the tabernacle. There were only five lessons selected from Amos and only one each from Joel, Micah and Nahum. The "Golden Rule" was used three times, while fourteen lessons were drawn from Leviticus and forty from the book of Joshua.

No doubt, much of this criticism against the uniform series has some basis in fact. It is true, however, that the lessons have covered a wide range of doctrinal subjects during the past years. All of the great, fundamental doctrines of the Bible have been selected and many of them have come up for frequent study. It can hardly be said that the International Uniform series have been inadequate on this point. It would be difficult for any committee to select a finer group of studies than the series given to us for the present year, 1930. The Gospel of the Kingdom is followed by a study of Representative Men and Women of the Old and New Testaments. Any Sunday school will find these lessons of great value both for doctrinal and ethical teachings. The lesson committee has met the criticism that the great ethical teachings of the Old Testament prophets have been neglected. During the past two years they have selected large portions from the prophetic literature of the Old Testament. In fact the International Uniform series has improved during recent years.

Why is it possible to say that the recent uniform lessons have improved? The improvement is due to the fact that the International Lesson Committee has developed a "group graded" series for the lower grades, and has confined the selection of lesson titles and materials more and more to the older groups. It is true that considerable attention continues to be given to the adaptation of lesson materials of the younger groups, but not to the extent that they had adapted them in earlier years. Many teachers who use the uniform lessons in the lower grades have felt this change and have found it difficult to teach these lessons to children. This difficulty was especially true of the recent lessons from the prophetic books.

Many Sunday schools have adopted graded lessons for the lower grades and continue the uniform lessons for the classes above the Junior Department. Many others have desired to make some changes but have not found graded materials that they could use. This brings us to the question of the merits of the graded lessons for the Sunday school. There are many graded series and we shall not attempt a discussion of their relative merits. The kind of lesson materials used in these different series

are criticized more than any other point. The following points are suggested as a guide in choosing or making a lesson system:

1. The Bible must be given central place in choosing lesson materials for the Sunday school. This is the point where many graded lessons break down. There is an extreme amount of extra-Biblical material. If the Sunday school proposes to teach the Christian religion it is obvious that its materials must be drawn from the Bible. On this point Mr. W. A. Squires has said: "It is the goal of Christian religious education to lead people not only to know about the Savior but also to know Him, in such an intimate and personal way that He enters into their thoughts and their conduct as the controlling factor of their lives. Any system of education which omits this goal ought not to be regarded as Christian. It may have excellent plans and suitable materials for developing the moral life to a certain extent, but if it does not exalt Jesus as Savior and Lord, it will certainly fall short of laying a sure foundation."

2. Extra Biblical material may be used with profit to illustrate the Bible material. This principle would determine to a large extent the amount of material that should be drawn from sources other than the Bible. Jesus used this method with great effect. He illustrated spiritual truths by some of the commonplace and homely experiences of life. He followed the teaching principle of leading His hearers from the known to the unknown. The sower helped Him to illustrate some of the kingdom principles. The lilies of the field and birds of the air were used to teach the lesson of simple trust in God. As He wept over Jerusalem He says how He longed to gather her children together, "even as a hen gathereth her brood under her wings." The picture was familiar to His hearers and carried its message. If a teacher wishes to teach a child about the love of God, the child will understand at once if the love of a mother for the child is used. The child has experienced mother love and can readily pass from that to an appreciation of the love of God. Many of the graded systems have broken down at this point. They have placed the extra-Biblical material at the center and have drawn some of their illustrative material from the Bible. The Damon and Pythias of Greek History are used in one instance to illustrate friendship. Why not use David and Jonathan as the central lesson material? If there is further need of illustration the extra-Biblical material can be used. To most children the story of David and Jonathan is more familiar than the Greek story.

3. Lesson materials should be selected with due regard to the laws of sound pedagogy. Some one has said that the Bible contains suitable educational material for the infant and for the philosopher, and for all people who come in between these extreme limits. This is the strongest point for the graded series. It selects the Biblical materials best adapted to the age. We recognize this as a good teaching principle in our public school system. We proceed from the simple to the more profound as the child matures. The value of the graded lessons must be determined from this point of view. The question is not, "What is the con-

tent of the lesson material?" The question is rather, "Is the teaching principle of the graded lesson sound?" If it is not a sound principle the solution is simple. It would be a mistake to introduce any graded series. If the principle is sound the solution is more difficult. The question then is, "What course of graded lessons should be adopted?" We may not find any series to our liking. In that event we would be faced with the problem of working out a graded system that would be best suited to our needs. If we find that the proper materials are not used in any of the graded series, ours would then be the task of putting the proper amount of Biblical materials into a system of our own, and bringing to the development of

the lesson materials sound Biblical exposition and sound teaching principles.

In the meanwhile the International Uniform lessons will continue to be of service. No doubt the uniform series will continue in favor for years to come, especially for older classes. Recent attempts to supplant the uniform series with other lesson plans have failed. After all, the International Committee chooses entirely Biblical materials for the lessons, and on the whole it must be admitted that the selections have been good. The burden for putting the good materials selected over to the pupils rests in a large measure upon the writer of the lesson exposition and helps, and upon the teacher. Goshen, Ind.

THE GOSPEL OF MATTHEW

IV. Chapters 16 to 20

By Geo. J. Lapp

According to the Harmony of the Four Gospels the events of these chapters seem to have been recorded chronologically by Matthew although there are many events recorded by the other evangelists which Matthew omits. By turning back to the general outline which we gave in the first article (see January Monitor) you will note that the events of these chapters are connected partly with the close of Jesus' ministry and partly with His death and resurrection. In fact the sixteenth chapter of the Gospel is so closely connected with the last events in the life of Christ that we would not do violence to the outline if we were to consider it in that connection. We leave the dividing line to the reader and go on with a practical analysis of the subject matter.

Jesus' Warning against the Leaven of the Pharisees (16:1-12). By comparing this with the other Gospels it will be seen that about this time Jesus healed many people and fed the five thousand. Because of His popularity among the common people, who gladly heard Him, the Jewish leaders were seeking an opportunity to catch Him and either destroy His influence or put Him out of the way. They were jealous of Him. They wanted a sign, but He gave them none. They could read the signs of the skies and could have known from the story of Jonah that they needed to repent of their sins. He had given them many rich spiritual lessons before, but they were not willing to receive them. Then they became maliciously antagonistic toward Him. They were so intent on their own way that He finally turned away from them and warned His disciples against their poisonous teaching. It was working like a leaven, engendering hatred, envy, and finally murder. Be sure you are right before you try to destroy another's work or influence. They had no principle, but only outward form. Jesus had the principle and manifested His faithfulness outwardly. We must have both the principle and form of godliness.

The Great Confession (16:13-20). Away from the crowds of people and from the hostile leaders and alone with Jesus the disciples are put to the test of quiet, careful, deliberate

evaluation. Who is the Christ? Is He worthy of being crowned king, or is He a miserable impostor? Is He the Messiah? Peter's answer is spontaneous, honest, and meaningful, and doubtless expresses the sentiments of the rest of the disciples. It is so true, that Jesus answered that the gates of hell shall not prevail against the Church which is builded upon this confession. It is fully in accord with the teachings of the apostles and prophets. Christ is the chief cornerstone. No human personality like Peter (the "petros" or small boulder) could ever become the foundation of the Church. It would take a "petra" or huge rock, a Gibraltar, upon which it could be built. "Thou art the Christ, the Son of the living God," is the foundation confession of faith of the Christian Church. Around it clusters all prophetic and apostolic teaching.

Jesus Predicts His Death and Resurrection (16:21-28; 17:22, 23). You will note that we have referred to both times in these chapters when Jesus spoke of His death and resurrection. In the first place it was in connection with the bitter opposition of the Jews. It also proved a testing for Peter whom Jesus had to rebuke. Peter with the other disciples still thought Jesus would become a great earthly conqueror. They did not know that the Cross would become the "wisdom" and the "power" of God. Jesus also teaches them the true value of service. Unless they follow Him in being buffeted and rejected, and in suffering and dying for His sake and the cause of saving souls they could not expect to enjoy the larger, fuller, freer, and truer life of the true child of God. If we are such we shall certainly see His glory when He shall come again. The time of His next reference to His death was much nearer to that of His arrest. The sorrow of the disciples was that of devotion but they could not fully comprehend its meaning.

The Transfiguration (17:1-8). This event is closely related to Jesus' teaching of 16:13-28. He accepted Peter's confession and now to the three disciples comes the voice of the Father, saying, "This is my well beloved Son, hear Him." Jesus' conversation with Moses and Elias prepared Him for the great crisis in His life when He would be arrested and

crucified. The manifestation of His glory to the disciples and the reassurance in the voice from heaven became a strong factor in establishing them in the faith at and after Pentecost. In a moment, in the twinkling of an eye, we too shall some day be transfigured and this mortal will be clothed with immortality.

The Elijah Who is Come Already (17:9-13). Jesus referred to John the Baptist whom the people did not receive; neither were they willing to receive the Son of man. The Transfiguration was too sacred to be told at random nor would people be willing to receive it. They were to keep the event as a secret until after His resurrection when He entered into His eternal glory.

Healing the Epileptic (17:14-20). The doubt of the remaining disciples brought them into trouble with the people and led Jesus to rebuke them severely. They had not sufficient faith, in either quantity or quality, to heal this epileptic boy. How could they ever have enough faith to hold on to God with prayer and fasting for the great work they were to do in the future? Have we such faith?

Jesus Pays Temple Tax (17:24-27). Jesus was careful to avoid needless offence and broke no principle by paying the customary temple tribute. He recognized organized authority and was an example to His disciples in submitting to this. Every organization has a right to legislate for its own maintenance.

In the following chapters we have Jesus teaching the principles which He had so carefully lived out before His disciples. Let us take them up in their order:

Concerning Offences (18:1-14). Please read the passage carefully, and prayerfully consider the following. Anything on our person or in our attitude, or in our interpretation, or in our organization or administration, which is not in accord with the principles of the teaching of Christ or His apostles, becomes a stumbling-block and either keeps some one out of the Kingdom or makes a weak believer weaker. Times and customs change but principles never. We must be very careful in forming our personal prejudices that we do not break principle. As a Church we stand for nonresistance, and nonconformity to the world. We hold these as principles. How are we interpreting them in our lives and relationships? Are we stumblingblocks? We are perhaps passing through as serious a crisis in the matter of nonconformity as we ever have. The issue is squarely before us. We must avoid becoming a stumblingblock to the world in this matter as well as in every other teaching of the Word. Have Christ enthroned in the heart and seek understanding in relation to doing His will.

Concerning Discipline (18:15-35). The program of correcting an erring brother is plainly stated. Christ is also plain on the spirit in which this program should be carried out. First individual effort, then group control. Pardon should be granted to the penitent. None of us are so perfect that we may not be in error, and we should be willing to grant this in dealing with offenders. We are to be tender-hearted, forgiving, remembering what Christ has done for us. Where two or three concerned ones are together praying for the erring their prayers will be heard. They will also, according to the Word, very carefully bind and loose,

knowing to Whom they are responsible. God's pardoning grace is great, as illustrated by the Savior. But it cannot be granted unconditionally, neither can one be kept in fellowship who persists in his own way.

The Marriage Tie (19:1-12). Another test put to Jesus by the Pharisees. Unfaithfulness to the marriage tie by the sin of adultery or fornication is given as a valid reason for separation. But in this Jesus did not sanction divorce. Jesus also sanctioned the celibate life if lived virtuously for the Kingdom's sake. But He did not here sanction the mutilation of one's self in order to flee sexual temptation. The grace of God is sufficient for one who has consecrated himself to His service, and those who are misled hamper their usefulness and become rudely awakened to their sin against their bodies and against God. They have not faith to trust God's grace for purity and strength as they should have.

Blessed Childhood (19:13-15). In this Jesus teaches the sacredness of childhood, which is a good sequel to His teaching on marriage. This is no argument for infant baptism. The helplessness and innocent trust of childhood is an example for believers. "Where Christ is known and trusted, infancy and childhood are sacred and secure."

Sacrifice and Rewards (19:16-20:16). We have in this section the questions of the rich young ruler (19:16-22), of Peter (19:23-30), and the parable of the laborers in the vineyard (20:1-16). The rich young man was evidently sincere and Jesus recognized this but knew what he yet needed to make him what he ought to be. He needed to have his life centered around interests different from worldly wealth. But he was not willing to pay the price and consequently must be classed with those who made the "Great Refusal." Many sincere souls are not willing to go all the way to meet the conditions necessary to their salvation and highest good.

Peter with the other disciples was perplexed. If they could not consider this world's goods or gain anything, what then would they have? This was one of the great crises in the lives of the disciples. But to sacrifice for His sake brings far more than anything that this world can offer. Is it worth while for a missionary to a foreign country to leave all and follow the Master into dark regions? *Yes friends, it is worth while! The returns are rich.* The reward at the end is also greater than anything here.

A shilling a day to each laborer regardless of when they started work does not seem fair. But Jesus gave a lesson on correcting the commercial spirit when it comes to spiritual values. Heaven's rewards are not given according to the most time put in but according to motive, quality of service, willingness, faithfulness, sacrifice, and love for the service. This is no encouragement for those who wait till late in life to serve their Lord, but it is an assurance that earnest laborers will be received any time and given opportunity to serve Him in His vineyard. Ability and time may be limited, but faith and earnestness and faithfulness never.

True Greatness (20:17-28). The mother's ambition for her sons may have been expressed by a sincere heart from a sincere motive, but

she, like the disciples, did not understand the nature of the Kingdom. Then too, they thought they could do anything necessary to gain the high position for which they were striving. They did not realize that the suffering which they would have to undergo would bring them a greater reward, even though Jesus had told them so. We wonder at their denseness. What about ourselves, had we been in their position? Verse 28 should be precious to every one of us. Not greatness but sacrificial service counts most in the Kingdom of God.

Restoring Sight to the Blind (20:29-34). If Jesus could have removed the spiritual mist from before the eyes of His disciples and the veil from in front of the eyes of the Jews as easily as He gave sight to these blind men how easy His task would have been! People tried to keep the blind men from making a commotion but no one can keep us from Jesus if we want to get to Him. How often do people who want light and healing hear discouraging advice from friends! But if they were as determined as the blind men to break through to the Savior, salvation would be within easy reach of all of them. They could get complete relief as did the blind men. What a joy to find the light as it is in Jesus and see things that are eternal! The time will come when we shall see the King in His beauty.

These five chapters have to do largely with spiritual values and the appreciation of them should lead us away from this transient world with its follies, vanity, and certain destruction to the feet of our Master whose life, death, and resurrection have made the way of eternal salvation secure. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Chicago, Ill.

BIBLE STUDY COURSE

(Continued from page 113)

2. Their thoughtless and inconsistent worship to be judged.—vv 4-13.
 - a. In every place they had transgressed.—vv 4, 5.
 - b. Their punishment had been sent as follows:
 - (1) Famine and drought.—vv 6-8.
 - (2) Mildew and blasting.—v 9.
 - (3) Locusts.—v 9.
 - (4) Pestilence and war.—v 10, 11.
 - c. The judgments would not be withheld.—vv 12, 13.
- IV. The plea of love and sympathy.—5:1-27.
 1. The lament for Israel as for a virgin dead.—vv 1, 2.
 - a. The glory and power of Israel broken.—v 3.
 - b. The appeal to seek Good truly for the places of worship are unfaithful.—vv 4-9.
 2. The nature of their sins—bribery, deceit, oppression.—vv 10-13.
 3. The appeal to love God and His truth.—vv 14, 15.
 4. The waiting and sorrow that should appeal to Israel to turn to God.—vv 16-20.
 5. Why the Lord despised their vain worship—it was joined to idolatry.—vv 21-26.
 6. Captivity their punishment.—v 27.
- V. The vanity of their political alliances to save them.—6:1-14.
 1. Their trust in other nations and their peace and security to be destroyed.—vv 1-6.

2. The oath of the Lord that they shall be destroyed.—vv 7-11.
3. A greater nation will overthrow them.—vv 12-14.
- VI. Three visions of judgment shown the prophet.—7:1-8.
 1. The grasshoppers.—vv 1-3.
 2. The devouring fire.—vv 4-6.
 3. The plumb line.—vv 7-9.
- VII. The complaint against Amos by the priests of Bethel and the judgment of the priest.—7:9-17.
- VIII. Likened unto a basket of summer fruit.—8:1-14.
 1. The vision.—v 1.
 2. The significance—it will be cast out, the dead cast out with great sorrow.—vv 2, 3.
 3. The cause of their decay. Despising the worship and services of the Lord.—vv 4-6.
 4. The casting out and the bitterness of the judgment.—vv 7-10.
 5. Man will desire to know the Lord in that day but shall not find Him.—vv 11-14.
- IX. The judgment of the Lord declared from the altar. Judgment instead of intercession.—9:1-10.
 1. The vision of the Lord in the altar and the command to smite.—v 1.
 2. The impossibility of escape.—vv 1-4.
 3. The power and terror of the Lord irresistible.—vv 5, 6.
 4. The capacity and scattering of Israel among the nations with a hope for a remnant of them.—vv 7-10.
- X. The hope given to Israel for a day of mercy and restoration.—9:11-15.
 1. The tabernacle of David to be restored. A time for Jews and Gentiles to be gathered.—vv 11, 12. Cf. Acts 15:16.
 2. A time for the restoration of the land and its blessings.—vv 13, 14.
 3. A time of stability for the nation.—v 15.

This prophecy suggests the gathering again of the tribes which composed the kingdom of Israel, of the ten tribes afterward spoken of as lost. As a part of the tribes of Abraham and Jacob, the covenants of the fathers were for them as much as for Judah and Jerusalem. But sin is a reproach to any nation, as Israel learned to their sorrow.

HAUNTS AND HABITS OF BIRDS

(Continued from page 99)

mire. It has justly been called the shirk of the bird world. Cowbirds never build nests, but always lay their eggs in the nests of other birds. They never mate in pairs as most other birds do, but go in flocks throughout the year. A certain writer has called them "free lovers," which is an apt term, the males indiscriminately paying their addresses to any female in the flock, while the females are equally free in accepting attentions from any and all comers.

As already stated, the female Cowbird always lays her eggs in the nest of some other bird, and usually of a bird much smaller than she is. The Cowbird's egg is a greenish white, thickly speckled with shades of brown. If you find such an egg in the nest of a small bird, among the bird's own eggs, you may be sure the Cowbird has been paying an unwelcome call upon her little neighbor. Intelligent as birds are in many ways, they do not seem to know enough, or to be able to rid themselves of the strange egg. The Cowbird egg nearly always hatches first, and as the young Cowbird is larger and more vigorous from the start, than its foster mother's own young, it

gets most of the food, and as it grows larger, and the other birds become weaker, it finally crowds or throws them out of the nest, where they soon perish of cold and hunger. It is rare that a bird which is imposed upon by the Cowbird, succeeds in bringing up more than one of her own brood, and many times none at all. Only one bird seems to be able to outwit the Cowbird, the Yellow Warbler, a common bird about our homes and orchards. When the Cowbird lays an egg in the Yellow Warbler's nest, the Warbler builds another bottom into her nest and covers up the intruding egg, sometimes burying one of her own along with it. Should the Cowbird lay another egg, another bottom is built. Nests have been found in which three or four Cowbird's eggs were thus imbedded.

Space does not permit even the naming of many of the other birds which may be seen and heard in the course of a short walk, nor of the many birds which dwell right about our homes. It is a most interesting and profitable pastime to become acquainted with the wild creatures about us, and to see in their lives and habits, new manifestations of the Creator's infinite wisdom.



CHRIST, THE RISEN ADVOCATE

By Lewis J. Yordy

The Christ, our Lord, the Risen Advocate
At Resurrection morn, as 'twas foretold by
Scribe,

Did bring new life alike to every tribe,
So that each one He can regenerate,
And man from all his sin emancipate.
His all-embracing love can not subscribe
To thought of Advocate for just one tribe.
Between each race He can not differentiate—
He is the risen Christ of all indeed.
The Lord of life entombed so lowly lay,
But rose, the Lord of heav'n, of earth, and me,
The risen Lord, the Lord of every need.
The heav'nly choir sings out on Easter Day,
"All praise to Him; the Lord of lords is He.
Goshen, Indiana.



Even winter has its birds, faithful friends which stay with us throughout the year, or visitors from the far north which have sought a milder clime. Among our winter birds we have the jolly little Black-capped Chickadee, the White-breasted Nuthatch, the Downy Woodpecker, flocks of Tree Sparrows and Juncos, an occasional Song Sparrow, and, in many parts of the country, the beautiful red Cardinals, occasionally even a Robin.

Every lover of birds should feed the birds in winter. A feeding place, or lunch counter, may be a simple or elaborate affair, as one wishes. It should be sheltered from wind and snow, and out of reach of cats. Hemp, millet, and sunflower seed are among the best foods for seed-eating birds, but chick feed or scratch grain will be very acceptable. A piece of suet or fat pork tacked up, is a good lure for those birds which do not care for seeds. Anyone feeding the birds, will be amply repaid for all trouble, by the pleasant companionship they afford on cold snowy days, and by the good they do in destroying insect pests. When the

long, cold winter is past, and the reawakening of nature is to be noted on every hand, nothing is more evident to the lover of nature and the out-of-doors, than the return of the birds. This is most beautifully expressed in the Song of Solomon, where Solomon says, "For lo, the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle-dove is heard in our land."

The migration of birds to the warm south, in the fall, and their return to the land of their birth, in the spring, is indeed a wonderful phenomenon, whose occurrence can only be accounted for by the ruling providence of an all-wise Creator, whose wisdom pervades the universe. Every bird knows the time of its coming and going, as the prophet Jeremiah says, "Yea, the stork in the heavens knoweth her appointed times; and the turtle-dove and the swallow and the crane observe the time of their coming" (Jer. 8:7).

May the study of birds and their habits become a pleasant and profitable pastime to many of you.

Y. P. M. TOPICS

(Continued from page 121)

There is also the trick of a certain class of people who offer various get-rich-quick investments, that promise to pay excessive dividends or rates of interest, and which very soon are found to be badly misrepresented, and often entirely bogus. We know of scores of people who have been thus trapped and have lost all their possessions. And more than that, they have lost their influence and testimony for the Lord and the Church. In the investing of money with which the Lord has blessed us, we need to seek His guidance and direction. If we would do this I am sure that His work would not go begging for funds, and the Lord would abundantly bless our work.

In the business world, too, there are many practices and methods resorted to that, unless we are careful and vigilant, will draw us into some things that make it almost impossible for us to maintain our integrity as Christian people. In our business relationships there may sometimes come the question of Lord's Day observance, or perhaps we may be called upon to do that which is contrary to the principle of nonresistance. Many other things could be mentioned, that, unless we are rooted and grounded in the Faith, will have a very marked downward influence on our life, as well as on those with whom we come in contact.

Johnstown, Pa.

FEEDING THE HUNGRY

This book of 465 pages gives the description of the work of the Mennonite Central Committee in relieving the famine among the Mennonites of Russia from 1919 to 1925. It contains ninety-four illustrations and retails for \$2.00. It should be in the library of every reader and may be had free by any one who will send in five new subscriptions to the Christian Monitor at the regular price of \$1.00 per year. This is an excellent opportunity to help the cause of our Publishing work and at the same time add a valuable book to your library. Send all orders to

THE CHRISTIAN MONITOR
Scottsdale, Pa.

COMMENTS ON WORLD NEWS

"IN SPITE OF DUNGEON, FIRE, AND SWORD"

Others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment.....Of whom the world was not worthy.—Hebrews 11:35, 36, 38.

The above passage of Scripture seems to have its counterpart in Russia to-day. Undoubtedly the world in the days of these early Christians felt that those men and women were unfit to live, but the pen of inspiration writes, "Of whom the world was not worthy." That describes conditions in the Land of the Soviets at the present time. Another "Communist Nightmare" is upon the Christian people in Russia. The Reds are growing bolder every day. They are ready to stake everything upon a world revolution. They want to socialize the country in which they live in the fullest sense of the word, or die in the attempt. If they die, they will die like Samson, amid a terrific crash.

Russia is ruled by ruthless realists, who work with every ounce of energy to destroy organized religion, overthrow every moral code and every system of trade, but those of Carl Marx, as practiced by Lenin, Trotsky, and Stalin. She puts the State above the family. Women are the property of the nation. The child is to be brought up by the State. But she will not succeed. Christianity and these bulwarks of all worth while civilizations have stood too many such shocks. She is speeding to her doom. At present she has aroused the righteous indignation of the world, beyond even the crossing of Belgium in the World War. All believers in God are universally registering their disapproval of the terrorism of the Reds.

Lately Mr. Ramsay McDonald, founder of the Right Wing Socialistic party in Great Britain left that group because it leans towards Communism. Communism is even stirring up enemies among those who do not appreciate present conditions in the social order. The World Revolution Day against Unemployment was a fizzle, and showed no united movement.

No nation can make much headway with world opinion arrayed against it. The Bolsheviks are merely hastening the day of their doom by their shocking methods of misrule. Lately even a lawyer in Moscow turned to Christianity, declaring boldly that he is ready to suffer for the Gospel, and he does not hide his profession before the godless Soviet mobs. He is ready to pay the supreme price, as are thousands of others, and the blood of martyrs has ever been the seed of the Church. With the ground of Russia drenched in blood, from it must rise a better Church, that is if the Lord tarry. If not, the horrible nightmare for Christians will cease in His glorious appearing.

The Soviets cannot long control 25,000,000 farms, and bend the backs of 119,000,000 people. The new Czar of all the Russias has attempted a colossal task. Russia, according to their plan, will not have 1931 A. D. They will have a year 15, reckoning time from the beginning of the Revolution. The triumph of Lenin is taken to be of more importance than the birth of Christ. Russia will never blot out Christianity by such methods, but she will bring upon her own head the judgment of the Almighty. The Bolsheviks

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

must be blind to history. Julian tried the same scheme. He failed; as have all others. A day for WORLD WIDE PRAYER HAS BEEN CALLED. May every Christian pray to the Lord for triumph for the Gospel, and the best for Russia.

They are aiming "for a godless Moscow and for godless villages." There will be anti-God services, shows, carnivals, parades, during the Easter season. An anti-Christian theatrical production, "Baptize Russia," is already prepared. Laws are getting harsher. Religious groups can hold their church buildings only by contract, and these contracts are voided at the fancy of the Soviets. Religious conventions are prohibited. No traveling evangelists are allowed. No missionary funds are allowed to be collected. Seventy-three churches were closed in Moscow during the last twelve months. No religious instruction of a public nature is allowed for children below eighteen years of age. Even instruction in the home is to be abolished. MAY THE LORD SEND A REVIVAL THAT SHALL SWEEP OVER THIS BENIGHTED LAND, THAT HAS REJECTED GOD, HIS WORD, AND HIS SON.

THE NEW CHIEF JUSTICE OF THE SUPREME COURT OF THE UNITED STATES

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just.....—Phil. 4:8.

Charles Evans Hughes has been appointed by President Hoover to take the office of Chief Justice of the United States. His appointment was ratified by the Senate. Mr. Taft had resigned because of ill health, and then later on passed from the stage of human life.

This office calls for rugged honesty, absolute fair play, a great love for truth, a wide fund of knowledge, great foresight, an unbiased mind, thorough impartiality, sincere patriotism, and a recognition of the Almighty.

One of the interests of the Mennonite Church, and other such bodies in the Supreme Court is, that ultimately a great question among many others will reach that Court. It is the question as to whether God, conscience, and the Bible will hold a place ahead of the nation itself. This question will arrive at the Supreme Court before long, because some prominent men have been denied naturalization papers because they put God, conscience, and the Bible first. We believe that Christians should pray that the United States may remain a nation where the Almighty is not relegated to the rear, as in the Land of the Soviets. Good-bye to her glory, if she does, and good-bye to her noble memory. May America always remain the "home of the free." Her bravery will amount to nothing, if she loses her freedom, and denies it to others.

We hope that Mr. Hughes' early Christian training will serve him well. He attended church, and his father was a minister of the Gospel. In later years Mr. Hughes himself

conducted a large Bible class for men in the city of New York.

He quite early gave promise of being a useful man, so much so that at nineteen when he appeared to teach as a beardless youth at Brown University, he felt the need of showing greater age. It is said that his slender and youthful appearance was the reason that he allowed his beard to grow.

He is also known not to be a money grabber. In a recent famous case that he won, saving a large corporation millions of dollars, he surprised one of the executives by his modest bill for his services.

In his private life he expressed this as one of his mottoes, "Work, more work, and yet more work." He is known to be a master of the task that he attempts.

It can be said to his credit that ordinary politicians of New York State have no great love for him. This is because he has some noble principles, and is willing to stand by them. He is known not to sit down with a group, and hunt for an easy compromise. He was one of the great foes of the race track gambling of New York. He declares, "The ideals and principles relating to public service with which I entered public life twenty-five years ago, I hold unaltered."

The nation is to be congratulated that President Hoover, who knew him so well, was wise to see his worth, and placed him at the head of the Federal Judiciary. With widespread corruption in political circles, and in many cities, it is noticeable that very few high places are given to men unless they are high-minded and of known integrity.

As far as his legal training goes, he has twelve times been given the degree of Doctor of Laws. His wide legal knowledge should serve him well in the future. However, we as Christians have a great responsibility, to pray for men in authority.

THE PASSING OF EX-PRESIDENT TAFT

Honour the king.—I Peter 2:17.

Render therefore unto Caesar the things which are Caesar's.—Jesus Christ.

I exhort therefore that, first of all supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.—I Timothy 2:1, 2.

In the death of Wm. Howard Taft the United States has lost a former President and a Chief Justice of the United States Supreme Court. He is the only man in the history of the nation, who has held the two highest offices which it can bestow on any individual. He filled both well, and ruled fairly. His administration was orderly, allowing freedom of conscience, the approval of the good, and the punishment of the evil. For this we thank God.

Mr. Taft died on March 8 after much suffering. He confessed to the writer personally on the train en route from New York City to Elkhart, Ind., where I was called to conduct a series of meetings, that his early life as a youth was foolish, and that he was careless with his body. He said, "If I had life to live over again, how much better I would take care of my body." He also expressed an admiration for the Mennonite people of the nation over which he had ruled. In bidding good-bye, he said, "Glad for this

hour or two of conversation. God bless you. I wish you well in the ministry of the Word of God. The way it looks to me, unless the Christians of America rise up and do what they have not been doing the last few years, our civilization will fall as did the great civilizations of former days. I am glad to see a young man giving his best days in the interest of the spiritual welfare of our nation." With a warm handshake he stepped off the train at Bryan, Ohio.

Mr. Taft discharged with signal honesty numerous great tasks that were placed in his hands. He held many responsible positions. He was trusted by his countrymen. This was evident by his having been given the most important position, according to our mind, in America to-day. The Supreme Court exercises more influences in the long run than that of any President, because it remains constant, whereas Presidents come and go.

His body lay in state in the rotunda of the Capitol for three hours, then was taken to the All-Souls Unitarian Church of Washington for the funeral services, after which it was laid to rest in Arlington Cemetery, this being the first body of a President to be interred there. The flag was at half-mast throughout the nation in honor of the former President, as a sign of the nation's sorrow in his passing.

One of the virtues that served him well during his long public career, was the absence of a love for money, which causes the fall of many a statesman. His private life was characterized by much simplicity for a man who was signally and highly honored by the nation and by the world at large. In the fall of the Republican party, in the days when Woodrow Wilson succeeded to the presidency, he himself maintained the respect of the nation. This was shown by the fact that soon afterward he was placed in the office of Chief Justice of the Supreme Court, for which he was temperamentally fitted, the nation at large approving the appointment. This was an unprecedented "comeback" in American political life.

One cannot close this account without a feeling of regret that Mr. Taft gave his influence to the cause of Unitarianism. Much as we admire him personally we can not help but give our testimony against a religious cult that robs our Lord of His Deity.

THE SERIOUS PROBLEM OF UNEMPLOYMENT

Feed me with food convenient for me:.....lest I be poor, and steal.—Prov. 30:8, 9.

If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?—James 2:15, 16.

The question of unemployment and poverty is staggering the statesmen of the world. This problem is so acute that the columnists of Russia seized upon it as the basis of an appeal for a worldwide uprising on March 6. However, through the active work of the police powers of the various cities this show of strength fizzled out, but on the other hand, it needs more than police powers to hold it down. The bread, shelter, and raiment question will not down so easily. In Turkey alone 41 per cent of all available workers are without employment. This is one of the most serious indictments that can be brought against any government. If it were Turkey alone that is suffering, the case would still be a grave problem; but Turkey is but one of a large group of nations where conditions are likewise startling, and the seriousness is increasing.

Among the main reasons for this unemployment are the labor-saving devices. In some cases one machine alone may put hun-

dreds out of work. There are machines that have reduced the need for men from 1,000 to 100. Nothing in the industrial world now surpasses this problem. While the pulpit cannot solve this problem, it cannot sit by uninterested. The above texts show the ethical relationship of the bread and butter question with common morality, and spirituality. Men must eat, men must have raiment, men must have shelter. Our hearts bleed constantly at what we are called upon to behold. In our city one such man with a large family who had walked the streets for weeks and months in search of work, gave up in despair and was about to take his own life, when one of the brotherhood walked in with ample provisions to feed the family for some time to come. To-day this man is a Christian, and already has begun family worship in his home. Lately, he has been employed. This case can be duplicated by the millions. Men are desperate, as they search vainly for work.

The Christian Church must sympathize with such in a practical way. She must help men to find work who have families to support. She must be interested in making employers of labor know that they also "have a master in heaven." This is not the main business of the Church, but she dare not be indifferent, for this indifference will drive labor and the poor from her door.

Christians should pray unceasingly to God in behalf of statesmen so that this problem may be solved without resorting to the dole system, now in vogue in Great Britain for those out of work. This system ministers to idleness and kindred evils. Great industrialists need the Spirit of God in a large way lest they bring about conditions that neither they nor the government can control. Some of those that feel the pulse of the world to-day feel greatly the missing heartbeats in human society. It may be that the world is where Israel was during the absence of King David, when one wise sage remarked, "WHY SPEAK YE NOT A WORD OF BRINGING BACK THE KING?" That is what the world needs to-day—THE CREATOR, SAVIOR, KING.

WHAT WOULD HELP AT THE DISARMAMENT CONFERENCE AT LONDON

And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: BUT OUR EYES ARE UPON THEE.—II Chron. 20:3, 12.

The above attitude and prayer by the heads of the great nations sitting around the table at the Naval Disarmament Conference would go a long way in finding a solution to the great evil that faces civilization, the menace of war. To date some work has been done, but not the amount that was expected. The breakdown of the French government stopped the sessions of Conference and greatly retarded the work, but it has again been resumed.

One of the best things accomplished so far has been the acknowledgement of the need of limitation of armaments. Then also the frank open diplomacy rather than the undercover work of politicians of the old school is a hopeful sign. The great Powers are talking with each other, giving their own viewpoints of course, nevertheless this will enable the other nations to see some things from both sides.

One of the hindrances to success at the present time is the Near East and East, as well as the Russian Communist situation. While the Powers sitting around the Conference table have formally renounced war as an instrument of settling disputes, the world has not thus renounced it. War must

be stripped of its false romance. Our school books must be rewritten. That glitter, that glamor, that romantic drum and trumpet quality that invests the fighting man and fighting ship with a colorful appeal, is precisely the thing that makes it easy for nations to go to war and hard for them to disarm.

After all is said and done, is not the expectancy of the world turned in the wrong direction? "In me is your peace," is not only true of individuals, but of nations. The problem of world peace is a matter of the heart. The Gospel is the only remedy for that heart. When the heart gets right, then weapons are dropped, and enmities die out, and a new passion and flame is kindled. What the world needs more than statesmen is real old-fashioned preachers of the Gospel.

Some men say to the world, "Practice the Golden Rule." Just as well tell a dead man to eat, a blind man to look, a deaf man to hear, or a lame man to walk. It is impossible apart from the regeneration of the heart by the Holy Spirit, to observe the Golden Rule. What the world needs is a NEW HEART, a NEW SPIRIT, and NEW POWER. In the meantime, may we as Christians pray to God fervently, for this old world is in a bad way. She always has been since the fall, and she will be till the Kingdom comes. Let us pray that we may lead a quiet and peaceable life, to be kept from its evil, to be the light of the world, and the salt of the earth. God bless the RULING POWERS OF THE WORLD. May Satan's world system soon see its doom, and the world its COMING KING. "Thy kingdom come."

CHRISTIAN SCIENCE ON THE WAR PATH

Like unto leaven which a woman took.....—Matt. 13:33.

I saw a woman sit.....—Rev. 17:3.

Both of the above passages teach about something else than Christian Science, but they have this in common, that in both cases a woman is used symbolically to show the corruption working in the midst of the things of the Kingdom of God. In this Christian Science, with the late Mrs. Mary Baker Eddy as its founder and leader, is on common ground. Christian Science is neither Christian nor scientific, but it has fooled its thousands through its subtle interpretation of the Bible.

At present they are on the war path on account of a book written by Mr. Dakin, on the Life of Mrs. Mary Baker Eddy, which Scribners have published. They have undertaken the colossal task of driving the book off the market. Scribners have issued a statement saying that they have been subjected to such an experience as they have never gone through in their entire previous career as publishers for eighty-five years. Many booksellers are sending their copies back, fearing the trade in their cities. Some state that they are threatened with summary vengeance from the business point of view. Boycotts are even threatened by their friends.

The book among other things tells that Mrs. Eddy used morphine as an anaesthetic to relieve extreme pain, and paid a surgeon to operate on her sister-in-law for cancer. The author also paints a pathetic picture as he tells how Mrs. Eddy faced the inevitable end, determined that she should not die, yet slowly forced to bow to the things she declared did not exist. Then when she died Augusta Stetson declared that she would come forth from the grave; but that was ten years ago, and she has not returned.

The bitter boycott of the book is rushing its sales, the public wonders what the book contains, and this itself makes it a good seller. True Christianity has nothing to fear in having the light turned upon it, but error fears the light, and fights for the darkness. We love Christian Scientist folk, we have

some good neighbors among them, and they have some creditable points but we hate the delusion and the deception of the system, and will seek by voice and pen to keep men from its snares.

Some cry, "Let it alone, it will die of itself." This is true of some things, but not of things that Satan backs. Satan will be on the scene till the curtain is lifted, and his exodus into the "bottomless pit" has begun, when the rattling chains herald his banishment eternal. In the meantime, we are set for the defence of the Gospel, in love, but with all firmness.

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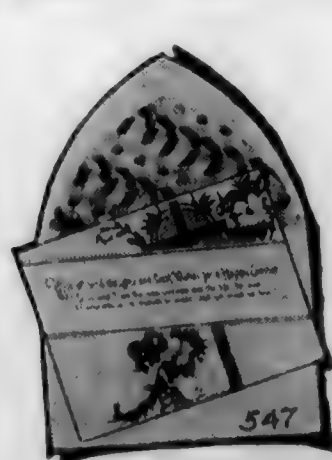
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MENNONITE PUBLISHING HOUSE, Scottdale, Penna.

CHRISTIAN MONITOR

MAY, 1930

Tributes to Our Mothers

By Various Writers

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Faith without Knowledge

By J. D. Graber

Glimpses of Life among the Lowly of Kansas City

By Anna D. Smith

Jacob Burkhard—A Silent Builder

By Anna M. Snyder

European Travel Sketches

By Paul Erb

Life and Works of Joseph Funk and His Descendants

By David Alderfer

We Are Ambassadors

By L. C. Miller

MOTHER, HOME, AND HEAVEN

By Wm. M. Weaver



Praise the Lord for the sweet influences of Mother's Day. In our days of hustle and speed, when competition is keen in all walks of life, when the superfluous and impractical is shorn from the pate of human endeavor to facilitate action, and the purely theoretical gives way to the actuality of accomplishment we are glad to see one bright sentimental star soaring

unperturbed amid greater and lesser satellites in rhythmic pulse with the hopes, ideals and memories of an otherwise unemotional people.

While other special days are being born and reborn, destined to short-lived existences, Mother's Day fastens its import with us more and more surely with each succeeding occurrence. Softening influences, mellowing memories, and character-moulding ideals move in the wake of Mother's Day. Like Christmas and Easter we associate the best that is in us with our conception of the purpose of the day. Not that we should forget *between* times, but that the event merits our best for the occasion. Can we not perpetuate this sentiment daily? Yes, heartily, yes, but in our way we especially feel to dedicate and consecrate "A DAY." And why not?

Mother represents to our minds the fulfillment of nobleness. Suffering, love, fond care, and sacrifice, each appeals to our better natures as denoting the largeness and worth while-ness of character. They represent the *best* in humankind, and we see them *blended* in one great heart, indelibly woven in every action, as natural in every good mother as breathing. With every heaving of the chest rises some new hope in the heart of mother, born of that ceaseless concern for her children, and with every receding movement of her bosom falls some personal wish of hers in lieu of some *need* of her offspring. As natural as life itself is her willingness to be her best, to love more or to sacrifice anew for the sake of the child—her trust. Without any definite guarantee that her noble nature will be reciprocated, or even reflected, in the future she painstakingly forges ahead. Methinks her great heart would yearn the more, would serve more incessantly (if possible), should she know her offspring were destined to ruin because of a lack of appreciation and application of their godly heritage. She would serve the more in the hope of touching or reaching the "last straw." A sense of duty and love would spur her on—ON—ON, even against hope.

Small wonder we associate tenderness and quietness, amounting to almost awe, with our

speaking of Mother's Day, even amid a multitude of experiences and exercises which, in this age, demand quickness, energy and vim, oftentimes taking us into the milling, noisy, competitive mart of things and ideas. We believe this mellowing touch to be, at times, the nucleus which leads to and culminates in the higher life in Christ Jesus. Closely associated, is the love of a toiling, sacrificing mother and the love of a dying Savior. The latter transcends the former, but the former leads on, pointing to the latter with an almost irresistible force of genuineness and parallel emotion and stimulus.

Mother and Home are synonymous, if the same good mother is the queen of the home. In fact, the home radiates the spirit, touch, and practical character of mother. The walls and floors of a home may be bare, the furnishings few and even the larder meagre, but the atmosphere can be, withal, invigorating, pure, kind and full of spiritual meaning and grandeur. Henry Van Dyke has aptly said,

"You'll find where'er you roam
That marble floors and gilded walls
Can never make a home.
But every house where Love abides,
And friendship is a guest—
Is surely home, and Home Sweet Home,
For there the heart can rest."

And this is true be it ever so humble. True love begins some time prior to the home, but it is perpetuated in the home—by mother mostly. Mother loves more wholly, more intensely, more caressingly, more mutually, more soothingly and more fittingly than any other. The reason is obvious. She loves before birth and after death. And every member of the home, who has felt the worth and work of that love will testify, Yea and amen. Only the warped, pygmy-minded will gainsay her power in the sphere of home-making and maintaining. This spirit of acceptance, because of merit, has so permeated the souls of men that we often hear the expression, "If mother is

MOTHER'S DAY

By Lawrence Keister

Flowers tell of Mother's Day,
So sweet their voice and story,
But listen now to what they say,
They speak of grace and glory.

White proclaims the purity,
The love, and truth, and honor,
That now adorn maternity,
When these all rest upon her.

Love you not a mother, when
She wears a white carnation
Within her heart for God and men,
While sharing God's creation?

Mother's Day is every day
That children need attention,
And not alone the one in May,
Her name has public mention.

Mother's Day is every day
As long as life continues,
As long as patience leads the way,
As long as men need sinews.

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wrong—she's right." Her place in the home can be taken by no other.

The proper coalition of mother and home lead to the third and final thought of our theme, and the three are inseparable. The third is Heaven. A normal good woman's ideal is a home, and her natural filial hopes will be associated in a definite way with Heaven. Note the almost holy, satisfied appearance and atmosphere surrounding a saintly mother, queen of a home, who has reared a family of boys and girls into the service of God and the Church. Has she a vision of Heaven? Verily, yes. Mother, Home and Heaven! No amount of scientific calculation can fathom the experiences and problems which, in the years, have builded our sacred regard and respect for mother, due to her ever apparent willingness to succor us and lead us; from the first time we recognized her features and lay smilingly cooing for her as she fondled our cheeks or 'patties', through our adolescence when a pricked finger, a burn, a scratch or a bruised toe became instantly *better* at the touch and caress of mother, on to maturity when mother's advice and criticism, born of experience, helped us retain our equilibrium and bearing, correct our deportment, or maintain a principle. No casual occurrence can replace, in our minds and memories, visions of mother—past, present and future. We fondly remember her of the past, revere her of the present, and our destiny may determine her worth in the future. Nothing but a faith well founded in the God of Heaven could uphold true mothers through the mutable duties which befall their lot in the home. "What is home without a mother?" was evidently the expression of one who *knew*. No idle dream revealed that maxim to the originator thereof. It may have been born of a yearning for a departed mother or wife; but regardless of the source of the statement its truth and application at once captivates our minds and hearts. Heaven, being the eternal resting place of the redeemed, we readily grasp the ease with which it is incorporated into this article as the embodiment and climax of all that is good, true, and noble. We love to think of mothers who have spent a lifetime in devout trust and teaching, sacrifice and service, love and prayer as resting from their labors *where Jesus is*.

We conclude by appealing to us, one and all, to fulfill our filial obligations, to enhance our mothers' hopes and ideals and to take time, not only to revere mother on Mother's Day, but, to make our calling and election sure, associating Mother, Home and Heaven so really that we can truthfully sing, "Tell mother I'll be there in answer to her prayer," whether mother is with us or gone before.

Spring City, Pa.

Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

—I Tim. 4:8.

"There is never any difficulty about guidance when the eye is on Christ, but if other considerations come in then you miss His leadings."

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No. 5

MOTHER

By John F. Bressler

A silly dove without heart.—Hosea.

And Adam called his wife's name Eve; because she was the mother of all living.—Gen. 3:20.

There is a difference between a mother and a woman. Heart makes the mother; the lack of it the "whim-an." Of the latter, silly doves without heart, far too much has been said. Without heart, fickle as a March wind, flirting like Ephraim of old with every one that will be captured by her eyelids; with a conscience barely developed to recognize the conventions of her social circle, this flapper woman may be impelled by the "primal urge" to bring offspring into the world, but mother them she will not. Her record is found on the front pages of the newspapers and in the chronicles of the divorce courts.

If it is a fact, as news editors tell us, that only the unusual is news, then it must also be a fact that the large majority of the gentler sex are still true women and mothers; for it is still true that beauty contests, divorce scandals, etc., are the news or the unusual happenings in the world of humankind. If they are the unusual, then the usual must be for girls to grow up quietly, modestly into pure young womanhood whose every instinct and longing is for home life and motherhood. Of the later, the women with the mother heart, we shall try to write in this article.

Adam called his wife Eve, because she was the mother of all living. To be a mother requires the mother heart, and from that day to this, the spirit of Eve, the instinct to mother, rests on every pure woman. This instinct to mother reaches farther than just to human babies. It includes all animal life, and every baby in fur or feathers calls loudly to her mother heart for food and care and protection. For lack of a baby brother or sister little Eve will fondly nurse her sick doll back to health again, but given a real flesh and blood baby her mother heart could know no greater joy. And when little Eve grows to womanhood, even if she never knows the joy of nursing her own baby, her arms will not be empty, for more instinctively than any mother hen ever stole babies not her own, the true Eve will mother every living child that comes within her sphere; and even grown-ups who will stand mothering, as husbands, for instance. And when these babies have grown to maturity her arms will still be full, for now she will be mothering their babies. The mother heart is an exhaustless fountain, which continues to increase its flow the more its waters are drawn upon; but if quenched, the

stream will decrease from a flowing river to a dribble, and then the bitterness of a lonely and loveless old age.

The mother whose name is the sweetest on earth is not necessarily the one who died in our infancy and consequently has been idealized and almost idolized, but the woman with the mother heart, the tide of whose love never ebbs; who even on her dying bed still loves her children and thinks of them; the woman with a conscience of more than the conventions, to whom God is a reality and Jesus a personal friend, who can know no greater

THE MOTHER'S HYMN

By William Cullen Bryant

"Blessed art thou among women."
Lord who ordainest for mankind
Benignant toils and tender cares,
We thank thee for the ties that bind
The mother to the child she bears.

We thank thee for the hopes that rise
Within her heart as day by day,
The dawning soul, from those young eyes,
Looks with a clearer, steadier ray.

And grateful for the blessing given
Within that dear infant on her knee
She trains the eye to look to heaven,
The voice to lisp a prayer to Thee.

Such thanks the blessed Mary gave
When from her lap the holy Child,
Sent from on high to seek and save
The lost of earth, looked up and smiled.

All gracious! Grant to those who bear
A mother's charge, the strength and light
To guide the feet that own their care
In ways of Love and Truth and Right.
—From the "Bryant Anthology."

grief than to have sons and daughters do that which is evil in the sight of God and no greater joy than to know that her children walk in the truth. She is a good cook, a careful but not cranky housekeeper, and a teacher of good manners by quiet example rather than captious precept. When the day's toil is over she gathers her little brood around her, tells the Wonderful Story and hears their prayers; and, having tucked them into their beds, herself kneels and thanks God again and again for counting her worthy of such jewels and prays that she may be given wisdom and grace to rear them for God.

When the years have flown, baby ills having given place to stubbed toes and bruises from many a fall, and these again to the problems of adolescent youth, and these again to the problems of mature life, no matter to what strange parts of the world your feet may carry you nor what form of labor your head and hands may perform, nor what trials and difficulties you may encounter, there will always be in your fond memory of mother and her love and counsel and prayers that which will follow you and will act as an anchor to your soul. More than anything else earthly this will impel you to so live that you will not be ashamed of yourself before her.

The mother heart, unselfish devotion to the needs of the young, love for God and right, a spirit of thankfulness and good cheer, a gentle sympathy and helpfulness that greatly diminishes your troubles if you only have the privilege of telling them to her, a love and appreciation of all that is beautiful—that is MOTHER.

God made her a horticulturist. She raises flowers. The lowly dandelion and the stately hydrangea, the blushing rose and the beautiful lily, alike flourish under her loving care. And the fruit of her own body, more beautiful blossoms than rose or lily, unfold hearts of gold as they are from day to day under the influence of her loving ministrations. But in that garden of flowers where she spends her life the most beautiful flower of all is Mother.

"Whim-en" like the stage, the opera, politics, the club, business, anything that will take them away from the home. They want public recognition and adulation. But mother—her most precious jewels are her babies, her fairest adornment is a meek and quiet spirit, her richest treasure is the love of her family, her fondest hope to meet them again in glory.

In thinking of mother let us not forget father either, but so live that we may, like our progenitors, become godly parents, the most valuable asset of any land or clime, and continue to our children the lofty examples that made us ashamed to stoop to anything unworthy.

Father, Mother, we will be Home for the Reunion, and our hope is that none will be missing.

Lancaster, Pa.

These are written, that ye may believe that Jesus is the Christ and that believing ye may have life in his name.

—John 20:31.

Yea, I will uphold thee with the right hand of my righteousness.—Isaiah.

THE UNEQUAL YOKE

Should a Christian Support Modernism?

(The Autobiography of a Dollar)

By Martin Paul

CHAPTER FIVE

(In which I note that I have become orthodox)

We wrestle not against flesh and blood, but.....against spiritual wickedness in high places.—Ephesians 6:12.

Faith may be compared to a propitious wind wafting a boat down a river; doubt, to the whirling eddies of the tide in which a boat from morning to night constantly revolves.—A Chino-Buddhist source, Gibson, Mission Problems.

Liberalistic theological professors have openly boasted that they have it in their power to liberalize the church with which they are connected.—John Horsch.

It had been a bigger blow to Spike than he would admit, when he found himself completely out of touch with his environment. Bravely and wisely he had spoken thus far, but behind his brave front beat a very weak and ordinary human heart. One or two such encounters with unbelievers would have left him the better for it. But his home was far away, and none of his friends encouraged him. Day after day, week after week, month after month he met unbelief and ridicule and criticism in every form. It met him when he walked, and nestled to him when he sat down, and hugged him when he slept. In fact, it surrounded him. He ate it and drank it and inhaled it. It became impossible for him single-handed to meet the objections coming from every side, and especially from professors who had long years of experience in systematic unbelief.

At first Spike contented himself with marveling at the emptiness some hats on the campus could cover. But the milk-and-water platitudes of the campus combined with the unrestrained expression of doubt and ridicule, that came from spiritual authorities in high places, unnoticeably wormed their way into the heart of Spike. The first result was that he began to neglect his prayers. He took to the Bible for light and leading less often than before. Soon doubts began to jostle and harry him, though he fought them. The pastor of the church he attended termed himself a "Middle-of-the-road man." He did not know whether or not to believe the Virgin Birth. From him, after a personal consultation in which Spike showed him his troubles, he came away with stronger doubts than before. It was not surprising, though very painful, to note, that as the months wore on, my master found himself lost in a maze of rationalism. He began to think the Bible wrong in this respect and in that, and felt satisfied, though not with a happy satisfaction, that he, too, must set the sun by his watch and mend the works of God. This in a university founded as a seminary to spread the Gospel of Christ Crucified; built up by Protestant dollars like myself, from many a poor widow's contribution, no doubt; made large and grown famous under Fundamental support; and now used without scruple or blush to undermine its former purpose; stolen by men who denied every essential of the faith that had founded, built, and supported the institution, men who were the sworn enemies of that faith. It was now that I realized that in that hovel in Chicago I had become an orthodox dollar.

My master's new faith or lack of it must have soon become apparent in his letters. For though he seems never to have alluded to the change in his attitude, his friend seems to have sensed it by her womanly intuition. At any rate, her letters began to assume the form of little sermons in part, a novelty that was rather disquieting to him. However, when they would have opportunity to discuss the matter face to face, he trusted she would yield to superior argument, as he thought he had

done. On her way home for a short summer vacation from the hospital, where she was in nurses' training, she would pass through town. Then he would set her right. At least this would happen during the summer; for at their homes they were neighbors. Meanwhile he wrote letters that must have been disquieting for all their discretion.

About the time that I realized how "narrow" and "bigoted" an opinion I held on matters of religion, believing something, where I should have doubted everything, according to "latest scholarship," about this time my master took me to a bookshop. I heard him say as much, and dreaded to go. For in classes "Cap" had advised all those who intended to enter the ministry or the mission fields to buy a certain book, *THE RELIGIOUS PRINCIPLES OF JESUS*, by Rev. I. Downtit, Ph.D., D.D. The price was low, one dollar. Into the bookstore we went. And really, really, I had to give up my identity with the dollar and take up my abode in the book. But such is the law of my existence. At any convenient time I must transfer from one body to another without any personal choice in the matter. And now I was in the book.

Not that I am in the least adverse to books. They are the best thing you can have next to personal experience. But I had a "hunch," and a correct one it proved to be, that the "Principles of Jesus" were something like what men seem to mean when they talk about the "spirit of Jesus," which often very apparently was a "spirit" very different from that which the Bible shows in Jesus. This fear was not groundless. I don't know whether I was more horrified, or more indignant to take up abode among such pages. The introduction said that there is a misapprehension as to the real teaching of Jesus even among the students of the Bible. The purpose of this book was to try somewhat to remedy that situation. The author was going to "try, as it were, to cut the kernels of natural facts out of the husks of supernatural fiction." And he did indeed cut out the kernel. My new home was disappointing from the very beginning.

Still, it was interesting to look about in it. It was a good deal roomier than my former dollar home, and supplied much food for thought. I found the book divided into three sections. The first was headed: **General**. There the author told his readers first who Jesus was. Not as well as the poor widow had told me, I can assure you. Then he proved that the Gospels pictured Jesus differently from what Paul did; Paul's emphasis on the substitutionary atonement, he said, was entirely new. Evidently the author was not aware that the atonement was the climax of each Gospel. I remembered also one statement by a high priest or somebody, who said of Jesus that He had better die for the people, else the people would need to perish. And in the words of the Lord's Supper, which surely the author remembered, the Lord distinctly said of the bread and wine, that it is His body and blood, given and shed **for the remission of sins**. Paul was dogmatic, he said, insisting on the acceptance of his gospel. But I remembered hearing the widow tell the boy that Jesus told the disciples to teach "whatsoever I have commanded you," and that they would only then be His true disciples, if they continued in His word.

Then Dr. Downtit talked of the late origin of the New Testament. It was written at least one hundred to two hundred years after Christ's death. How did he show this? One man did not mention the Gospels; therefore, he did not know them. I thought: Mr. Downtit did not mention his wife; therefore, he did not know her. Another man had a different source of information, from which the Gospels were later made. It seemed to me that I had never yet heard any of the students who argued with Spike quote the Bible words exactly. Therefore, they took them from a different book, not from the Bible. (I found later that

the critics gave up this position, and support the early origin of the New Testament.)

Next the author presented a chapter on Fundamental Doctrines. What are nonfundamental doctrines? First, said he, the Virgin Birth. Mark did not know it. Why? Because he did not mention it! So with John and Paul. I, for my part, thought they did, but could not recollect. Secondly, the resurrection was unimportant. But there I knew better. I remembered very distinctly that Paul said: "If Christ be not raised, your faith is vain; ye are yet in your sins." But no, these doctrines did not matter because it was the **vital spirit of Jesus that mattered**. Vital spirit of Jesus! What is that? I soon found what the author meant. Whatever Jesus taught for this life was important; but what he said about eternity, and how to be happy in the unending future, was unimportant. I thought he might say with just as much logic: What happens this week is unimportant; don't worry about the rest of your life, because you may not live that long.

"Those who insist on the Christ of the gospels ought to remember that God continually reveals Himself to men," the author wrote. "There is also a historical Jesus." True. But there is likewise a historical devil, who can don the disguise of an angel of light. If the historical Jesus does not correspond with the Jesus of the gospels, we may be sure there is some mistake in identity.

The important doctrines were love and service. Love your enemies, Christ said. For that reason Fundamentalists should love the Modernists and not expel them from their churches (which, alas! they often do not) in unbrotherly fashion. I thought the lesson might be applied also to the Modernists loving the Fundamentalists, returning the stolen schools and not browbeating their missionary candidates into becoming "liberal." But no lesson like that was pointed out. The "Son of man came to minister," and we also should serve. We should build hospitals, help the poor, etc. That was the very essence of Christianity. "Deeds, not creeds." Perhaps my logic is poor. But I always thought that a man's deeds inevitably are the results of his creed. A Catholic prays to Mary because that is his creed. A thief steals, because the commandment "Thou shalt not steal" is not in his creed. The author also seemed to overlook the fact that Jesus put the emphasis on preaching and teaching the Gospel, and that the words "The Son of man came not to be ministered unto, but to minister" were followed by these: "And to give his life, a ransom for many,"—which, I take it, means substitutionary atonement. Mr. Dowtit seemed to have a

different sourcebook from the Bible, because he seemed to make it read: "an **example** for many."

The last part was devoted to what he thought were **Jesus' Principles**, some of which he had outlined very well indeed. Especially was his clear statement on Jesus' principles of apologetics very fine. He showed how Jesus took no pains to mince His words to the Pharisees. And at times it seemed suspiciously clear that the author identified the Pharisees with the Fundamentalists. Then he described the Sadducees. Here is what he said: "They reject the current belief in the resurrection and in angels. They were the freethinkers of that day." Was Mr. Dowtit blind in both eyes? The Liberalists of to-day reject the resurrection and angels and a host of other truths, and are freethinkers if they are anything. He did not state that if Jesus were on earth to-day, the Modernists would take the place of the Sadducees, and Jesus would denounce them as mercilessly as He did the Sadducees of His own time. It was the conclusion that would have come with good grace at the end of a number of his sentences, but never came. If the Sadducees did "not know scripture nor the power of God" because they denied the resurrection, did Mr. Dowtit know these when he denied the resurrection of Jesus? And if Jesus warned against the teachings of the Sadducees, would He not also warn against the teachings of the Liberalists?

Such, my dear reader, was my environment, and destined to be so for the rest of my life. What a pain it gave me to see my young owner imbibe everything in this book, as though he had entirely lost his ability to think for himself! The first chapters gave the last weak remnants of his faith the final blow. Indignantly I opened my pores and let every line he marked and every word he wrote run into unsightly blotches, so the book might be as unattractive for him as I could make it. My indignation was supreme whenever I thought of the fact that this was what the poor widow's dollar had come to. She was perhaps even now freezing in order to help spread the Gospel of Jesus; but, instead of accomplishing this, her hard-earned dollar had helped further to undermine the Gospel. And I had been the instrument. I could have shed angry tears. But I was impotent; could not even fall off the desk to damage the book; never came near enough to a match to burn. I had to remain contented as I was. But my fears were soon allayed; long before I was half read, I joined the other books on the shelf and was not troubled by any one for a long time. (To be continued)

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THE DOCTRINE AND PRACTICE OF THE HUTTERIAN BRETHREN

By John Horsch

(Continued from last month)

The Church

Recently it has been asserted that the Hutterian Church believed itself to be the sinless, immaculate bride of Christ, His mystical spiritual body, the church without which there is no salvation. This would mean that in their opinion all true Christians were members of their organization and that no merely nominal Christians were found in it. Peter Riedemann, in the chapter on "Forgiveness of Sins" in his *Rechenschaft*, makes a statement which has been taken to mean that salvation is possible only within the Hutterian organization. Evidently this is a misunderstanding.

The Hutterian Brethren did not hold this opinion.

The writings of the Hutterian Brethren show clearly that they did not regard all outside of their communion as "the world" or "the godless." The latter appellations they applied to those who favored their persecution and extermination by fire and sword. They believed community of goods to be an essential characteristic of a true Christian church and recognized as brethren in Christ only those who agreed with them on this and other points. Their general attitude to outsiders is made clear in a booklet of the year 1567 which was written "by the brethren, ministers, and elders of the church of God in Moravia which

is called the Hutterian Church" and is addressed "to all Swiss Brethren." Here they say that, while they fully believed that there may be among them (the Swiss Brethren) those who have a true zeal for fulfilling the highest will of God, they can on account of the differences existing between themselves and the Swiss, not regard them as their brethren; nevertheless they readily admit that "there is a great difference between the world (the persecuting state churches which were regarded by them as non-Christian) and you."

Again they say in the same booklet:

"Such (as have suffered martyrdom without having the full light of the Gospel), we commit to God's decision. If He has regarded their sincerity and that they were faithful to the light which they had received, who are we that we should judge them? It is not unknown to you that in the time when the light was first manifested and before the truth had become fully known, a number of Lutherans stood faithful according to the measure of their knowledge, and in the beginning many

brethren of all denominations were put to death through the fury of the Babylonian Woman. They did not have the clear understanding as it is now obtaining but had nevertheless truly and fully given themselves to God. This, we may believe, the Lord has recognized."

The chronicler Caspar Braitmichel, in connection with recording the martyr's death of Heinrich Voes and Johannes Esch, at Brussels, in 1523, says: "Others also who were not further enlightened we count happy having endured and fought a good fight according to the doctrine of Christ (Jas. 5:11)." "I am of the opinion", says Andreas Ehrenpreis, "concerning those who strove to attain to the full truth, that God will graciously grant them eternal salvation."

Jeronymus Kael's wrote in 1536 from his prison in Vienna that he believed that a number of prisoners in the same city who were not of the true church of Christ but of the so-called Austerlitz Brethren but had "so faithfully confessed Christ" could also "in the day of the Lord be found to be of God's kingdom." In 1539 the Hutterians who were imprisoned in Castle Falkenstein agreed to recognize the members of another organization, the Philippian Brethren, who had been incarcerated in the same prison, as fellow citizens in the kingdom of God if they patiently suffered to the end whatever the persecutors might inflict upon them." Concerning the nobleman Friederich von Zierotin, the patron of the Brethren in Moravia, the Hutterian chronicler expresses the hope that he may be an heir of eternal glory.

The Hutterian Brethren did not hold the opinion that all members of their organization were true Christians living consistent lives. It goes without saying that minor transgressions, though defined as sin, were not followed by excommunication. The *Ordnungen* for the members of various crafts, including the *Schulordnung* of 1578, show that the fact of failings and transgressions on the part of church members were freely recognized. While those who fell into offensive sin were excommunicated without preceding admonition, it was well known that sin demanding excommunication did not always come to light immediately. One of the writers of the Brethren says further: "It is true that at times there are among us under the appearance of disciples of Christ many wicked, such as fornicators and other knaves, and they partake of the Lord's supper with us. But such evil, secret, hypocritical rogues were also found in the church at the time of Christ." In the Great Church Chronicle also the fact is freely recognized that evil men may be found within the brotherhood.

The Community of Goods

The community of earthly goods was for the Hutterian Brethren "the highest command of love." One of their writings, dated 1601 contains the following:

"With us in Christian fellowship and community of goods, the daily labor of a believer is all a labor of mercy, a work of loving service, faithfulness and pure charity and love. All the fruit of their labor is consecrated to the Lord for the support of the hungry and

nourishment of the aged. They do not merely provide food, drink and shelter for themselves, but provide the same likewise for their fellow-members, so that the feeble, the sick, the widows and orphans be cared for and the poor, the maimed, the lame, the blind be bidden to come (Luke 14:13). —Each one is to consecrate himself entirely with all that he has to the service of God and His saints.

Again, the following is a citation from a booklet of the year 1593:

"The Christian community of goods is for the purpose of providing for the poor believers who may be old, sick, crippled and unable to support themselves, so that they be furnished with the necessities of life the same as the others. But you say there can be no community of goods if such are present. You understand the Christian principle of community of goods about as well as a blind man appreciates colors."

In the year 1606 Joseph Hauser wrote the following:

"By community of goods I understand not that one gives only something of that which is superfluous and keeps the most for himself, as was the case under the law and is to-

LOVELY MAY!

Lovely, lovely May!
Ever welcome, ever gay;
Fragrance rare fills the air
Lovely May!
O'er the meadows swallows fly,
Lifts the lark her voice so high,
Naught can with thy beauty vie,
O lovely May!

Fresh the morning air,
Oh, how lovely all things are!
Birdlings sweet, all so fleet,
Lovely May!
Birds and blossoms, fresh and bright,
Leaves so green, enchanting sight!
Naught but joy from morn till night,
O lovely May!

—Selected.

day the common custom the world over. But the community of goods of which we speak means that all that one possesses is surrendered, the heart is freed from it, and it is gladly and voluntarily given over, as the spirit of the Gospel requires and as the saints in Jerusalem did.

"Many thousands of those that love God, both men and women, have forsaken large earthly possessions, house and lands and their own will; many of them have come to the Brotherhood (in Moravia) with empty hands (seeing themselves compelled to flee for their lives) and have thanked God a thousand times during their life that He granted them enlightenment, and would not have given up this life for all the wealth, honor and glory of the world."

The Principle of Nonresistance

In the year 1535, when the Brotherhood in Moravia had been expelled and driven from its dwellings, Jacob Hutter wrote to the Moravian government at follows:

"Here we lie upon the barren heath, as God wills, without harm to anyone. We do not wish nor desire to do harm or evil to any man, yea not to our worst enemies. And all our life and deeds, words and work are open to all. Yea before we would knowingly wrong a man to the value of a penny, we would rather lose a hundred pounds, and before we would strike our greatest enemy with the hand, to say nothing of gun, sword, or halbard,

as the world does, we would rather die and let our own lives be taken. We have no visible weapons, neither spear nor gun, as every one can see. Altogether our preaching and testimony, life and walk is that men should according to the truth and righteousness of God, live peacefully and in unity as the true followers of Christ."

The Hutterian Confession of Faith (*Rechen-chafft*) contains the following article on non-resistance.

"Since Christ, the Prince of Peace, has prepared for himself a kingdom which is the church, and has purchased it with His own blood, all worldly warfare has ceased in this kingdom (Luke 2:14; Eph. 5:1, 2; Isa. 11:6-9; Micah 4:3). Therefore no Christian takes the sword or partakes in war, as Paul exhorts and says: "Avenge not yourselves, dearly beloved, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." (Rom. 12:19; Deut. 32:25; Heb. 12:19-21). Now, since vengeance is of God and not of us, it should be left to Him and should not be practiced by us. For since we are followers of Christ, we must also manifest the spirit of Him who, although He could have done it, did not return evil for evil. I Pet. 2:21-23.

Concerning the Making of Swords

"Since, as said above, Christians shall beat up or lay down their swords, they can much less manufacture them, for they are of no other use than to harm, wound and destroy men, and Christ did not come to destroy (Luke 9:55). Now, as Christians should not practice vengeance (Matt. 5:38-48; Rom. 12:19-21), they may not make the means by which others may practice such vengeance and destruction, lest they become partakers of their sin. Therefore we do not make swords, spears, guns, nor other such weapons. But what is made for the daily need and use of man, such as knives, axes, hoes, etc., we may and do make. But if some one should say, with such implements one may also harm and injure another, we reply that they are not made for the purpose of harm and destruction, and therefore we can consistently make them. If some one uses them to harm another, that is not our responsibility; let him bear his own judgment."

(To be continued)

DR. STETSON SAYS MAJORITY IN THIS COUNTRY ARE PAGANS

"In America we are dealing with a country, the majority of whose inhabitants are pagans," declared Dr. Caleb R. Stetson, rector of Trinity Protestant Episcopal church of New York City, in discussing the problems of marriage and divorce. Dr. Stetson recently caused a stir by expressing his opinions in periodicals concerning proposed revisions of laws. He is a member of the commission on marriage and divorce. "Atheists and Communists are exerting a wide influence in America today," he said. "Their activities are supported by large amounts of money. Only forty per cent of the population acknowledges affiliation with any church. Since marriage and monogamy are fundamentally Christian, it is difficult to make the institution a success in a country comprised of so many pagans."—Selected.

"Jesus Christ calls business men now to follow Him. What if Matthew had stuck to his tax-gathering?"

OUR MOTHERS

By Mary Royer



L. G. Broughton tells how he was once looking for the graves of the distinguished dead in Mt. Auburn cemetery, at Cambridge, Massachusetts, when he noticed an humble mound which drew his attention by the peculiarity of its headstone. On the unattractive marble slab was the picture

of a hand with one finger pointing upward and across it was written "Mother." "This," he said, "was enough to tell me a great story of love, and self-sacrifice, and toil, and Christian faithfulness. Her life had been a signboard, pointing upward to God and heaven."

How could we better characterize our Christian mothers? They are indeed the guiding influence of our lives, the staying and steadying influence during our days of youthful indecision. The constant faith of our "patient, firm, and determined" mothers helps us to rise from our failures and "keep on keepin' on." Even Voltaire wrote:

"Happy he
With such a mother! Faith in womankind
Beats with his blood, and trust in all things
high
Comes easy to him, and though he trip and
fall
He shall not blind his soul with clay."

In Ezekiel we read the proverb, "As is the mother so is her daughter." Emerson said, "Men are what their mothers make them." Beecher called the mother's heart the child's schoolroom. A Spanish proverb says, "Children are what their mothers are." Happy are those of us whose mothers are God-fearing, Christian women!

In the words of A. E. Kittredge, "If we call him great who planned the Cathedral of St. Peter, with all its massiveness and beauty; if they call the old masters great whose paintings hang on monastery and chapel walls, is not she (the mother) great who is building up characters for the service of God, who is painting on the soul canvas the beauty and strength of Jesus the Christ?"

But in spite of the great, noble work our mothers do, they too often go unpraised and merely taken for granted by even their sons and daughters as well as by people in general. Gordon tells the story of a woman who called on a friend and was shown the hostess' two children. Evidently without thought she exclaimed, "Oh! I'd give my life to have two such children." And the mother quietly replied, "That's exactly what it costs."

When God proclaimed comfort to His children, His message came—"As one whom his mother comforteth, so will I

comfort you." And the people must have grasped the meaning, for the comfort of a mother is the sweetest comfort a child can know. Mother! The very word stands for purity of heart, meekness of spirit, self-sacrificing love, steadfastness to the end. May we be worthy of our mothers!

"As we older grew we learned to know her best,
When the old world tried to put us to the test;
For her counsels were so pure
That our hearts could rest secure—
For a friend that would endure
Was mother."
Orrville, Ohio.

A PRAYING MOTHER

By Blanche Brenneman

Just a lad was little Jimmy,
Scarcely five years old was he;
Always doing what was naughty
When his daddy didn't see.
Oftentimes he'd smuggle candy
From a nearby grocery store,
Then pretend 'twas from Aunt Maudie
Who was living just next door.
Neighbors prophesied and wondered
What would yet become of Jim;
But he had a praying mother
Who meant all the world to him.

Time passed by and years sped onward;
Jim grew out of boyhood days,
Yet he still was rash and wayward,
And his ways were foolish ways.
Nothing serious dawned upon him,
All was gaiety and mirth;
Foolish thoughts and deeds and actions
Were his tendencies from birth.
Some folks grieved, and others feared
That good could never come of Jim;
But he had a praying mother
Who meant all the world to him.

By the time that Jim was twenty
He decided home was trite,
So he packed his clothes at midnight,
And in secret made his flight.
Oh, what grief o'erwhelmed his parents
When they found their son was gone,
He on whom their hearts were centered,
He whose heart was all their own;
He for whom their prayers were uttered—
Sleepless nights when lights were dim;
Yes, Jim had a praying mother
Who meant all the world to him.

Far away from home Jim wandered,
Caring only for the thrill
He would get from being wayward,
Heedless of his parents' will.
Yes, he got away from homefolks,
And the house he left behind;
But the marks of his home teaching
Were engraved upon his mind.
Mother seemed to haunt his conscience,
She whose eyes were growing dim;
Yes, Jim had a praying mother
Who meant all the world to him.

Many lonely hours he struggled
With conviction strong and deep,
For he felt his mother's praying
And he could not rest or sleep.
Soon his mother's prayer was answered,
Jim surrendered life and all
For the service of his Master
Anywhere his Lord would call.
Back toward home his footsteps wended,
Life was changed and real to Jim;
For he had a praying mother
Who meant all the world to him.

Tho' to-day her lips are silent,
And her hands are pale and still;
Tho' her prayers no more are uttered
And unuttered is her will,
Yet her prayers are being answered,
Jim's a minister to-day,
Preaching to the lost and dying,
Showing them the narrow way.
No more need folks fear and wonder
What shall yet become of Jim;
For he had a praying mother
Who meant all the world to him.
Elida, Ohio.

TOBACCO AND POVERTY

Will H. Brown

B. C. Forbes, a recognized authority on commerce and finance, in answering a question put to him by a man who wrote that he had a hard time to make both ends meet, at the same time asked the readers of his articles to offer suggestions. Among the many responses, two readers advised the questioner to cut out tobacco, which he had written cost him \$4 a month, or about \$50 a year. One of the readers added these words:

"Under his circumstances tobacco is out of the question. Let him cut it out and **THUS INCREASE HIS ENERGY.**"

The Rural New Yorker tells how tobacco causes poverty in another way, as follows: "The burning (smoking) of the tobacco crop grown in this country means a loss of 3,000,000 pounds of ammonia, 500,000 pounds of phosphoric acid, and 6,000,000 pounds of potash. That is a fair estimate of the amount of plant food left in the tobacco ashes. Very little, if any, of this is saved for use on the land. **No other crop shows such a complete economic loss.** Other forms of fuel used for heat or illumination give the greater part of their plant food back to the soil. Tobacco does nothing of the sort."

But the tobacco men do not like any intimation of the economic loss caused by the use of tobacco. For instance, the Tobacco Record comments thus on the refusal of the manager of a chain of restaurants to allow any of his employees to smoke around the restaurants: "It is asininity of this kind, coupled with greed, that harms the tobacco industry." How cruel must seem the act of parents—to tobacco men—who refuse to allow their children to play with razors! "It is asininity of this kind that harms the razor business!" Bah!

IF YOU ARE IN EARNEST

Are you looking for some opportunity of doing good? If you are, take to heart these words of William Burleigh's: "There never was a day that did not bring its own opportunity for doing good that never could have been done before, and never can be again."

These are true words. You can prove them if you will. It is often true that those who talk most about wanting to do good "if they could," have no perception of the opportunities given them every day of their lives. The real worker in Christ's earthly kingdom does not wait for opportunities; he creates them. If you are in earnest you will never be idle for lack of opportunity.

—Selected



EDITORIALS



Mother's Day

The second Sunday in May for a number of years has been recognized as Mothers' Day. The idea in America seems to have originated in 1907 with Miss Anna Jarvis of Philadelphia, who was asked by the superintendent of a Sunday school to arrange for a special service in honor of her mother, who had been a devoted Sunday-school worker in the Virginia town from which the request came. She soon became an ardent advocate of the Mothers' Day movement, which at first took root in Sunday school and church circles. Within the next six years the idea became so popular that in a number of states, east and west, governors issued proclamations urging people to observe the day. So rapidly did the movement grow that on May 8, 1914, Congress passed a Joint Resolution authorizing the president to issue a proclamation designating "the second Sunday in May as Mothers' Day, and for other purposes." President Wilson issued the proclamation on the following day.

This, in brief, is the story as it relates to the authorization in America of a special day in which to express our love and reverence to the mothers of our country. We find, however, that the idea dates back to old English times when the mid Sunday in Lent was used by young men and women, who were bound out as apprentices or servants, to visit their parents, especially the mothers. This act, showing the affection of children to parents at a time and under conditions when there was little opportunity for such expression, was designated by the term, "to go a-mothering." It was also a part of the custom for the young people to take with them presents to give to their mothers. These annual visits, no doubt, were the means of bringing much joy to both parents and children.

In these times, when special days and weeks are becoming increasingly abundant, we need to be careful that we are not carried away with modern fads and movements which may lead us to extremes that we had not dreamed of when we started. There is danger even in connection with Mothers' Day observance that we may deify motherhood at the expense of the worship of the Christ who rose from the dead on the Lord's Day. In bestowing our encomiums upon our mothers let us not drift into the heathen practice of mother worship. Aside from this, however, it is no doubt good for us all to stop and think of what we owe to our mothers, to show our love to them if they are yet alive, and to emulate their noble characters whether living or dead.

If you are among those who still have a mother to sweeten your days with loving counsel and tender care count yourself blessed above many others. Give her the flowers now, to show your love for her while she is still with you, but be sure to show that the flowers really mean something by remembering her with that letter that

is long due, or by a loving visit, or by helpfulness and loving care for her in her declining days. If she is still active you can help to keep her so and bring joy to her heart by making her burdens lighter and relieving her of some of the duties of the home which she does so willingly that you too often take her loving toil as a matter of course. If she has gone beyond the blue, to the Christ whom she faithfully served, strive more and more to follow her as she followed Him, so that you may meet her where you never need to part. If Mothers' Day will cause you to shed a few tears because of loving thoughts and memories of mother, and lead you to follow more faithfully her God it will have wrought something worth while in your life.

In this issue you will find a number of articles and poems dealing with motherhood, all of which are worthy of your careful reading. We trust that they will help you to appreciate your mothers more than ever before, and hope that not only on May 11, but on every day in the year, you will honor, respect, and love the one who gave you being.

Wet or Dry?

Perhaps at no time in the ten years that prohibition has been a law in the United States has there been so much discussion as to its merits and demerits. Recent Congressional investigations revealed highly contradictory testimony by people on opposite sides of the question. The wet press made much capital out of the testimonies of prominent men who stated that prohibition was a failure, but made little editorial comment concerning the favorable testimony of such men as Edison, Ford, and Taft. The Literary Digest Prohibition Poll of 20,000,000 ballots is also arousing much comment and interest all over the country. All of which goes to show that the issue is very much alive and being widely discussed.

Although the Digest Poll at this writing gives the wets a substantial plurality one can not yet tell what the final result will be. It will also be difficult to tell just how accurately it will really reflect the sentiment of the people of the United States, although no doubt the Digest is trying to conduct the poll fairly and impartially. It may be, however, that the country districts, where dry sentiment is strongest, will not get as large a percentage of ballots as the cities. It is quite evident, however, that many people are not satisfied with the prohibition law and its enforcement as existing at the present time. We are glad that there is little possibility of any alteration in the law in the immediate future. It requires more than ten years to show just what such a law will do in the way of benefits to the nation.

The drinking problem will likely always be with us. It has been an evil ever since the days of Noah, and was

probably in existence before that time. For the sincere Christian there is only one proper attitude, that of wholehearted obedience and support of the present law. Not only is it in accordance with the principles of the Bible, but it is of great practical worth at the present time. In an age when powerful machines may be operated by every one over sixteen years old, even a small amount of liquor may cause disastrous results. In a recent hearing before the House Judiciary Committee at Washington a president of a large railroad system stated that the company he represented required abstinence from liquor on the part of its employees long before prohibition was written upon the statute books. At the same time this man advocated the repeal of the Volstead Law. It is hard to see his process of reasoning. If liquor is a bad thing for engineers and trainmen is it any better for drivers of automobiles? The answer is obvious. One drunken driver may be the means of injuring or killing many innocent people, hapless victims of his insistence that he has personal liberty to indulge in intoxicants.

One place where the dry forces have fallen down greatly during the past ten years or more is in the matter of education concerning the evil effects of alcohol upon the human body. A few decades ago school physiologies were full of teaching about the evils of alcoholic beverages and tobacco. Impressions that had lasting results for good were made upon the young minds. Other educational methods were used to teach the people in general of these evils. When the prospects for the enactment of prohibition laws became brighter nearly all the efforts of the dry forces were directed in the way of legislation, and education was abandoned or neglected. The latter has also been true since the Eighteenth Amendment was adopted. The need for education on these matters is as great now as ever, and especially must the younger generation be taught concerning this great evil that is much more dangerous now than it was before we had high-powered conveyances, often used by young people as playthings, that may become instruments of death as soon as the operator's mind is clouded by the use of some form of alcohol.

As Christians we can do little in the realm of politics with its corruption, vituperation, and entangling alliances. But we can give the laws of our land our moral support and we can help in the dissemination of information which shows the evils of the liquor system and its close ally, the tobacco evil. Let us lose no legitimate opportunities to raise our voices against these evils which threaten to enslave the people of America, always remembering to work in the spirit and according to the will of our Master and Lord.

Taking the Census

On the first of April 120,000 enumerators began taking the fifteenth census of the United States. Excepting for farmers there are twenty-four questions to be answered. None of these are difficult and can easily be answered if given a little thought. The one concerning employment will give accurate information concerning the number of unemployed in the country and may help the government in solving this great problem that is not only

facing our own country but many other nations. The man who is responsible for this huge task is William Mott Steuart, Director of Census in the Department of Commerce. He and his assistants have an immense job on their hands, but they hope to be able to announce the total population by July 1. The religious census was taken in 1927 and hence no questions of religion are asked this year.

Thorough as the United States Census Bureau is in its work there may be omissions and other inaccuracies. But let us remember that God is also taking a census. He knows our names and exact spiritual state. You may have your name on a church roll, but if you do not have it in God's book of life you will be among the missing "when the roll is called up yonder." Think of the seriousness of God's census and be sure that He has you enrolled before the final count is made.

Loyalty

This is a fine trait that we appreciate seeing in people. We like to see children loyal to their parents and parents loyal to their children. We like to hear of people who are loyal to the duties and trusts committed to them. We like to read stories of loyalty to our country. Disloyal people arouse only feelings of disgust in our hearts and minds. Yet much as we admire this virtue and love to sound its praises, disloyalty is one of the greatest menaces in our land to-day.

Modern young people disregard the wishes of parents and flout the conventions and morals of society. People are disloyal to their friends or betray confidences and trusts with which they have been favored. People disregard the laws of our land, as is evidenced by the willful breaking of the liquor laws and the wave of crime that is sweeping over the country. Loyalty to our country means more than shouting "patriotism" in times of war. It means devotion to her highest interests in times of peace, and herein lies the greatest sphere of service to his country of the Christian who cannot take part in the destruction of men's lives.

Another sphere of loyalty is fidelity to the church of which we are members. There is a modern tendency to disregard the rules of the Church, designating them as man-made traditions, and forgetting that they are founded upon principles of God's Word. As young people we can do a great work in the matter of loyalty by being true to our Lord, true to His Word, and true to the church of our choice, remembering to give due respect to our church leaders, and to honor the regulations of our conferences. Listen to the admonition of the writer to the Hebrews: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief" (Heb. 13:17). The Church, being constituted of people who are human, has its imperfections, yet it is the institution which God has ordained to represent Him and carry out His will on earth. It is the greatest institution that God has given to man. Jesus said that the "gates of hell shall not prevail against it." Let us be loyal to the Church in the highest sense of the word, and in doing so we will be loyal to the Christ who ordained and established the Church.

CHRISTIAN LIFE

FAITH WITHOUT KNOWLEDGE

By J. D. Graber

I was led to a consideration of this subject by a study of the recorded prayers of the Apostle Paul. These prayers include a variety of subjects and cover many phases of Christian life and experience, but the key word, found in nearly every recorded prayer of the Apostle is the word "know." Prayers always represent an ideal, and hence a study of the prayers of the Apostle Paul will reveal his ideal, in matters pertaining to the Christian faith. He longs passionately for his people to "be filled with the fruits of righteousness," but always preceeding this desire comes the prayer that they might know, and abound "in all knowledge and sense" (Phil. 1:8-11, margin).

In Paul's insistence on experience he is in perfect consonance with the modern emphasis, but in matters of doctrine we can find no such agreement. The present-day emphasis in religion, in its attempt to avoid dogmatism and creed, appears to have become a mere superficial system of ethics and has made a fetish of what is called Christlike conduct. There is certainly no questioning the fact that doctrine is being discounted, creeds are declared to be unnecessary if not wholly detrimental, and, in the midst of an ultrascientific age, a system of Christian belief is growing up which is most unscientific. In fact, modern religious leaders refuse consistently to view the matter of theology from a scientific point of view. Bible truth is merely relative, they say, and nothing more than a statement of the highest conceptions of religious truth possible in that day. We smile now at the scientific dogmas of only a few decades ago, and so the modern thinker proceeds to smile at the religious dogmas of bygone days as recorded in the Bible.

But these men are not as fair with religious truth as they are with secular truth. In science they at least aim at the absolute truth, and each new discovery brings them one step nearer the ultimate reality. But in religion it cannot be so. The idea of anything absolute or authoritative seems to be distasteful, and the most characteristic of the modern school would insist that the best Christian may be the man who knows the least about the facts of religion, about theology.

Nor is this viewpoint taken alone in the approach to religious problems. It is, after all, very much the spirit of the day. Facts and definite knowledge are more and more being minimized in education. Be a scholar, but do not bother too much with facts—be educated, but do not necessarily know a great deal. Merely to know where the facts may be found

when needed is what it means to be educated. It is a lazy attitude, a superficial viewpoint against which a reaction is already setting in.

Applied to Christianity this spirit says, "Be very strong in faith, but it makes no difference what you believe about God or salvation, or whether you believe anything at all or not." "Let us be Christians," they say, "and let the theologians fight out their own battles." As for doctrinal facts, these they consider not absolute but relative, and relatively unimportant, we might as well add.

But what about a faith that is not founded on fact? Is such a thing possible? What kind of faith is it that refuses to form clear conceptions of its objects? About the only point in Christian belief that the modernist will commit himself on is that he believes in the goodness of providence, or that the universe is friendly. By sheer effort he tries to exercise a mighty faith in this broad principle, but he finds his position difficult. Faith seeks more definite and clear conceptions to which to cling, and, denied these, it can only be kept from turning into the blackest despair by the constant action of an overcoming will.

What a contrast to the man who has satisfied himself that the Bible is the Word and

revelation of God and that God in His three persons is a Being with personality; who knows the attributes of God as taught in the Bible and revealed in the universe; who believes in sin as the destroyer of the soul and in salvation through the atonement of Christ; who has the assurance of sins forgiven, of the indwelling Spirit, and who can see across the valley of the shadow to his eternal home! Based on such definite conceptions faith can thrive and grow strong. A woman, who was known for her strong faith, was asked the reason for her great faith, and she rebukingly answered, "I believe in a great God." She knew God and she had definite conceptions in mind regarding His nature, will, and work, and this was the secret of her strong faith.

It is impossible to have faith and not to have faith in something. That is why Paul says that faith is the result of reading the Word of God. If we know nothing about God how can we believe in Him? Paul said, "How can they believe if they have not heard?" Faith is related to knowledge as a tree is related to its roots, and the fruit is the resultant Christian life and experience. The modernist desires the tree of faith and its fruits of righteousness but he sees no need of "being rooted and grounded.....able to comprehend.....and to know" (Eph. 3:17-19).

Paul certainly did not discount Christian living. He merely related it properly to doctrine. To be continually emphasizing Christian living apart from a definite faith in the doctrines of Christianity is to be superficial. It is building a house on sand. As I now recall the lives of saints I have known, men and women who lived the Christ life, I think of people who believed in a great God who was able to do "exceeding abundantly," and of people who could make clear and understandable statements concerning their faith in Him. Does not our experience teach us that Paul was right when he longed and prayed that his people might be established in the faith, that they might be able to know, understand, and comprehend, in order that they might show forth the fruits of righteousness?

Dhamtari, C. P., India.

UNSELFISH GIRLS IN INDIA

Some little girls who attend a mission school in India are allowed a teaspoonful of sugar and a small biscuit as an early morning luncheon. But for two weeks, instead of eating the sugar, they saved it so that later it could be sold. Then they put the money that they received for it into a missionary box, the proceeds of which were used for supporting a poor child in a village school. Surely these little girls in India have the true spirit of self-denial.—Sel.

AN APPLE BLOSSOM

By Lawrence Keister

Please esteem me as a prophet
For I tell of things to be
With a shapely little trumpet
That is worth your while to see.

I am partial to my color,
Silver white with tinge of pink,
And my neatly cut corolla
Is a cup from which to drink.

I am modest as a maiden
But attention comes my way
When the bees are buzzing round me
Taking nectar as their pay.

I have many true admirers
In the ranks of human kind,
Who respect me for my beauty
And my prophecy combined.

I am just a little blossom,
And my work is quickly done,
But I start a Rambo apple
That will ripen in the sun.

Brother, you are starting something,
Says this one of lower rank,
Speaking like a prophet real
Words as wise as they are frank.
Scottsdale, Pa.

WE ARE AMBASSADORS

By L. C. Miller

The kingdom of Christ is a Glorious Kingdom, in which dwelleth righteousness and truth. In this earthly kingdom, where we sojourn, people often laud or extol the rulers and the citizens, and yet righteousness and truth are too often sadly wanting in both. When we look about us and note the wretchedness and want of those who look no higher than earth, we feel a keen appreciation of the fact that we are citizens of a heavenly kingdom. Yet here we are upon the earth with all its earthiness, and we are here for a purpose, *"We are Ambassadors."*

Test Questions

Whenever a person has a position, if he expects to be successful in his work, he does well to ask himself the questions: (1) Just what does my work require of me? and (2), By what methods may I best accomplish that work? After a correct solution to these questions has been found, then and then only, are we capable of performing our duty faithfully.

A High Position

Doubtless we all agree that we as ambassadors of our God in the room of Christ, hold no mean position. We are accredited representatives of the highest sovereignty. Who of us, if offered a coveted chair in the government by Herbert Hoover, would not feel honored to accept? Not long ago I talked with an old man who was once mayor of a small Missouri town of about fifteen hundred inhabitants. He loved to have people know of the honored position that he had held and he talked much about it. *Now then we are Ambassadors for Christ.* How do we represent our Sovereign? Do people know our position? Do we talk about our work?

Question One

"Just what does my work require of me?" is the first question I now ask you to consider. In a certain army camp, while the soldiers were not fighting, they passed away the time by pasting pictures on the wall of their sleeping quarters. Some of these pictures were clippings from newspapers, some from old books, some from magazines; others were original drawings, and a few were paintings. One quiet young man who was known throughout the camp to be an adept with the brush spent day after day, hidden away, working upon his picture. "We all have made our donations to the rogue's gallery but Arthur" laughingly remarked one of the soldiers one evening before taps, as they were assembled before retiring. A medley collection, indeed, were the pictures, as diversified as the thoughts and characters of those who had posted them. "I am ashamed," said one, who still had a desire to do the right and a taste for true art, "to have anything to do with so disgraceful a collection." Amid the loud round of laughter that followed, and just before the lights were extinguished Arthur entered, unrolled his painting, and standing upon his bed posted it high above any of the other pictures, where the light shone full upon it. There was a profound silence! followed by a united intake of breath; and then the lights went out.

The next morning Arthur awoke late. He was alone in the room. He looked around at the walls. They were bare, excepting—yes all the pictures had disappeared excepting his own—

A Beautiful Painting of the Christ!

I have given this story because it pictures to us the first and most important thing that we as His Ambassadors must do. We must tear down from the art gallery of our hearts all the pictures but that of our King. Let Him be our all and in all. Let Him truly be our Sovereign!

Loyalty

Every true ambassador will support and champion the country he represents. *Our citizenship is in heaven*—we represent a spirit world. We represent all righteousness, truth, purity, love, and joy. We represent these eternal verities. What would we think of Ambassador Dawes if instead of upholding the interests and hopes of the United States he would champion the British Government and her program? Let us remember it is the standard of a heavenly kingdom, of an eternal kingdom, that we are appointed to promote—the Kingdom of God, the Father and Creator. The kingdom of Jesus Christ the Lord and Savior, the kingdom of the Holy Ghost, the Comforter and Guide, the interests of the holy ministering angels, the interests of the righteous redeemed dead, the interests of the pure innocent children, the interests of the saints of God, yea, even the interests of the worst lost sinner—these are some of the interests that we represent here.

Faithfulness through Hardships

A work such as we have demands faithfulness. Sometimes people become weak or discouraged and are subdued or defeated because the work has become difficult. Our work demands endurance, for we are not only ambassadors but soldiers, and are commanded to endure hardness as good soldiers of Jesus Christ. If this country should get into a perilous position in her foreign relations and the work of the foreign ministers should suddenly become strenuous and heavy—if then Ambassador Dawes would send word to President Hoover, "*This work is too much for me! I anticipated nothing like this! I resign!*"—the world even would at once lose her respect for such a representative. So if we, when our work becomes hard, whimper, shirk, or flee, even the world will note and despise our faithlessness.

Constant Communication

Then, too, our work requires that we keep in close touch with the Master workman (our King, you know, is not an idler but is Himself a worker. "My Father worketh hitherto and I work"). We must keep in close touch with Him. Use the telegraph wires, use the cables, use the telephone, listen in on the heaven radio, write and receive diplomatic letters, spend much time in secret conferences. By every available means at your command learn the will of Him whom you serve—then you will be a faithful workman.

Now we come to the second question, "How may we best accomplish the labors required of us?" We are fortunate in having explicit instructions from headquarters on file in our office. Sixty-six different authentic documents reveal not only instructions as to what we shall do but the exact methods that we shall pursue in doing our work. I will not attempt in this short address to itemize those instructions in detail. You have the original copies—perhaps you have neglected them in the past! I am certain that you do not mean to be a faithless ambassador! You cannot be a faithful one unless you know what *He* would have you do. Look up His instructions! Search diligently the Book of books and then continue in His Word and be a faithful servant. Pure religion, you know, and undefiled before God the Father is this, to do good and to be good.

Reaching Out for Others

We wish to give here, just one illustration relating to methods. Look with me at the beautiful picture hanging on many walls—A cross in the midst of boiling, angry waters and one hanging to the cross with both hands for his very life as the billows toss and roar on every side. That is a picture of you and me as ambassadors—"*simply to the cross I cling.*" We all like that picture; but there is another picture more beautiful and more rare that I like much better and this is the picture I ask you to take down from the wall and take home with you. A picture very similar to the other only the clinging one sees another near at hand floundering and about to sink. With one hand he grips the cross more firmly and surely and with the other reaches far out and grasps the floundering, sinking one and pulls him to the cross and to safety. Let this be our governing method—we pray to those out of the safety zone—and plead with them in Christ's stead, "Be ye reconciled to God."

Perilous Times

A few summers ago I was in Denver taking some college work. One of our professors, a teacher of history, sociology and so forth, told his class one day that at the present time there is going on a more ghastly, a more deadly, a more horrible struggle than the mammoth struggle of the World War. It is the sinuous glide of the slimy serpent through governments, schools, churches, and homes where he is mixing truth, half truths, and the basest lies together and feeding and deceiving the human family with this poisonous mixture. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In this conflict we are ambassadors for righteousness and truth.

No Surrender

In closing I want to give a personal testimony. In the opposition that we as true ambassadors are constantly facing I feel like the contingent of Belgium troops who were surrounded by Germans early during the World War. Upon being asked to surrender they sent back the reply, "Surrender? Never! We are fighting for a King!"

Even so, you and I should take our stand firmly, unflinchingly, rejoicing in the fact that "in Christ's stead" we have committed unto us the word of reconciliation; and as the hosts of sin surround us, as the clouds of distress swirl above us, as the billows of earth toss about us and the evil voices entice us, in thun-

der tones or in silent whispers, saying, "Surrender! Surrender!" let us cry back in heaven-born defiance, "Surrender? Never! Not one hairbreadth will we flinch from our instructions, *We are Ambassadors for the King of kings.*"

Limon, Colo.

FULLER SURRENDER TO THE HOLY SPIRIT

By Violet E. Wright

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone into the world.—I John 4:1.

We are here told to try the spirits whether they be of God or not. If we have a feeling that a certain thing should be done, we should pray earnestly to God to show us whether it is of the Holy Spirit or not, for we are told, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."

Who is the Holy Spirit? He is the Third Person of the Trinity, who was sent to this earth as a Comforter when Jesus Christ ascended to heaven. He is also a Revealer of the Word of God to us, and a Guide for the path we should take. We have an example in the case of Philip, who was guided by the Spirit to go and speak to the Eunuch. We can find many others also from the Bible and from our own daily walk. The Spirit gives life, for in John 6:63 we read: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." And again, "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our Spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together" (Rom. 8:14-17).

The Holy Spirit is also a Helper in our prayer life. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:26, 27).

He delivers us from the power of sin. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:9-11).

He also is the basis of a holy life. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit,

unto obedience and sprinkling of the blood of Jesus Christ" (I Pet. 1:2). "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your Spirit, which are God's."

Our lives, being therefore sanctified by the Spirit, should be as Paul says in Titus 2:7, 8: "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." If we would do this we must "walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law" (Gal. 5:16-18).

How are we to know that we have the Holy Spirit in our lives? How do we know what kind of tree we have in our gardens? Is it not by its fruit? In Gal. 5:22, 23 we are told what the fruit of the Spirit is: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Let us see what this includes. I think it takes in our whole life.

Love.—What is love? The Bible says "God is love" (I John 4:8). Who can define God? I am sure we all know what Jesus said was the great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27). We are to love our enemies and do good to those that hate us. We are told to owe no man anything but love, Rom. 13:8, and again, "Now abideth faith, hope, love, these three; and the greatest of these is love" (I Cor. 13:13, R. V.).

Joy.—We are joyful because we have a risen Savior and are waiting for His return for His people. When expecting something pleasant to happen we are usually joyful. Our faces should wear a smile, for have we not good news to tell to sinners, and are we not a bride waiting for our bridegroom's appearance?

Peace.—What is there in this world that reminds us of peace? Most of us have been by a river, flowing softly and slowly down its course, with blue sky above and birds twittering in trees near by, and has it not made us feel at rest or peaceful? So we should have the peace of God dwelling in us, even though everything around us is turmoil and

hurry. This is a gift of God wrought in us by His Spirit. Then we can have peace with our fellow men. We are told to "Depart from evil, and do good, seek peace, and pursue it" (Psa. 34:14).

Longsuffering.—I wonder if we know what this really means. How often trials come our way and we get out of patience with everything, but Jesus Christ has shown His patience with us, first in dying for us, although we are rebellious, and now in our everyday life how often we grumble because things do not go just as we want them to! Should not we try to follow Jesus' footsteps? "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:3-5).

Gentleness.—How many of us lack this grace, but we all know when we meet a gentle person and how much we appreciate his company! Our Lord Jesus Christ was the best example we can have. He suffered little children to come unto Him, and they loved Him. Who is there that responds to gentleness more than a little child? Even animals can tell the difference, and we always get more done by gentleness than by bullying. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

Goodness.—We all know the difference between a good and a bad person and we seek the good person for company. We are more useful to man and also to God to have goodness in us. The goodness in our lives will be shown in different ways, by kindness, benevolence, friendship, and many other virtues. We are told that there is none that doeth good, but by the death of Christ and our acceptance of it, we can have our sins washed away and goodness will follow as we follow the guidance of the Holy Spirit.

Faith.—Faith is trust in a promise of another person. It is through faith in the atoning work of Christ that we are saved to life everlasting. We are justified through faith. Rom. 5:1, "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). The firm foundation of faith is the supreme perfection of God, His unerring knowledge, immutable truth, infinite goodness, and almighty power. "Faith worketh by love" (Gal. 5:6), and again we are told, "Faith without works is dead" (Jas. 2:26). We must show our faith by our works. All of these fruits spoken of are gifts, but more especially faith, for does it not say, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8)? We have many more verses on faith, which are given all through the Bible, showing us its necessity. May we ask God to increase our faith.

Meekness.—"Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). Meekness is humility, and is found in a person who is not easily provoked and often suffers for the wrong-doing of others. If we see persons with a bad temper we do not often think of them as very meek. Gentleness and meek-

ness are very closely connected. Oh! that we may follow Christ in His example!

Temperance.—This does not only mean with regard to drink, as many people think, but it takes in most of the things connected with our everyday life.

These virtues are all due to the Holy Spirit, for unless the Holy Spirit gives us faith to believe we cannot have joy, for joy comes by having peace in our lives, and peace comes by faith. It we have Christ dwelling in us, we must also have the other virtues spoken of.

We may ask the question as to how we may possess this fruit to a fuller extent than we now have; it is only by a fuller surrender to the Holy Spirit, by letting Him have complete control of our lives.

Our hands may be used by doing deeds of kindness, our feet may be used by running errands of love, our eyes in seeing things we may do for others, our tongues to speak God's praise; and so our whole lives may be used in working for God. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:13).

Prayer has a lot to do with our consecration to God. If we spend much time in prayer, I am sure it will tell in our lives, for the more time we spend in the presence of God, the more we will reflect His beauty, and His ways.

THE POWER OF THOUGHT

By John C. Wenger

One of the greatest factors in men's lives is thought either their own or that of others. And there is no one who thinks independently of what others think and have thought.

Among men whose thinking greatly influenced us is Menno Simons. He lived four hundred years ago and the influence of his thinking has never ended. On the contrary, as time passes, he is being recognized more and more. He directed his thinking in the ways of truth and holiness and realized that the Catholic Church had drifted from Gospel standards. As a result, his actions and written thoughts have been the cause of thousands finding salvation instead of groping in ignorance and superstition. Who can estimate the blessings to mankind that have been caused by the thoughts of Menno Simons?

Not all thinking has been of the type that blesses mankind. Karl Marx thought in a different channel from Menno Simons. He conceived Socialistic ideas. Men were fascinated by thoughts of relief from the types of government in existence. Socialism has grown into Menshivism and Bolshevism, and to-day there is an awful reign of terror in Russia that would have made Karl Marx shudder had he realized to what proportions Socialism would grow.

In the medical field, there was a time when superstition characterized its practice. Gradually men learned more and more. But it was Louis Pasteur who THOUGHT. He conducted extensive research and finally conceived the idea of bacteria. Experiments sub-

The Holy Spirit will help us in our prayer life, if we will ask Him, and will not our prayers have more effect than otherwise? Oh! that we may plead earnestly that the Spirit may be with us in our prayer life!

We speak about the still small Voice. Is not this the Holy Spirit speaking to us, and telling us God's will? "And the Lord said, My Spirit shall not always strive with man" (Gen. 6:3). We most often think of this as referring only to sinners, but can it not apply to Christians also? If we are told to do a certain thing and continue to refuse to do His command, the Holy Spirit will stop striving with us, and we will have no more conscience about it, but it will be reserved for the judgment day, when everybody will have to give account of the deeds done in the body, whether they be good or bad. Paul tells us, "Quench not the Spirit" (I Thess. 5:19).

Some of us may say we will never be able to do what is expected of us, but we can do it by God's help, not in our own strength. May we not only have a fuller surrender, but may we be wholly yielded to the Holy Spirit. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57). "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37).

Toronto, Ont.

his country. It took a strong will to prove his thoughts to be correct, but it was accomplished. To-day we live in this fair land partly because Columbus was a man of thought.

The power of thought can perhaps be best illustrated in the field of invention. Thomas Edison not only studied other men's thoughts but did some original thinking. What comfort and luxury we enjoy to-day because of Edison's thoughts! Granted, he was a genius, but who knows a genius unless he asserts himself? Edison produced the electric light, the phonograph, and all his wonderful inventions because he THOUGHT.

It is claimed that when Lincoln first saw slaves being sold, he declared that if he ever had a chance he would hit slavery and hit it hard. No doubt he often revolved that thought in his mind, and the day finally came when he had his opportunity. That lofty motive of Lincoln cost him and his country much, but it helped to rid the United States of a terrible evil.

How does this concern us? These examples teach us that capacities for good or evil lie within each of us. Probably some of our readers will become leaders of men. Their thoughts will influence the lives of many people. What their influence will be is determined by themselves. They will be accountable unto God for their very thoughts.

Every one has influence, and most people have more influence than they realize. You will be tried before God for the deeds you have done and for the influence you have exerted upon others.

Can you not see a vision of the world calling for young men and women of character, of action, and of thought? I think of the Scripture: "Lord, open the eyes of the young man." YOU need to be awakened to the importance of your thoughts. "Sow a thought and reap an act; sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a DESTINY."

"Awake, Thou that sleepest" to the wonderful power of thy thoughts!

Harrisonburg, Va.

BEFORE IT IS TOO LATE

Have you a gray-haired mother
In that old home far away?
Sit down and write that letter
You've put off from day to day.
Don't wait until those tired steps
Have reached heaven's pearly gate.
Show her that you think of her,
Before it is too late.

If you've a tender message,
Or a loving word you'd say,
Don't wait until to-morrow,
But just whisper it to-day.
Oh, what bitter memories
Will haunt you if you wait!
So make your loved ones happy
Before it is too late.

Those tender words unspoken,
And the letters never sent,
The long-forgotten message,
The wealth of your love unspent—
For these some hearts are breaking,
For these some loved ones wait;
So show them that you care for them,
Before it is too late.

—Lily Dale,

• MISSIONS •

GLIMPSES FROM LIFE AMONG THE LOWLY OF KANSAS CITY

By Anna D. Smith

To have the privilege of spending an hour in a home with one who daily finds God's Word her source of comfort, not only fills us with an almost inexpressible sense of gladness, but it brings afresh to our minds the thoughts contained in the lines:

"Follow the reverent steps, the great example,
Of Him whose holy work was 'doing good,'
So shall the wide earth seem our Father's
Temple,
And life a psalm of gratitude."

To faithfully follow the steps of Jesus, her "great example" has been foremost in the heart of this aged sister. Had it not been thus, she would have faltered, and in weariness of body and soul failed utterly in her Christian experience many, many times in the past years.

The son, her means of support, is not a Christian. Her married daughter and her husband and children do not know Jesus as their "example," and yet the mother amid failing health and trials and cares of life, patiently, sweetly, follows in the footsteps of the One who gave her the "peace which passeth all understanding," and, because of this, life is to her a "psalm of gratitude."

Taking with us the inspiration received by our visit with this faithful follower of the Lord Jesus, we enter another home. Here we find the mother an invalid; the result of injuries received while working in a laundry years ago. As this mother was reared in a Catholic home the Word of God did not mean much to her. But since Christian workers have come in contact with her, a new light has come into her heart, and she sees Jesus as the Savior of lost sinners, the One who died upon the cross for the sins of all the world.

Prayers in behalf of this mother have already been answered. She knows and loves her Bible, and when she is physically able she appreciates being brought to services. At different times several brethren have brought her in a car, carried her into the church, and placed her in a comfortable chair. We hopefully look forward to the day when she will completely consecrate her life to Jesus who died for her that she might have life eternal.

In this same home there already is one disciple who lets his light shine for the Lord Jesus. A son about twelve years of age, who attends both our Sunday school and Week Day Bible School saw his need of salvation, and accepted Jesus as his personal Savior. Will you pray that not only the mother but the remainder of the family, will follow the example of the little boy who is daily a living testimony for Jesus? It has often been noticed that both parents of this Christian boy are very appreciative of what godly influence has meant to their son.

In the same community there is another home where extreme suffering has been known. Here a grandmother who on June 5 will be eighty years old, lies in bed because two years ago she fell and broke her hip. The visitor is warmly received, and the com-

that it plays a great part in the Mission program of Kansas City. Parents very much appreciate the privilege of having their boys and girls taught from God's Word on Wednesday of each week. This year over two hundred children are enrolled, from the first grade to Junior High pupils. What better method could be used for bringing children face to face with unadulterated Gospel teaching? One mother upon being visited and asked if her boy might also attend our Sunday school, said that she would be thankful to have him in our Sunday school. The following Sunday he was present.

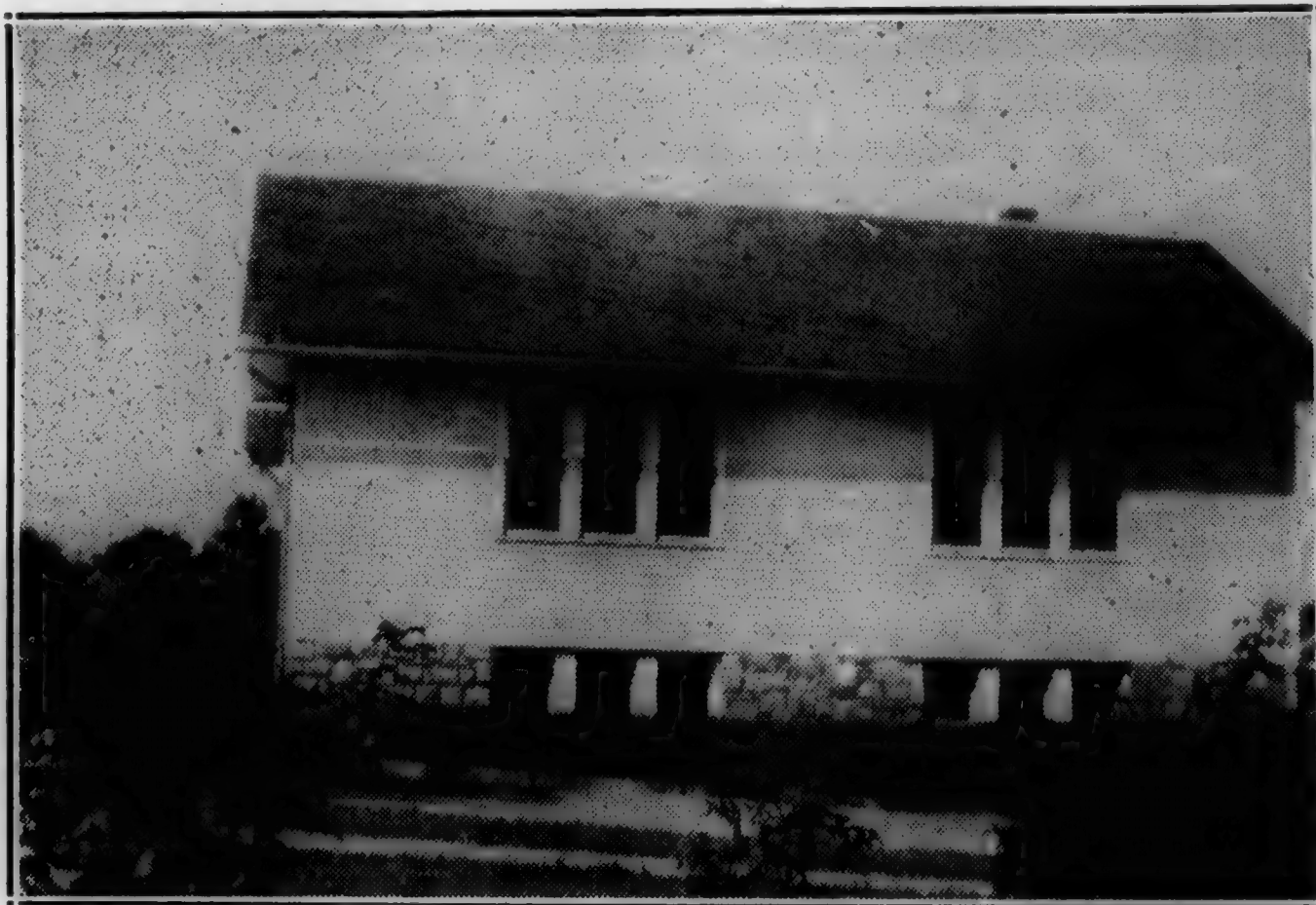
Two boys have not been attending Bible School because of sickness. The mother said that their one regret was that they could not be present in our Week Day Bible School. The pupils as a whole place the weekly activities around the time spent in Bible School. Recently, a teacher told us a remark made by one of her pupils. She said that in one period of Bible School she learns more than in one year in their Sunday school. Evidently her Sunday school teacher does not have her heart filled with God's Word.

The mother of a certain little Bible School boy who also had attended our Sunday school was spoken to regarding the child's attending Sunday school regularly. She was glad for the interest shown in her boy, and wished him not only to attend our Bible School but also our Sunday school.

While letting our mind dwell upon the pleasantness of the child life when given the opportunity to feed upon the matchless stories of the Bible, such as are given weekly in Bible School, another family comes to our notice at this time. These too, are people

not having much of this world's goods, but they have a number of little boys. The mother when a young girl came to our Sunday school. They live beyond the city limits, but each Sunday finds these boys in their respective places in Sunday school. Their splendid conduct and their faithfulness must be highly commended, and our hearts' desire is that the seed now sown in these tender hearts will in due time "spring forth and bring fruit."

In speaking of seed sown, we recall a visit with a man who was a regular attendant in Sunday school at the Mennonite Mission 200 S. 7th. St., when he was a little boy. He told us that the teaching which he received



The Kansas City Mission Church, 3701 Metropolitan Avenue

forting messages from the Bible are eagerly asked for. To the patient sufferer Scripture passages and spiritual songs are soul food. Recently, when a group of girls from the Berean Bible Class visited her, she asked that on her birthday she again be visited and among other songs wished that "Sunshine in My Soul" and "The Lily of the Valley" be sung. The daughter of the home spoke of the joy her mother received through Scripture reading, prayer and song, having often heard her repeat Bible verses, and parts of songs far into the night, when because of bodily pain she could not sleep.

Since mention has been made of our Week Day Bible School, it might be well to say

in our Sunday school will never leave him. The teacher of that class of boys doubtless felt that he was "casting his bread upon the waters," looking to God for results. And now in this tall, stalwart policeman he has the assurance that the time spent in teaching a class of restless, lively boys was not time spent in vain.

Were it possible for the readers of the Monitor to do so, they might step with us into a certain hospital. We ask permission to see a patient, a little girl of seven. The nurse at the desk is black, the faces peering at us from beds as we pass along the hall are various shades of black, and finally as we reach the bed upon which our patient lies, we find a wan little face of dusky hue. The Mission has been in touch with this family of the colored race for many years, and the sudden and serious illness of one of their children caused real concern. Invariably the parents ask for prayer when visited, and often ask for songs. And so it was with this little one; she requested that we daily pray for her. Upon one occasion when one of the Mission workers and the writer visited her, a patient in a bed near by said, "Frances sure sends up good prayers," thereby bringing to light the fact that even though a little child, she was letting her light shine for Jesus.

A brother, several years older, of the same family, became very ill with spinal meningitis. His hearing was injured to such an extent that he finally became almost deaf. Paul Edward then became a problem to his parents and to teachers of their school. Being intelligent, almost above the ordinary, the mother several times sent him to school. He always returned with tales of woe because of the attacks made upon him by a host of hard-fisted, little colored boys who evidently did not admire a lad who could not talk and romp with them. Finally the unfortunate child was taken to a clinic and examined by a leading specialist who said, "Get him out to the state school for the deaf as soon as you can." Communication was made, and Paul Edward was duly accepted. It was a happy day for the little black boy when with his fine, new suit case he was taken to the state school at Olathe, Kansas. It is not out of place to mention at this time that donations received from members of our congregation and friends in Canada helped make it possible for Paul Edward to have a new suit case, filled to overflowing with a wardrobe above what many children at that school have.

Answering the telephone on a cold winter day, we were asked to call at a home in a poor district. The name which the person who called up gave was new to us, but we were informed that they had heard of the Mennonite Mission through another family. The message over the telephone was to this effect: The father, who had worked for a contractor, was since the cold weather came, out of work. The mother was in poor health. The children, seven in number, were in need of clothing and the youngest child was two months old.

A few days later the call was made. To our surprise we found the mother a fairly

intelligent white woman, the father a colored man, with a family of seven precious children, all of various shades of brown. Conditions in the home were pathetic. The mother had overtaxed her frail health in going about through the deep snow in search of food for the little ones. The father was somewhat discouraged because of being utterly unable to find employment. The boys and girls, old enough to be in school, could not go, because there were not enough garments and shoes to clothe them properly. There was not enough fuel to keep the shabby old rooms warm, and there was not enough food to keep the gnawing hunger away.

But above all the other needs there was one which very soon made itself known. It was this: The mother very keenly felt that God was not honored in their home. She felt the burden of her sins. Both the mother, and the father who years ago had professed to be a Christian, were deeply touched by the interest shown and the assistance given. After teaching from the Bible and having prayer, this parting message was left with them. Matt. 6:33 "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The newly found family was then left to meditate upon the goodness of God.

Later on, a supply of food was again given, also more clothing and a Bible. We shall long remember the look of joy, the outstretched hands, and sudden clasping of the Bible to her bosom. The mother's desire for the Word of God was unexpectedly answered.

We again wish that our readers could have made a visit with us in this home recently. The telephone rang, and we were asked to call very soon at the Parker home. To us it seemed that assistance would very likely be asked for. And so the call was made by several workers, my husband, and myself. To our joy, we found the family happy and praising the Lord for His abundant blessings. In answer to prayers offered by workers, together with the comfort which her new Bible had been, and the added conviction growing from Matt. 6:33, the mother had struggled through to victory. She felt that her load of sins was covered by the blood, and her testimony rang true and clear to the saving grace of the Lord Jesus Christ. The father's testimony was given in a hearty way. Prayer was answered in his behalf. He worked every day, he was serving the Lord, and their home life was different since his wife had been saved. Again, the old saying was found to be true: "It takes more than four walls to make a home. It takes inmates who know Jesus as their personal Savior."

A visit to a place known as a home, beyond North Kansas City, Mo., sometimes brings tears to our eyes, and sometimes exclamations of surprise and praise from our lips. Nestled in a deep ravine, between the highway and a steep hill we find this accumulation of posts, poles, boards, flattened out pieces of tin and sheet iron, and a small tent.

Apparently, the tent was set up and the pieces of tin and sheet iron used for enclosing it. Then posts, old boards and other materials were gathered together, and a kitchen

was built. In this home there live a father, mother and two very, very dear little boys. On very cold nights this father finds it necessary to stay up and keep the fire burning in the little cook stove, that his wife and little boys may be kept warm. One night the older of the two boys decided that it was his turn to stay up, thus letting his father sleep.

This family use goat milk as part of their daily food. They find that goats are not expensive to keep, and the milk is very nourishing. Usually when we call there, we see several goats not far from the door; seemingly the little boys find them congenial play fellows. Since the opening of the work at Midway, these boys have eagerly waited for Sunday afternoon. They with other children are brought to Sunday school and taken home in a car; a six-mile trip for those who are firm believers of Psalms 126:6.

Disappointment in finding that a Bible is not appreciated is sometimes the case, but to a man who was fast failing in health and strength it was a longed for gift. Realizing that the Bible shows the sinner the way of Life he asked for one. Because of physical weakness he was unable to hold it in his hands. Finally, a son made a small frame upon which the Bible was placed, and with this arrangement, the poor old man turned from page to page. There were many years of life wasted in sin behind him; there were only a few weeks in which to make reconciliation with God before him, but we praise the Lord that the Word was brought to him and a desire to read the Bible came into his heart.

A trip of about two hours takes us to a private cancer Sanitarium. It is not in the heart of the city, and we find the patients usually cheerful, oftentimes able to enjoy a walk in the grounds surrounding the building. At this place there are patients from out of town, and these especially are glad for visits from those who are interested in suffering humanity.

Then too, another Sanitarium where patients from a distance are treated is at Excelsior Springs, a small town east of Kansas City, Mo. People of our faith have come many miles for treatment, and left rejoicing because of the excellent work done. Recently several brethren from Pennsylvania and Maryland were patients there. Should further information be desired, we feel confident that Bro. Mininger will be happy to answer any questions regarding the work done and the treatments given, since he frequently goes out with and visits patients at that place.

And thus the days pass; each varied in the nature of the work. Oftentimes the unexpected occurs, and suddenly plans which had been carefully mapped out are changed. There may be a sick home to visit, and comfort given the sufferer, or it may be a trip to a hospital with a patient. Then again we go to a home where a loved one has been called away by death—these requests are too imperative to be put aside.

On such occasions the long tried out Mission Motto shines out brightly:

Do all the good you can,
By all the means you can,

In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

And again when problems rise high, the work becomes difficult, and the way uncertain, the following lines never fail to bring a deep peace and satisfaction to the follow-

er of Jesus, who before us trod the rough pathway of life, and went about "doing good."

"Never fear to bring the highest motive into the smallest duty,
And the sublimest comfort into the smallest trouble."

Kansas City, Kansas.

JACOB BURKHARD

A Silent Builder in the Temple of God

By Anna M. Snyder

(Concluded from last month)

Bro. Burkhard was ordained to the ministry on Good Friday, April 5, 1901, Bishop J. A. Ressler officiating in the Hindi language. "His natural inclinations were for evangelistic work and touring. He utilized the talents of the boys to reach the people, but realized that in order to do this he must help to plan their school work and Bible study so as to fit them for that work." Bible study classes were organized among them. It would necessarily take years of careful, persistent effort to discipline them and to train them for service among their own people.

God was blessing the efforts of the missionaries, but Satan was also busy. Bro. Burkhard was a man of prayer, and always in the midst of pressing duties, he found time to pray. Especially was he interested in the orphanage work. He had the name of every boy in his notebook, and he used to go alone into a room and pray for each by name. He also had a favorite spot under a tree in the orchard where he used to retire for private intercession. At night he would often spend hours in this place in behalf of his work. One time several of the boys planned to secretly leave the orphanage, and after climbing over the compound wall they saw a form under the tree. Going closer they recognized it to be Bro. Burkhard, whereupon they quietly retraced their steps. They later testified that that scene was the means of their conversion. In an article on the "Possibilities of Prayer" Bro. Burkhard made this request: "Every child of God knows from experience that there is power in prayer. I wonder if one were to investigate how many persons could be found who daily enter their closets and spend one half hour in prayer for the spreading of the Gospel among the heathen. Dear brethren and sisters, just stop a moment and think whom your prayers will help. They will help the missionaries, they will help the orphans, they will help the native Christians, they will help the native workers, and they will help the heathen to accept Christ. Will you not from now on spend more time in closets and daily offer up a prayer for some special object?" Bro. Burkhard's "life was impelled by the invisible power through prayer."

In a letter dated Nov. 10, 1904, he wrote of some wonderful experiences among the boys. "We are enjoying many blessings from the Lord these days which give us much encouragement to push on in the work

and do what our strength will allow us to do.... There have been dark clouds hanging over us part of this year, but we are again seeing the sunshine. In a few words I want to tell you of some of the blessings the Lord has been showering down upon us and is still sending. For a long while we have been praying for an outpouring of the Spirit upon these people among whom we work. Many of the boys have been living careless lives, that is, they were not in earnest as they should be about their spiritual condition. We made them a subject of prayer.... So things have been going on. A week ago last Sunday night I was led to speak about Ananias and Sapphira.... Every evening since then we have been impressing upon them the necessity of confessing their sins if they wish to live happy and overcoming lives. No one confessed anything till Thursday evening when three boys got up and confessed sins they had committed.... The next evening five arose and confessed. On Monday evening, nine. These were genuine.... One little boy walked fifteen miles to ask forgiveness for some vegetables he had stolen before he came to us. When he arrived there the man was dead. Tuesday night twenty-five boys arose and made confessions of things they had stolen.... The Lord is with us in convicting power. The enemy is also stirred up.... The Lord is about to shower some great blessing upon us and it is making the devil mad.... So we made arrangements for all to get together and with united prayer confront the enemy.... On Monday morning when I awoke the enemy was on hand to upset me. I had an awful battle with him for about three hours. But I gained the victory upon my knees and with open Bible. Since then I have not heard of any great attacks that he has made, but he is busy somewhere.... I believe there is going to be an ingathering here some day and I am inclined to believe the day is not far away when many will turn to the Lord. He will surely bless His Word. A revival has already begun. We need Spirit-filled workers to follow the movement."⁸

Colportage work was early begun by the missionaries. Bro. Burkhard took up this work as soon as he had acquired the language sufficiently to work among the natives. It must be remembered that automobiles were not then in use, but Bro. Burkhard was glad for a bicycle which had been sent from America. It was a cheaper and a more rapid mode of travel than the buffalo

cart. He trained the natives to go out by themselves to preach and distribute Bibles and other literature when he could not accompany them. He gives an account of a tour he made one year at the beginning of the hot season accompanied by two colporteurs and a few other assistants. During three weeks they "travelled about one hundred forty miles, preached in over thirty villages and twelve bazaars, sold over eight hundred fifty-six books, mostly Testaments and Gospel portions." Already their work was bearing fruit in the lives of those orphan boys who were eager to help to give the Gospel to their own people. Bro. Burkhard asks, "Does Mission Work Pay?"⁹

During all these years of activity it was almost impossible for the missionaries to go away for a rest because of the lack of money and some one to take their place while they were gone. After three years of labor, practically without a vacation, it was decided that the Burkhard family should leave the hot plains for a much needed rest. Preparations were made, but at the last moment it was found that there was not enough money on hand for the trip. So they waited and toiled on; by the time money had been saved for that purpose it became necessary to use it for what seemed a more pressing need. The health of another missionary had broken down and she and her husband found it necessary to return to the homeland. So instead of a vacation Brother and Sister Burkhard were given the work of these two missionaries. After two more years of strain they were able to take some rest, not in the cool hills, but at a station on the plains. They went to Champa in April, 1906, where Bro. P. A. Penner of the General Conference Mennonite Mission opened his home to them, Mrs. Penner having died shortly before that time. Although they were free from responsibility they were not idle, but gave assistance to Bro. Penner by caring for his work when his duties called him away from home for a short time. The few months spent there proved beneficial to them, and they returned to Dhamtari in July. After their return Bro. Burkhard devoted a great deal of his time in helping to plan for more extensive evangelistic efforts. Many of the native Christians were active and able to do much under the supervision of the missionaries.

About this time Bro. M. C. Lapp had been bitten by a mad jackal, and there was great anxiety among the missionaries. God graciously granted his recovery. In referring to the incident Bro. Burkhard wrote, "Why this cloud at this time? Has the Lord some precious lessons for us to learn? May we learn them."¹⁰

A Life for the Cause

It was Bro. Burkhard's desire to establish an Evangelistic Mission station and plans were under way for their removal to another place, but God had planned otherwise.

A carbuncle formed on Bro. Burkhard's shoulder. He thought it would soon heal, but instead it grew worse. In a letter to G. L. Bender, General Treasurer of the Mission Board, dated Sept. 20, 1906, he wrote,

"The station reports I will send later. I have them here, but I do not feel like typing them this morning. There is a large boil, the next thing to a carbuncle, on my back right between the shoulder blades. It makes me about half sick.... I think it will be all right in a few days again. Next Monday I want to go to Nagpur to bring Mary and little Anna home. Anna is just twenty days old to-day. God richly bless you, is my prayer. Jacob Burkhard."¹¹

Bro. Burkhard's condition became serious, and his wife, who had been away for several weeks, was sent for. He suffered much from pain and fever and was delirious part of the time. It was a sad home-coming for Sister Burkhard, but she arrived in time for the last few messages of her husband. After her arrival the missionaries gathered in the room for a short service. Although his tongue was already partly paralyzed, Bro. Burkhard joined in singing a few songs, "There's Not a Friend Like the Lowly Jesus," and "I Am Satisfied With Jesus Every Day." "Then he prayed for his wife and children, for the work, and for himself. In his prayer he used the words, 'Though this body perish and decay, Thou, O Lord, wilt take my soul into glory.'"¹² Very early the next morning, Sept. 29, 1906, he peacefully fell asleep in Jesus. "The end was evident and the joy so great that we were resigned before the end came," wrote a missionary later.¹³ "After his death people gathered, high and low castes, rich and poor, to look for the last time on the face of him who had loved them."¹⁴

In that country it is impossible to keep a body longer than twelve hours after death. The nearest undertaker could not get there for two days, so the missionaries themselves prepared the body and a casket for the burial which took place in the evening of the same day. After a short service, six men, former orphanage boys, carried the body about one-fourth mile to the mango orchard, its last resting-place. After singing one of Bro. Burkhard's favorite songs, "Take Time to be Holy," his body was lowered into the grave, which is now marked by a large slab.

Bro. M. C. Lapp gave an address a number of years later in which he spoke of the place made sacred by Bro. Burkhard's burial. This gave rise to the song written to his memory:

Under the Mango Tree

Lowly entombed in India,
Close by the restless sea,
Lieth a dear heart sleeping
Under the mango tree.

Gone in his life's fair morning,
Gone with his earnest plea,
Telling the glad sweet story,
Under the mango tree.

Seeking for lambs that had wandered;
Telling of Jesus' love;
Guiding their tender footsteps,
Home to the Father above.

Hushed is the voice that sounded,
Hushed in eternity;
Millions still yearn for its echo,
Under the mango tree.

Bro. Lapp now also lies under this same

tree, where they together "await the coming of Christ at the last day."

A letter written by one of the orphanage girls shows how Bro. Burkhard had won his way into their hearts and lives. She told of his sickness and death and closed by saying, "Now dear sister, do not grieve, because we shall surely see our papa again. And as he was ready to go we should be likewise."¹⁵

His death was keenly felt by the missionaries. "Jacob's death impressed the people here as most of ours would have failed to do, for he was with them most and was widely known and greatly respected. His heart of love and his trust in God had its effect. He was our 'prayer-man'. Upon whom will this burden—not privilege—now fall?"

"While tributes of praise are oftentimes given to men during their lives, yet the direct results of their work, and the real appreciation for what they have done, cannot be realized or expressed till they have left us. So with our brother; while appreciated, yet the value of his work was not fully realized.... During the six years of labor thousands of souls had heard the Gospel message. Many a verse repeated or hymn sung by the orphan children were the results of our brother's untiring efforts.

"Bro. Burkhard was taken away when the Mission was badly in need of workers. 'Why should the Lord call one so useful, and so much needed, to his reward? Perhaps it was the only means by which our sympathies could be aroused for the work and workers in India, through which the means would be forthcoming in that far-off heathen land.'"¹⁶ "May his earnest, quiet, faithful, untiring example in the Christian service be an inspiration for others to imitate him."¹⁷

Thus his life went out, but it lives in the lives of those whom he won for Christ. Some of the staunchest workers at the present are from among the boys of the Orphanage. Truly he was a silent builder. He was seldom known to complain, but faithfully labored nearly six years in India. This was not long as we count time, but he helped to lay the foundation of the Mennonite Mission in that heathen land.

He often quoted this passage of Scripture, "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it." His service is characterized by a statement he once made, "If I had a hundred lives to live, I would give them all to the Lord for the good of the heathen."

- 6 From Our Mission in India, p. 43.
- 7 From Herald of Truth, Aug. 3, 1905.
- 8 From Herald of Truth, Dec. 15, 1904.
- 9 From Herald of Truth, June 29, 1905.
- 10 From the Gospel Witness, Sept. 26, 1906.
- 11 From the Gospel Witness, Oct. 24, 1906.
- 12 From Our Mission in India, p. 143.
- 13 From the Gospel Witness, Nov. 21, 1906.
- 14 From Our Mission in India, p. 143ff.
- 15 In Life Songs, No. 223.
- 16 From the Gospel Witness, Oct. 31, 1906.
- 17 From the Gospel Witness, Oct. 3, 1906.
- 18 From the Gospel Witness, Oct. 31, 1906.
- 19 From the Gospel Witness, Nov. 7, 1906.

Hesston, Kans.

HOW THE HOLY SPIRIT HELPS US IN PRAYER

By Mary Holsopple

The Spirit also helpeth our infirmities:.... but the Spirit itself maketh intercession for us with groanings which cannot be uttered. —Rom. 8:26.

The careless, "Forgive our sins and bless everybody" and the long prayer framed in high sounding phrases and fit for an article in a high class magazine, are in neither case any evidence of real devotion to God or desire to know His will, and at once strike us as being extremes to be avoided. One day when our Lord had ceased praying His disciples came to Him and said, "Lord, teach us to pray." Likewise we need to be taught. We may avoid much disappointment if we learn to ask for the proper thing in the proper way.

When we come before Him we first wish to thank Him for His goodness. Our mind goes over the whole story of the divine plan of God, man's hopeless condition after the fall, God's remedy for sin in His Son, and the labors of the saints of old in handing down this message to us. Then we think of the many personal blessings in our daily lives. How can we express to God how thankful we are for all these things? No language has the proper words to express our thanks. Here the Holy Spirit comes to our aid and gives to the Father an understanding of what we want to say.

Again in asking we meet with the same difficulty. What manner of work would we carry on if we had just the things we asked for? We are to ask according to His will and we shall receive. But His will is interpreted so differently by human minds. The Holy Spirit who makes us of one spirit, for we are of Him, unifies our interpretation of His will and thereby unifies our requests. Perhaps we are praying that the Holy Spirit may work on some heart. We do not know in what manner that one may best be reached. It may be through a kind word, it may be through some Scripture, or through some misfortune. But the Spirit, being near, understands and accordingly strengthens our petition. He also knows what there is in our own lives that may be a hindrance to the cause of Christ. We need only open minds to have that revealed to us. He can in divine language speak to God the Father about these things and He, because of the intercession of the Son, will give as He sees best. If we are led by the Spirit we can never pray amiss.

Dhamtari, C. P. India.

TESTS OF DISCIPLESHIP

- I. Faith.—Heb. 11:6.
- II. The Forsaking of Old Things.—Luke 14:26, 27, 33; II Cor. 5:17; 6:17, 18.
- III. The Victorious Life.—Jno. 5:4, 5; I Jno. 3:8, 9.
- IV. A Willingness to Suffer.—II Tim. 2:12; 3:12.
- V. Love.—I Jno. 3:14.
- VI. Chastisement.—Heb. 12:7-11.

—A. J. Metzler,

COMMENTS ON WORLD NEWS

HAS GOD BEGUN TO LAUGH?

He that sitteth in the heavens shall laugh: the Lord shall have them in derision.—Psalm 2:4.

This editorial on the present state of the kingdoms of the world, especially in reference to militarism, is not an article on the subject of "laughing," as to its rightness, or otherwise. One often hears it said, "God does not laugh, and Jesus never laughed." The first is not true, the second nobody knows, so why argue the case? Some have gone so far as to say, "There will be no laughter in heaven." How do they know? They evidently confuse heaven with hell, for that is the place, according to the Bible, that is conspicuous for the absence of laughter. Read Luke 6:25. On the other hand, heaven will be composed of redeemed and laughing inhabitants. Read Luke 6:21. But what we are concerned about in this sketch is that the Second Psalm plainly states that the kings and judges of the earth are going to break the bands asunder, and cast away the cords from the Lord and His Son. This has been universally true to a large extent. Now these rulers are in derision. They hardly know what to do next.

When kings and nations refuse to "kiss the Son" they may expect the Lord to laugh at them as He sits in the heavens. He shall vex them in His wrath and sore displeasure. Psa. 2:5. To-day world rulers are trying to release themselves from the meshes of militarism, but seem to know no way to save themselves. If they would begin to trust the Lord, as the Prophet David urged them to do, they would have Divine wisdom at their disposal.

Britain alone is paying \$5000 every minute, night and day, to pay for the cost of the Great War. Other nations are in the same situation. Still the bills are increasing in preparation for future wars. The debts and bills are crushing the taxpayers of the world. It will take Great Britain 140 years to liquidate its debt, at the rate of \$5,000,000 daily, the labor of 2,000,000 men full time, year in and year out. All this without the pensions and other services for the disabled.

Men are saying, "Peace through religion. Peace through the combining of all religions, Christian and heathen." Christ is forgotten. A Hindu, a Japanese baron, a Jewish rabbi, Dean Shailer Matthews, S. Parkes Cadman—what a mixture—work together for peace. Then another movement proposes that the women of the world will end war. Before this we had a war to end war. The futility of it all is evident to the close student of the Bible. What does the Lord think about all this show of force, pride, greed, selfish nationalism? Let the Bible speak. "He shall laugh."

Yes, the strut and pomp of militarism must be stabbed at its proud and boasting heart, if we would destroy it. Men have used argument and pleading. It is time to laugh at the whole program of "man-made peace." God Himself is going to laugh. He may have begun laughing already, when they began the last effort for peace at London, refusing to breathe the name of God, and His Son, at the opening day. The same sad omission was made at the Treaty of Versailles and at Geneva, head-

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

quarters of the League of Nations.

Nations laugh at God's part in their affairs, as if the rules of Christ were too soft to be practical. Business used to act the same way. Business men thought the rule of grab and keep would work, then they found that the Golden Rule would work better. Nations will not change their program until they are laughed at from heaven. Read the whole of the **Second Psalm** to get the full force of what we mean to say.

It will be an awful day when God laughs at men, when their fear cometh—the same with nations. Let men keep up their fun-making at the Lord's Anointed—the Christ—at His supernatural birth, His precious blood, His resurrection, His promise to come again. He is coming again—not to die, but to rule, and that with a rod of iron. Men may count Him common, but in His day He will show who is the only Potentate. King of kings, and Lord of lords.

The Naval Parley at London may come to some three-power agreement—Great Britain, America, and Japan—instead of a five-power agreement. Even this will mean a net reduction of 200,000 tons for the United States of ships built, building, or appropriated for, and a greater cut for Great Britain. President Hoover has stated that, as a result of the conference, in six years the United States will save approximately \$1,000,000,000, while the aggregate saving for the three countries in the pact will be \$2,500,000,000. Thus, because of the postponement of the naval building race a great material gain will be made. We are thankful for this, and hope that the good work may be continued. May the Lord have mercy upon us as individuals and as nations, and grant us a "returning to our God."

WHEN WET MEETS DRY—MUD

He (John the Baptist) shall be great in the sight of the Lord, and shall drink neither wine nor strong drink.—Luke 1:15.

Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also.—Hab. 2:15.

The present debate among the wet and dry advocates reminds one of what happens when water meets dry earth, it produces mud. Mud-slinging has become the way of many, engendering much bitterness. The question should not be, What do you or I think about this? but, Has the Lord spoken?

The Literary Digest is now counting Dry-Wet noses in the United States. There is no telling what the straw vote may yet say. It looks rather wet as yet. Such notable men as Ernest H. Cherrington state that the Literary Digest straw vote is nothing else than wet propaganda. This much at least is true. The wets are doing everything in their power to stir up the question. But strange to say, with all the noise they are making, the dries are being

placed into the places of responsibility in the U. S. Government. The voting questions in the Literary Digest are not placed fairly. Then also the wet man with a craving appetite—will register at once his desires.

The Pathfinder, a national paper from Washington, D. C., finished its tabulation, the stricter enforcement of the law won by a large vote. This much may be said, the Pathfinder more or less represents the dry country, and the Digest the wet cities, the Digest itself being published in a wet city. In the Pathfinder vote only 15,444 votes for the return of the saloon were registered.

In Canada the decent element triumphed in the Canadian Parliament at Ottawa, when it passed the bill to prohibit the exportation of any liquor to the United States, thus breaking Canada's unofficial connections with the bootleg element at the border cities. This act was passed with only a few dissenting votes. Even the wet press in general favored the law, because of the disgraceful connections with the lower elements of Detroit and Buffalo. A sigh of relief swept over Canada as the stain was wiped out. The next step is to get the Government out of the liquor business, according to the minds of millions of the best citizens of Canada. The saloon is gone, but the Government controlled liquor store is still operating. There is a mistaken idea broadcast in the United States that when tourists see signs, "Beer for Sale" that that means real beer. What it actually is, is Near Beer, with reduced alcoholic content. Many long for the end of the whole business of "fire-water."

The report is that Alaska finds prohibition a success. Fascist Italy has closed 40,000 bars since 1922, and seems to be getting along well, and they say that the end is not yet. The wet propaganda in America is imperiling the enforcement of the law, but as Will Rogers remarked about the wet propaganda, and the Literary Digest Straw Vote, "What happens in New York won't make much difference anyway, after America is heard from."

They talk about wanting temperance, not prohibition. Temperance has been tried for a thousand or more years. What we need is annihilation of the liquor business. You cannot reform the saloon, you must destroy it.

With all the babel of confusing voices it is good to listen to the Word of God. We rest our case there. It would be the part of wisdom for the world to do likewise.

Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.—Dan. 1:8.

He (John the Baptist), shall be great in the sight of the Lord, and shall drink neither wine nor strong drink.—Luke 1:15.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.—Rom. 14:21.

The Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations.—Lev. 10:8, 9.

It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget

the law, and pervert the judgment of any of the afflicted.—Prov. 31:4, 5.

Be not among winebibbers; among riotous eaters of flesh. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.—Prov. 23:20, 31, 32.

Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also.—Hab. 2:15.

THE DEGENERACY OF OUR SCHOOLS AND A SUGGESTION AS TO A WAY OUT

Remember thy Creator in the days of thy youth.—Eccl. 12:1.

Fear God, and keep his commandments.—Eccl. 12:13.

It is generally accepted that in America we have one of the best school systems found anywhere. There is much to say for them to their credit but they are also open to much serious criticism and rumblings of this sort are increasingly evident. Some one has pointed out five reasons for serious consideration:

"1. They have become a field of sports, instead of a place of study, and the development of character and worth. Able professors are lost sight of, when we consider the amounts paid the sport coaches, and the fabulous sums spent by those that witness these games.

"2. The schools naturally and rightfully become a formative influence with the youth. But when athletic sports take them, as they do, away from the influence of the home and the church, it is time for grave concern. In the high schools the youth are influenced, if not compelled, to take up sports of which many parents disapprove. Professors in the schools sometimes are unable to prevent, or even check these contest games, until the ball-game becomes the real arbiter of the child's character and fortunes.

"3. The courses of study are lengthened out, until they get, in sixteen years study, about what they ought to accomplish in thirteen or fourteen years. No allowance is made for very slow students, or for very rapid students. The one, though slow in study, may have a strong character, and accomplish much, if given proper opportunities, yet he is dragged along faster than he can master his work, the other wastes much precious time in idleness, or spends it in sports.

"4. The foundation of modernism is laid in the schools. There is bred into the youth a carelessness, indifference toward the Gospel that saves from sin. Evolution is taught as a fact, while scientists teach it as an opinion, a belief, a way to account for things they find in nature, that they believe explain what they cannot otherwise well account for; and if they find, from new discoveries, that their theories do not explain what they find in nature, they freely exchange their theory to some other explanation, to suit these newer, or supposed newer discoveries. Then there are some scientists that reject the whole theory of evolution, and its concomitant teachings. But the teaching that man has developed from a lower form of life, and has come up, and is coming up, to a higher and better state, lays a sure foundation for agnosticism and infidelity.

"We cannot say that all our schools are thus; but many of them are hotbeds of these four errors; and a large part of these evils run through nearly the whole of our public school system. And worse than all, the church schools are no better; many of

them, including the theological schools, are the worst offenders of all. There are a few shining examples of schools and colleges following the faith of our fathers, which has made our country and the world, what it is."

In the Philadelphia Request to the Board of Education is to be found one way out of the present situation. This is identical with the petitions sent out by many other cities where there is a breakdown of character and morals. The crime wave among the young calls for some action, and that promptly. It is receiving marked attention from Jews, Roman Catholics, and Protestants. They are finding common ground in the need to teach the rising generation, lest our nation crumble. Here follows the petition. Kansas City and some other cities have won the battle and the courses are beginning to change matters greatly.

"Whereas, The public schools have assumed more and more complete responsibility for the training of the child, teaching him not only secular studies, but the care of his health, methods of play, and practically all other activities; and

"Whereas, The omission of any sort of religious instruction is not only a deficiency in the training of the child and the proper development of character, but gives the impression to the child that religion is non-essential; and

"Whereas, On that account, and because of the changing conception of Sunday for the majority of the people, the religious training of children has become so neglected that an appalling number has no conception of its meaning; and

"Whereas, It is most justly forbidden by the State that any religious training be given within the school walls;

"Therefore, we, a group of citizens gathered in a public meeting on January 29, 1930, to petition Dr. Edwin C. Broome, Superintendent of Schools of Philadelphia, and the honorable members of the Board of Education, that they set aside one hour a week of school time during which pupils of senior high schools may, if their parents so desire, be released to go to the churches and synagogues of their own choice for religious instruction."

INAUGURATION OF RADIO-TELEPHONIC SERVICE TO SOUTH AMERICA

If I take the wings of the morning.—Psa. 139:9.

April 3, 1930, marked the inauguration day of radio-telephonic service from the United States to South America. To celebrate this notable event a universal radio hookup was arranged, and an invitation was extended to presidents, and other notable men to speak across the ether waves, cables, and combined wires.

The ceremony was in charge of Mr. Walter Gifford, President of the American Telephone and Telegraph Company. The messages were carried across 6000 miles of land and water.

President Herbert Hoover spoke and sent greetings to the Presidents of Chile, and Uruguay. His voice was flashed instantly by the wings of radio, and it was heard in millions of homes. The message sounded as clear as telephoning to some one in the home town. This is another remarkable achievement in the realm of communicational facilities.

The ideal was expressed by all spokesmen that they hoped that this touch with each other by the human voice would eliminate some of the misunderstandings of distance and would serve as a material bond between the two Americas. President Yrigoyen of Argentina cabled that because of

ill health he could not exchange greetings with President Hoover as originally planned. However, he and Mr. Hoover talked together on a later hookup.

Assistant Secretary of State, Joseph R. Cotton, of the United States, in speaking to the Counsellor of the American Embassy in Buenos Aires, Argentina, said, "I'm glad to be able to hear your voice so well. Hereafter when we need you and you need us we can talk things over at once."

It is our fond hope that this method of communication will be a help towards more peaceful relationships in the days to come. There is so much need for peace among nations universally that we can hail with appreciation anything that ministers toward better relationships, man to man, and nation to nation. Under normal conditions a person in North America can now walk to the telephone and speak to a person in South America at a quite reasonable rate.

THE ABOLITION BY LAW OF CHILD MARRIAGE IN INDIA

Abstain from all appearance of evil.—I Thes. 5:22.

Flee also youthful lusts.—II Tim. 2:22.

No marriage of children can be consummated in true love. Such marriages are either the result of ignorance or passion. On April first "there went into effect in India a British law forbidding marriage to girls less than 14 years of age and to boys less than 18. The measure was due chiefly to outside pressure, much of which is credited to church organizations in the United States. If British officials take the law seriously, they will be faced with an enforcement problem more difficult than that created by prohibition in this country."

"For child marriage is part of the Hindu religion, and Indians take their religious beliefs seriously. Fully half of the women of the country are married before they are 15 years old, thousands of them actually entering upon their marital duties at the age of 9. Early maturity and the low standard of living are chiefly responsible.

"Approval of child marriage is not confined to the poor and illiterate. High caste Hindus defend it, though there is a small group of native reformers who agitated for the new law. For this reason, it is believed that quiet disobedience of the measure will be general.

"The wisest governors of subject peoples were the ancient Romans, who demanded order, the payment of taxes and the observance of certain general Roman laws but who did not attempt to impose Roman morals and were careful not to interfere with local customs and religion. Pilate's attitude in the trial of Jesus was the most famous example of this.

"The English have come nearer to following this principle than any other modern conquerors, but in India they have run up against many customs, such as suttee, that have so outraged the moral and religious sensibilities of their people back home that they have been forced to interfere. It is an extremely delicate situation, making British rule in India extremely difficult. Every time a step that offends the religious principles of the Hindus is taken the task of native agitators, such as Gandhi, is made easier."

The Gospel alone can make such laws effective. We trust that the Spirit of Christ and true Christianity will greatly help to bring about obedience to this law which will certainly work to the highest interests of the Indian people.

EDUCATIONAL

EUROPEAN TRAVEL SKETCHES

I. On an Ocean Liner

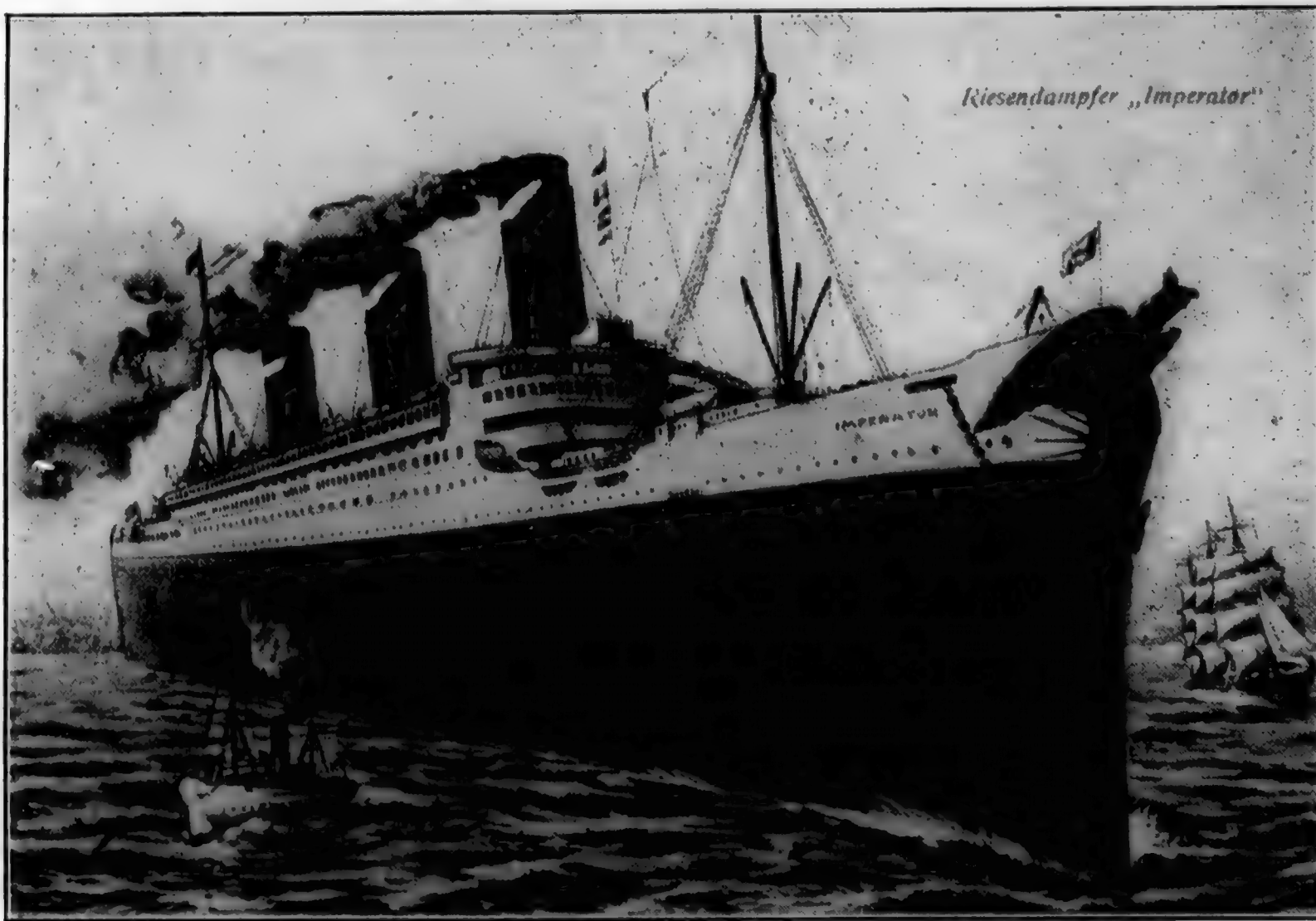
By Paul Erb

This is the first of a series of articles by Bro. Erb, in which he describes an European trip, which led largely through sections where Mennonites are located or which are associated with important events in Mennonite history. You will want to follow these articles from month to month as he takes us to many interesting places in the Old World.

As the taxi dashes down to the pier at the foot of Forty-sixth Street, we get our first glimpse of the huge ship which is to carry us across the Atlantic. The dock is a busy place. Hundreds of passengers are arriving, and hundreds of their friends are there to see them off. Deckhands and sailors are hoisting trunks and mailsacks and dropping them down a huge well into the hold of the ship. Near the stern of the boat we ascend the gangplank and are shown by the stewards to our rooms. But soon we hurry out again to watch the busy confusion on deck and pier. What a jam of humanity!

Finally comes the call, "Visitors ashore!" The gangplanks are lifted, and slowly the ship backs out into the Hudson River. Four doughty little tugs pushing on the bow gradually turn the prow oceanward, and slowly we begin to thread our way through the river-

seen the ocean before as he argued with the land somewhere along the shore, but now we see him in his home, where he is supreme master. It is interesting to catch the old tyrant in his various moods. At first he good-humoredly tosses us on long rolling waves whose crests break all around us in a beautiful white spray. Then for a day or two, as we cross the Gulf Stream, he lolls in indolence in the oppressive heat of a summer sun. Not a whitecap is to be seen, and the greenish water is as smooth and glassy as that of a small lake. "The gentleness of heaven broods o'er the sea." But soon the weather changes, and so does the sea. Fifteen-foot waves trough and crest themselves everlastingly, in what the sailors call a choppy sea. A brisk wind drives the rain across the deck, and we sense the rise of temper which sometimes lashes a ship in a burst of awful anger. But we run through



An Ocean Liner

traffic, down past the New York skyline and the Statue of Liberty, until well down in New York Bay the harbor pilot is taken off and with full steam ahead we are off to open sea.

And now for six days we shall be without horizon except that of the ocean. We have

the storm, and finish our journey on a sea of molten glass, with not a break on its surface, but just a gentle and eternal undulation, like the breathing of a giant's sleep. As we watch the sun set in this sea at the end of a path of fire, we are reminded of Wordsworth's lines:

"It is a beauteous evening, calm and free,
The holy time is quiet as a Nun
Breathless with adoration; the broad sun
Is sinking down in its tranquility."

But one cannot spend all his time looking at the ocean. There are other things to do, important among which is eating. Unless one is forced to yield to seasickness, he will do real justice to a splendid menu in the dining saloon three times a day. The tang of the sea air and the complete relaxation from all cares and responsibilities tend to stimulate the appetite. The food and service are very good, for a ship line is judged to a great degree by its food, and there is great rivalry in this regard. At the first meal we are assigned permanent places at the tables, and so we soon become well acquainted with our table companions. The same waiter takes care of us each meal, and soon learns any eccentricities of taste that we may have. He tries hard to please, as he has a head steward watching him critically, and the size of his tip at the end of the voyage depends upon our liking him. As we come to the table, we order from the menu card which is placed before us. We order liberally, too, for all meals go in with the price of the ticket. From a very wide choice we may select for breakfast grapefruit, fried haddock steak with lyonnaise potatoes, and rolls, jam, and coffee. Luncheon may begin with marinated herring, and continue with assorted cold meats, Bavarian cabbage, mashed potatoes, lettuce salad, rye bread, with butter and jam, and tea. For dinner we sharpen our appetites with mixed pickles and olives, and then attack a succession of clam broth, fried fillet of sole with sauce remoulade, mashed turnips, stewed corn, bread and butter, ice cream and cake, fresh fruit, and tea. If we happen to be indisposed, we will be served anything we want in our rooms or on deck, and we can always tide over the immense stretch of time between meals with the tea and crackers or cake which are served on deck midforenoon and midafternoon.

There are many ways to spend the rest of the time on our voyage. For a small fee we can rent a deckchair with an exclusive right to some particular spot on deck. If we want easy relaxation, there can hardly be anything more ideal than to recline halfway in one of these chairs, with a deck blanket wrapped around our legs to keep us warm, and then to fill our eyes with distance as we watch the rise and fall of the horizon as the ship gently rolls and pitches. Once or twice a day there may come within our vision a passing ship; more rarely, the gleam of an iceberg or the spouting of a whale.

If we get tired looking we can read. We may have brought with us some favorite book, or from the library in the social room we

can get good books to read. Here we can read by the hour with no necessary interruption except our meals. Once a day we read the newspaper—printed on-board. It is made up of radio news.

Then we may write. All first-time tourists keep a diary, and we want to send a big letter to the folks back home when we land. A few ambitious ones may have some writing to do which is work, but they won't get that done. If we are in the cheaper quarters at the stern of the boat, writing is not a very pleasant occupation, because of the vibration which comes from the enormous propeller screws just below us.

If we are wise, we will walk quite a bit. Exercise helps us to enjoy the briny air, and there is no better way to avoid seasickness than to take plenty of exercise. The long decks are splendid walk-ways, especially the promenade decks of the better classes. Here one can walk round and round or back and forth by the hour, and if one has a good walking companion, it is exhilarating. Various deck games furnish splendid exercise, too, if one's tastes lead that way.

Not the least of recreative pleasures is good talk. A ship's company is democratic. We do not wait for a formal introduction to begin a conversation. It may be with some person of the crew. Some old salt will begin to talk about the speed test which the Mauretania is making. He will tell you just why she will never catch the Bremen, but he will also tell you why she will do almost more than is mechanically possible. "I worked on that old boat for years," he confides with affection in his tone, "and how I do love her!" Fellow-passengers are inclined to be friendly, for there are certain common interests. On a great variety of subjects one can find people with leisure and a mood for talk. Religion, ethics, literature, politics, finance, sight-seeing—all these and many more engage our minds and tongues. We may strike up friendships here that will end with the voyage; but we may also make friends who will meet us again in London and Rome and Paris, and next Christmas will bring greeting cards of remembrance from them.

Naturally we must sleep. Only during the night, of course but on the way over the nights are extremely short, for each night at midnight the clock is set ahead one hour. About dark, then (for in northern latitudes in the summer it doesn't get dark until ten o'clock) we go to our little staterooms to sleep. But if we are traveling third tourist, they are not very stately. Imagine yourself in a Pullman car. On either side are an upper and a lower berth, but somewhat narrower than in a sleeper. At one end of the section is a washstand and at the other is the door. That is the typical third tourist stateroom. The beds are good, and the artificial ventilation well managed. We will sleep well enough but shall hardly be slept out when the bath steward tells us our bathrooms are ready. Yet we are ready for that invigorating splash in hot salt water. It fits us wonderfully for another breakfast and another day.

We get up on the morning of our last day

at sea to look upon land. It may be a rather rugged and barren coast, but it is land all the same. And when we are finally pushed to the dock by pudgy little tugs, and walk down

the gangplank to terra firma, we will feel—either glad to be on solid ground once more, or sorry that so delightful a voyage is over. Hesston, Kans.

HYMNOLOGY AND SACRED SONG

I. Life and Works of Joseph Funk and His Descendants

By David Alderfer

While this interesting biography deals more with the life of a man of varied activities than of one who gave his life in producing original hymns or music, the article which will follow next month will show how Bro. Funk laid the foundations in which his posterity did very definite work along these lines. We trust that the information given in these articles will help us to appreciate more the work of this pioneer Mennonite musician and publisher.

Nestling among the eastern foothills of the Little North Mountain in the Shenandoah Valley of Virginia is to be found a village known as Singer Glen. No hum or rattle of factory or mad rush of commerce spoils the natural quiet of this mountain vale; no crashing locomotive comes near to disturb the stillness and arouse the inhabitants at

Singer Glen. The appropriateness of the present name will become obvious to the reader as we look further into the life and works of Joseph Funk and his descendants.

In those days men were versatile because of necessity, and Joseph Funk proved his capabilities in more ways than one. He was landowner and farmer, he played the role of



The Joseph Funk Homestead, Singer Glen, Va.

any interval of the day or night. The voices of Nature alone break the stillness of this sequestered region.

This serenity does not, however, bespeak slothfulness on the part of its inhabitants. On the other hand quite the opposite is found. They, being a rural folk and largely agricultural in their pursuits, uphold the traditional integrity and industry usually found among this class of people. More than that, they look back with satisfaction to their ancestors and the founder of their little town.

Here in the primitive mountain region Joseph Funk began clearing ground for a home. He with his parents had removed to this place from Berks County, Pennsylvania, where he was born, March 9, 1777. The village in the Virginia forest grew from one to a number of houses and the name, Mountain Valley, was affixed. Under this name it became famous as the home of Joseph Funk, "Father of song in northern Virginia," as the place of his school, and as the place where he and his sons printed and bound the music books as well as various other publications that were being sent all over the country.

In 1860 a postoffice was established at Mountain Valley, and the name was changed to

village schoolmaster, and he knew something of herbs and their medicinal value as simple remedies for physical ailments. Later he translated several religious works and was author of a number of controversial pamphlets, but his paramount work and that in which we are most interested is that of author, publisher, printer, and widely known itinerant teacher of vocal music.

Joseph Funk was a Mennonite and was very active along religious lines. His rank as a leader may be judged from the fact that he was accorded a place among Fifty Mennonite Leaders, sketches of whose lives appeared in the Gospel Herald during 1929. The Funk Family History has this to say concerning the religious side of his life: "He was a man of prayer, and had proved its power in sustaining the soul in all the varied trials of life. Rigid in an observance of the decencies of life, and scrupulous and unswerving in Christian morality, the profane or disorderly were awed in his presence, or fearlessly rebuked.

"The Bible was his daily companion. He studied it, not as a theorist, but to understand its teachings and practice its precepts. Yet his hope of a blessed immortality was not

based upon his own works, but his faith in the merits of Jesus Christ alone was the surety in which the hope of his soul was anchored. In the hour of death he was not forsaken by that faith in which he lived for nearly seventy years. His last words were, 'It is all well.' Few men have ever lived in the common walks of life who enjoyed a more extensive personal acquaintance, and more pure and disinterested friendship."

Although he is best known as a musician we also want to notice his important work as a translator. From the German language into English he translated the "Mennonite Confession Of Faith," with nine reflections written by Peter Burkholder. This work, a 12 mo. volume of 460 pages, he published in 1837, with an extended introduction written by himself, giving a brief sketch of the history of the Mennonite Church and other interesting matter, from which it is evident that he was well read, not only in the Bible, but in religious literature in general. Along with this it is said that he rarely misspelled a word; his penmanship at its best was elegant; his punctuation and use of capitals almost without exception followed the approved standards of his day; his command of language in the expression of thought shows power and nearly always exactness; his literary style, as exemplified in his manuscripts and letters, is elevated and dignified.

A short distance from his dwelling Joseph Funk built a schoolhouse which became the "Alma Mater" of many of the children of the surrounding mountain community. Here, doubtless, many of them received the only training in the "three R's" that they were ever privileged to obtain. Also, near the dwelling house and by the spring, a loom house was erected about the year 1804. This small structure was destined to later gain the title of the home of the first Mennonite printing press in America. We regret to say that this building was razed several years ago.

It may be interesting at this point to call attention to the prominent part the Funks have played in the publishing and literary field. Perhaps most prominent among them is the illustrious kinsman of Joseph Funk, Rev. Isaac Funk, D. D., LL. D., founder and senior member of the firm of Funk and Wagnalls, one of the largest publishing concerns in America and England to-day. They have publishing plants in both New York and London. One of the foremost publications of this company is *The Literary Digest*, nationally known weekly magazine. Wilfred J. Funk, son of Isaac Funk, is the present head of the company. Another kinsman of Joseph Funk, well known to the Mennonite Church at large, was the late John F. Funk. One historian has ventured the assertion that the latter was influenced by Joseph Funk, saying that "his work (Joseph Funk's) may be regarded as having been transmitted, through individuals bearing his own family name, to the present Mennonite Publishing Company." Be that as it may, we do know that John F. Funk, whether directly influenced by the other or not, was largely responsible for the launching of the Publishing House which today serves the entire Mennonite Church.

It appears that Joseph Funk did not print his own publications at the first, but for ten years had them printed elsewhere. In 1847 he set up his press in Singers Glen. From this press, operating later under the firm name of Joseph Funk's Sons, were issued numerous volumes, chiefly music books, written by the Funks themselves. As early as 1816 Joseph Funk published a music book, the title of which was "Choral Music," printed by Lawrence Wartman, Harrisonburg, Va. In 1832 another book, entitled "Genuine Church Music," was issued, and under this title four editions were printed, the last one bearing the date of 1847. It is interesting to learn that when, in 1851 the fourth edition appeared in revised form it bore the new title of "Harmonia Sacra."

This brings us to perhaps the crowning work of his life. This compilation of immortal hymns and songs is certainly a fine monument to the life and works of this pioneer musician and printer. The *Harmonia Sacra* contains over five hundred selections of the most inspiring hymns and tunes, harmonized for four voices. The first and second editions of this book were printed in Winchester, W. Va., bound in Charlottesville, Va., and sold from the home of the author in



The Old Printshop of Joseph Funk

Mountain Valley. When we learn that Winchester is about sixty-five miles from the home of the Funks, and Charlottesville almost one hundred miles from Winchester, and sixty miles from the author's home, then think of the unimproved roads of those days, we can better appreciate the effort required and the inconvenience experienced in completing a work of this kind. It was before the days of adequate railroads; and canals, wagons, and saddle horses were the modes of travel.

The popularity and demand for the *Harmonia Sacra* may easily be judged from the fact that it has passed through nineteen editions, in which the total number of volumes has reached almost 100,000. One of the most popular diversions of the older people of the Valley of Virginia is known throughout that section as "Old Folk's Singings." These singings are held in the different churches of the Valley at frequent intervals and are always very largely attended. For over twenty years Weavers Mennonite Church near Harrisonburg, has been the scene of one of these festivals of song on New Year's Day. On Easter Monday each year a similar service is held in the Assembly Hall in the city of Harrisonburg. The *Harmonia Sacra* is used on all

these occasions. The younger generation takes a lively interest in these events, and it is hoped that they may be kept alive for generations to come; that when original and present singers of these songs are singing before the Throne, their sons and daughters may keep alive their memory by singing the songs they used to sing on earth and look forward to that great reunion in the skies, when they may again blend their voices together in sacred song.

In looking further into the history of Joseph Funk and his descendants, the following data given by Dr. John W. Wayland is interesting:

"In 1847 Mr. Funk and his son Solomon made a trip to Philadelphia in the interests of their publishing business. The same interests took the father or his sons on occasional visits to Richmond, Lynchburg, Charlottesville, and, other Virginia cities.

"In a letter that Solomon Funk wrote January 29, 1847, at Philadelphia, to his brothers John, Timothy, and Benjamin at home, I find the following:

"We found things quite different in regard to printing to what we had expected. Instead of having the map printed in the ordinary way, we find that it has to be engraved on stone and printed from that, as are all maps. The engraving process is much more simple, however, than you would imagine. The engraving will cost \$65, and printing \$8 per hundred. We have been looking for a printing press, but as yet have made no purchase. They have been offered to us for \$140. Our traveling expenses (to Phila.) have been 29 dollars; & our city expenses will be about \$12."

"From Solomon's letter we learn also that he and his father stopped in Philadelphia at a private house, that of Mr. Wm. Hopkins.

"It is evident from Joseph Funk's letters and memoranda books that he and his sons got most of their supplies for their print shop and bindery, at least early in their business, from Philadelphia. There are numerous entries in regard to the purchase of types, paper, paste-boards, and leather in the far-off City of Brotherly Love. They used leather—usually sheepskin—in binding most of the books they sent out. The music books had leather only on the backs and corners; but all the other volumes I have seen from their bindery are bound in full sheep. There was a paper mill about twenty miles south of Mountain Valley, on Mossy Creek in Augusta County; and I find an entry in Joseph Funk's little note book, under date of November 1857, that seems to refer to a purchase of paper from the proprietors of that mill—Sheets, Miller & Co.

"Joseph Funk likely made a trip to Richmond soon after his return from Philadelphia, since he speaks of having purchased his printing press in Richmond. A large screw for the press was obtained in Lynchburg. It was doubtless the sort of screw that was commonly used at Lynchburg and other market towns of Southern Virginia in the tobacco presses. The screw seems to have been brought by water from Lynchburg to Scottsville, the

(Continued on page 159)

THE YOUNG PEOPLE'S MEETING

THE WORK OF THE YOUNG PEOPLE'S MEETING

V. Cooperation An Essential To a Successful Young People's Meeting

By J. Irvin Lehman

The first word in the title of this article is a cold, formal, and overworked word, but the spirit of helpfulness and working together in the Young People's Meeting which we want it to describe should be just as warm and fervent as the word is icy. In preceding articles of this series we gave the thought that a successful Young People's Meeting leads us to the Word and prayer, thereby deepening our spiritual life and affording us a means of spiritual service. In order to accomplish this work we need an organization with various parts, and each part should be made responsible for certain duties. Let us notice the organization.

1. **We will need some one to arrange the programs.** Usually a committee composed of not less than three members, elected annually or semiannually by the congregation. They should be loyal, whole-hearted, zealous members of the church who are full of the spirit of wisdom, for under the ministry they are responsible for the supervision of all the work of the Young People's Meetings, and it is their duty to arrange the program, select a leader and chorister for the meeting, and, in good time, inform those on special duty of their work. They will need to exercise wisdom in the selection and adaptation of programs so that the needs of their congregations may be met and the young people may be given such work as they are able to do. They should be impartial in making assignments so that no individual, or family will be slighted, and should keep a record of their work so that topics and speakers are not unnecessarily duplicated. Seeing the largeness of their task they will need to ask the Lord to help them.

2. **The leader should try to carry out the plans of the committee,** and should himself be so much interested that he will also interest others in the work. There are two extremes that leaders need to avoid, one is not saying enough to stimulate the interest that may be lacking and is necessary to keep the meeting alive and interesting, the other is the preaching of sermonettes between every topic. Both are killing and will result in a dead meeting. Generally the leader should be one of some experience.

3. **The chorister has a very important place in the Young People's Meeting.** He should be able to interpret and feel the general truth of the topics and the spirit of the meeting, know his songbook and the hymns

it contains so well that his selections will be appropriate, and then lead the congregation in song so that the heart worship of the individuals will be unitedly and melodiously expressed.

This very briefly and with some variation is the organization of many of our Young People's Meetings. It is simple and yet has functioned very efficiently in many of our churches.

Further, there are two potent forces that are vitally related to the Young People's Meeting organization and which have to do with its success or failure. First of these is the **ministry**, who are interested in the whole church—her doctrines, her principles, and all her members, and in her activities such as the Sunday School, and Young People's Meeting. Therefore the Young People's Meeting officers need to recognize the God-ordained sphere of the ministers and work by seeking their counsel and cooperation. On the other hand, the wise minister will recognize the Young People's Meeting as a help to the work of the church, will study the problems that arise in connection with it, and seek to give all the help he can, not lording over but seeking to give direction and help in the work. The other is the **home** which the Young People's Meeting simply supplements, and from which the Young People's Meeting recruits its workers. Surely the parents of every Christian home should be desirous that their boys and girls become active in the Young People's Meeting, and should therefore encourage the work in every way possible.

Thus we see that all these agencies have a common aim which can best be accomplished if all work together. But returning more directly to the Young People's Meeting. The parts of the organization, as you have noticed, have many duties that are correlated, and need to be performed conjointly, but even thus it is possible for these parts to function harmoniously, for they are all also members of the body of Christ, as the Scriptures say, "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all" (I Cor. 12:4-6). As our natural body has many organs which function correlatively, and, as long as the body is healthy, produce growth and sustain life, so

the Young People's Meeting workers should mutually perform all the tasks that have been delegated to them.

A number of things help us to cooperate.

1. **Oneness of aim** on the part of all workers. This aim is the glory of God. Sometimes it has been the glory of self, but just as soon as self is consciously or unconsciously enthroned there will be trouble among the workers. We should never set up our judgment of our own ability against the judgment of a number of others. When God wanted Paul to go to the Gentiles as a missionary He told him about it, but God also told the church at Antioch to send him. If we recognize the safeguard of two or three witnesses which God has given us to guide us in our call and work it will be easier for us to maintain a oneness of aim so essential in cooperation. I Cor. 10:31.

2. **Frequent and frank consultation** is a great help when our motives are pure; while artfulness, craftiness, and suspicion will kill all the love, harmony, and fellowship that ever existed in any Young People's Meeting. We cannot work together when these latter do not exist, but a heart to heart consultation will deepen our fellowship and unite us in our aims. "Then they that feared the Lord spake often one to another."

3. **Harmonious planning of our work.** How about the time of the meeting? Are we like the mouse behind the clock—always behind time—in beginning, in closing, in our discussions? Will we use the Junior topics and adaptations? May some of our methods be changed? Are there some young people we have failed to interest? What do we think of these and many other questions that arise in our work, and what does our brother think of them? Can we appreciate each others' viewpoints and opinions enough that we can discuss them in the spirit of love and then harmoniously plan our work, and unitedly work our plans together? I am sure we can do this if we remember that this is not in its deepest sense our work or our brother's work, but it is the Lord's work and we are only "workers together" in it.

4. **An atmosphere of unity in our meetings.** We must keep, by the help of the Lord, our individualism (flesh) under, so that the atmosphere of our meetings is fragrant with love, unity, and harmony, instead of individualism, factionalism, and hatred. Differences, should they exist, ought always be taken up privately and settled there, or else through a continual wrestling with the Lord until that be accomplished. When we are one in love, one in doctrine, and one in the Lord, cooperation will be easy and will result in a successful Young People's Meeting.

Chambersburg, Pa.

YOUNG PEOPLE'S BIBLE MEETING TOPICS

Notes and Suggestions

By the Y. P. M. Editor

A raw wind on a spring day brings thoughts of winter back to us. We build a fire and huddle close to it, or we go about our work with greater vigor. It is a sad picture to see one just stand and shiver without any attempt to get warm. Perhaps there will be some chilling winds that will hinder our meetings, and it will require some special effort to keep things glowing with comfort and life. But we pray that your spiritual health may be such that you can kindle the spiritual fires and stir up the fervor of spiritual life to a degree that not only you but others may be kept aglow with heavenly love and truth.

Tendencies of character for evil are more alarming than contagious diseases and should be treated at once with the best remedies of the Great Physician. Safety for the young man Absalom was not found as long as he was in conflict with the path of modesty, truth, obedience and godliness. Safety for our boys, girls, men, and women of all ages depends on their strict adherence to the regulations of the Lord and His plans for our life in connection with our home and the Church.

Times are getting cold indeed when no one cares about the lost. Our Mission Topics will grow chilly and commonplace if we have them on our program for study but are doing nothing to forward the cause of which we study. Fires need to be built in such meetings, but it would be a healthy sign if the chill could be taken away by a healthy glow of activity on the field or in behalf of the work on the field.

My neighbor anticipates the coming of the forest fires and is watching and preparing fireguards about his dwellings and fences. We band together in times of need and help guard one another's homes. There is need that we anticipate the coming Day of the Lord when the fires of judgment shall sweep away the unprepared, but the blessed Lord will spare the ones who were watching and waiting for the glorious appearing of Jesus Christ.

There is exhilaration in the thought that there is a solution to all our problems. Certain victory is ahead of every soul who earnestly seeks to solve the problems of life aright. When we puzzle our brain over some riddle to which there is no solution, we feel that the effort was folly; but when we know that, although the problem is perplexing there is a real solution, we are willing to search the fundamentals of life to know the way in which the Author of our life has planned for us to walk. Our young people have their problems to-day. We watch them with real concern because we know that there are many masters trying to deceive them and make them miss the true solution. We have good encouragement to offer them in Christ because none can fail who cling close to Him.

IS THE YOUNG MAN ABSALOM SAFE
(Jr.)?—II Sam. 18:9-33

Topic for May 11

MOTTO

"Whoso hearkeneth unto me shall dwell safely."

MEDITATIONS ON THE TOPIC

I. A Young Man Unsafe.—Absalom was not safe. He had plenty to eat. He had plenty to wear. He was surrounded with every protection for his body. But there were evils in his nature that were getting firm root in his heart and were making his life unsafe to him. One of the evils that began to grow in his heart was pride. He was a fine looking young man and liked to display his beauty before men. Then along with the vain pride in his appearance went a stubborn will that wanted his own way and took his own way without consulting others. Self-willed boys do not long honor their father, hence Absalom soon began to work against his father and his kingdom. As he continued to do this, he grew more and more wicked at heart until he tried to take the kingdom from his father. Then his sad career came to an untimely end and he was put to death.

The lesson of Absalom is one that gives warning to young people to-day and makes plain the course that ought to be taken to make them safe. We cannot be safe when we become vain of our gifts and talents. Sooner or later every proud person will fall and come to ruin. No life is safe that disregards the counsels of parents or is unwilling to be obedient to them. Godlessness in our boys and girls makes their path danger-

ous because they, like a ship in the midst of a dark ocean without a compass or guide, may fall into danger any moment.

If we would be safe we need the wisdom that comes from above. God's blessed Book is the best counselor we can secure. We are safe if we walk in company that follows the counsels of God with us.

II. The Text.—II Sam. 18:9-33.—This is the story of how Absalom died and how David was grieved when he heard the sad news.

OUTLINE STUDY

I. The Course Absalom Followed and Its Results.

1. Pride in his beauty.—II Sam. 14:25, 26; II Sam. 18:18.
2. Deception of his father.—II Sam. 13:22-36; II Sam. 15:7-12.
3. Pretended love for the people, and stealing their hearts from his father.—II Sam. 15:1-6.
4. Fought against his father.—II Sam. 18:6-8.
5. He was slain.—II Sam. 18:9-17.
6. It was a grief to David.—I Sam. 18:19-33.

II. A Course of Safety for Young Men and Women.

1. To heed the counsel of godly parents.—Prov. 4:1-7.
2. To remember their Creator.—Eccl. 12:1.
3. Continue in what has been learned.—II Tim. 3:14.
4. Make the Holy Scriptures your guide.—II Tim. 3:15-17.
5. Walk in the association of wise people.—Prov. 4:14-19; Psa. 1.
6. Be careful of your thoughts and actions.—I Tim. 4:12; Prov. 4:23-27.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Youth.
2. Memorize a select verse from the Outline.
3. Tell the Story of Absalom.
4. How Long was Absalom Unsafe before He Died?

For Others.

1. The Danger Zones of Life.
2. The Safety Zone of Life.
3. Sorrows for Wayward Children.

PERSONAL THOUGHT

It is better to follow in the path of wisdom always if we would be safe at all times.

SEED THOUGHTS

The self-conceit of the young is the great source of those dangers to which they are exposed.—Blair.

If a young man is loose in his principles and habits, if he lives without plan and without object, spending his time in idleness and pleasure, there is more hope of a fool than of him.—J. Hawes.

The strength and safety of a community consists in the virtue and intelligence of its youth, especially of its young men.—J. Hawes.

O happy is the man who hears
Religion's warning voice,
And who celestial wisdom makes
His early, only choice.

According as her labors rise,
So her rewards increase;
Her ways are ways of pleasantness,
And all her paths are peace.

—Michael Bruce.

IS THE YOUNG MAN ABSALOM SAFE?

By S. H. Horst

In recent years the press has given us the slogan, "Safety First." And on all matters pertaining to the material things of life this seems to be the great concern. The financier asks, "Is the investment a safe one?" The traveller asks, "Is the bridge safe?" The builder wants to know as to the safety of the scaffold, and so on ad infinitum. In all these things the question is practical and justifiable because there is either life or property at stake. But the question which forms the subject of this discussion deals with something of much more value than the things already mentioned, namely, character.

Is the young man safe? is the concern of every father and mother who deserves the name because there is no greater tragedy than the wreck of a human soul. Absalom was a young man who was allowed by his kingly father to go in paths which were unsafe, evil, and destructive, and which ended in his doom. He was a young man who was physically perfect but who, because of the tolerance of his father, finally sought that father's life and throne. And he met his doom through the treachery of another.

The father's tolerance brought him grief. The question as to the safety of his son was asked too late. How much better if the question had been put when the boy first began to disobey! And how much better if he had corrected his son, and taught him the way of obedience. Then the son might have risen up and called his father blessed.

Absalom despised his father's authority. He reaped a harvest of bitterness and death. Truly the way of the transgressor is hard. The young man who goes out into sin and does not heed the warnings of godly parents will some day find that the wages of sin is death. The young man or woman who partakes of the cup of the bootlegger will find that "at last it biteth like a serpent and stingeth like an adder." The young man who

goes in the way of the harlot will some day find that she has robbed him of his virtue and manhood, and that he is not fit for decent society. He, who takes the way of the bandit will find that strict justice will some day be meted out to him. Prison bars or the electric chair are ahead for him and eternal punishment beyond, unless he repents. The young man who trusts in himself, and his strength will some day find that he has been deceived and caught in the snares of the devil. The young man who joins the lodge will find himself bound by Satan by terrible oaths which he fears to break even for the salvation of his soul. The young man who follows the lure of evolution will find himself believing a lie and so deluded that the light of the Gospel can not shine in unto him.

Father, mother, is the young man safe? Is your daughter safe? Not outside of Christ.

Young man, young woman, have you accepted Christ as your Savior, your Keeper, your Helper in life? If so, then you are safe as long as you obey Him.

Chambersburg, Pa.

WINNING THE LOST IN OUR RURAL FIELDS.—Luke 8:4-15

Topic for May 18

MOTTO

"There is joy in the presence of the angels of God over one sinner that repenteth."

MEDITATIONS ON THE TOPIC

I. **The Lost in Rural Fields** are as valuable as the lost in any other field. And there is need that some one seek to win them. Before souls can be won there must be such a love for them that the soul winner feels like being kind to them, no matter how disagreeable they may be in their life habits and conduct. It is possible for us to acquire such a sense of nicety about our mode of life that we cannot be graceful toward the souls that have ways of living somewhat uncouth in our eyes. If we are not careful such a sense of nicety will develop in us such a disgust for those who do not have our ideals that we will loathe them rather than love them and it will be impossible to think enough of their souls to labor earnestly with them in a way that wins.

While the picture of a lost soul anywhere is a dark one, the picture of a saved soul is a very beautiful one and is worth all the sacrifice that it takes to rescue it from sin and Satan. But the rescue does not mean that we are to bring rural minds to city ways, nor artless manners to artful ones. It is enough that we bring the common man to Christ and let him receive the soul culture of honesty and purity and love, without the burdensome task of trying to make over his whole life-setting, as far as natural life is concerned, except as such a setting might affect his spiritual condition. Religion does affect our temporal life. We can expect that the home of the drunkard should be better furnished and more orderly when he is saved, and that his family will naturally be in better order, but it is not essential to his salvation that methods of work be as up-to-date as they are in highly improved communities, nor even that houses and furnishings be greatly changed. The bed, table, candlestick, and stool furnished the room of the prophet Elijah. II Kings 4:10. John the Baptist was clothed with camel's hair and lived on locusts and wild honey. None of these things hindered, but rather furthered, their work for God. So the Gospel message should make our rural people more efficient in winning their fellows when it changes their inner life and fits to the circumstances and conditions in which they live with their neighbors.

II. **The Text.**—Luke 8:4-15.—The parable of the sower gives a good setting for

the lesson of to-day. The seed is sown and falls on four kinds of soil in the rural field as well as in any other field and brings the same results.

OUTLINE STUDY

I. Some Rural Fields.

1. Settlers of the northwest.
2. Settlers of the west.
3. The mountains of the south.
4. The southern states.
5. The fields adjoining congregations in various states.

II. Characteristics of the Lost.

1. Have not found the way to the Father.—Jno. 14:6; Acts 4:12.
2. They have sin-sick souls.—Matt. 9:12; Psa. 32:1-8.
3. They are in bondage to sin.—Jno. 8:34-36; Jno. 3:17.
4. They are under the power of Satan.—I Jno. 5:18, 19.
5. They need a better master.—Rom. 7:4-6.

III. Conditions Which Lostness Brings.—Tit. 3:3; I Cor. 6:9, 10; Matt. 9:36.

1. Unchurched communities.
2. Neglected childhood.
3. Disorderly society.
4. Ignorance.
5. Poverty.
6. Disease.
7. Crime.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Lost**.
2. Tell the Story of the Prodigal Son.
3. Who Are the Prodigals To-day?

For Young People.

1. Describe the Needs of a Rural Field.
2. What Conditions There Prove the Need of Missionary Endeavor?

For Older People.

1. Meeting the Needs of Lost Souls in Rural Fields.
2. Experiences in Rural Work.

Winning souls is a glorious work if it leads us to serve and sacrifice to the end that they may be brought to Jesus and be saved.

SEED THOUGHTS

"The study of men is most important in every realm of life where influence is to be exerted. But most vital is it to success in winning individuals to Christ. Many fail in the effort to approach a friend upon the subject of personal religion because they have not studied the individual to be won. It is far better to take time to study the person, and where this has brought some understanding of his characteristics, the word may be spoken wisely."—Johnston.

"There is a special preparation to be made for approach to the particular individual. There should be a personal preparation of prayer and emphasis of responsibility. As a rule, the individual to be won is not to be suddenly approached. No Christian should assume to go to an individual to speak for Christ without doing two things: first, seeking a special blessing for the particular effort; second, taking upon the heart the burden of the individual to be won."—Johnston.

SUGGESTIONS FOR JUNIOR MEETINGS

Our lesson for this evening begins with a Bible story. It is the familiar one about the sower and the seed. Some of the seed fell upon the hard surface of the road, some upon rocky places, others among thorns, but, best of all, some fell upon good ground so that it sprang up and grew and yielded a

good harvest. The different kinds of soil represent the different kinds of hearts and the way they respond to the message of the Gospel.

The Christian worker in the rural fields will find all of these classes to deal with and sometimes the work may be quite discouraging because of the work of Satan in hindering the Gospel seed from springing up and bearing fruit in the lives of people. On the other hand, there is always the cheering thought that the cases that outwardly seem the most discouraging after all may have good soil in their hearts. It is the business of the soul winner to sow the seed and then trust the Lord for the harvest.

This lesson will give a good opportunity to teach some practical geography to the Juniors. Let them study the geography of their home communities. It may be a good thing to use a map of your home county and then pick out places where there is likely no definite Christian work being done. If you live in a mountainous section there will probably be many places in the mountain regions where there is little Gospel work being done. You will also want a map of the state in which you live. Pick out the places in the state that you know to be in need of the Gospel. Perhaps there are small mining towns or lumber camps or isolated farms and ranches in your state that have little or no opportunity of hearing the story of Jesus. These places should be studied and means should be discussed of reaching them with the message of Christ and His power to save.

Next you will want a map of the entire United States from which to study the rural sections of the country that are in special need. These will include the isolated sections of the west and south, and the mountain regions all over the country. Do not forget to emphasize the needs of the American Indians and the Negroes. The one who has charge of the meeting will have an excellent opportunity of implanting in the young minds the needs of the lost in our rural sections and of instilling the missionary spirit into the hearts of those who will soon reach the age when they may want to take up definite Christian work. The leader has a background for an interesting lesson. Some simple assignments may be given such as: Tell the Story of the Sower; Of the Prodigal Son; Descriptions of needy places with which the Juniors may be familiar may also be assigned to them.

WINNING THE LOST IN OUR RURAL FIELDS

By Harvey E. Shank

"Winning souls is not a perfunctory undertaking. The soul winner is not a recruiting sergeant, nor a mere zealot gaining adherents to a sect. He is rather one who seeks to add 'to the Lord' as on the day of Pentecost."

A soul winner may not have a profound education, but it is absolutely essential that he have an experimental knowledge of salvation (Jno. 17:3); also that he knows that he is a child of God and is able to point out the way of life definitely and plainly to others. If we met a dying person, how would we proceed to tell him how to be saved? It is also well to have a practical knowledge of the Word, so as to apply it properly, either to a hard-hearted sinner, to a penitent who is seeking the way, or to those who have or think they have special hindrances. There is something suitable for every case in the Word.

Then again, we believe this field is very much neglected because of the hiring ministry. They either vacate the field entirely or just come into the community on Sunday to preach, and sometimes to beg for money. The flock, therefore, is left unshepherded during the week, for they are too poor to support a minister. It is necessary to stay

by the flock and establish confidence by living above reproach, by meeting all appointments and meeting them promptly. I have known ministers who even kept funerals waiting. A true shepherd proves his love by doing favors, visiting the sick, etc., which often means a sacrifice of home comforts but is more essential than preaching powerful sermons.

As workers, we should try to think what the sinners can be if saved by grace, and not think of them so much as they are. They may be diamonds in the rough. They are the pearls of great price which Jesus gave all to purchase. And the worker must convince his people that he is one of them, on a common level with them, as a sinner saved by grace.

Prayer and the Word are our weapons for bringing conviction. In our experience many of our converts have come through direct providential circumstances and by having tactful native workers deal with them. They will best understand workers of their own group, for these are more fully acquainted with their own experiences than we are.

We should go in the power and guidance of the Holy Spirit. God has placed us here as ambassadors for Him. And we pray in Christ's stead, "Oh, be ye reconciled to God." If we are converted and have become as Peter, the gates of hell shall not prevail against us, and God will give us the keys to the kingdom of heaven, and whatsoever we bind on earth shall be bound in heaven, and what we loose here shall be loosed in heaven.

Chambersburg, Pa.

THE RETURN OF THE ASCENDED LORD.—Acts 1:1-12

Topic for May 25

MOTTO

"Behold He cometh."

MEDITATIONS ON THE TOPIC

I. Jesus Will Come to Earth Again.—

The "same Jesus" that went out of sight of the disciples as they stood gazing upward "will so come in like manner." Men are trying to dodge the truth by spiritualizing the thought, but it is folly to do so. He does come by the Spirit into our hearts. He does send providences into our lives. Saints do die and find precious comfort in the hour of death. But that does not change the meaning of the words which tell us that He will come as He went away—"in like manner."

The bodily presence of Jesus departed at His ascension and the bodily presence of Jesus will be realized in His return. He has "gone into heaven" and is coming "from heaven" (I Thes. 1:10) again to meet the saints who are on earth and in their graves. They shall meet Him in the atmosphere of earth (I Thes. 4:16, 17). They shall be with Him forever to enjoy His glory and to work with Him in whatever He may have to do. Rev. 3:21.

It will be a glorious time for the waiting saints, but it will be a terrible time for the wicked and careless. Rev. 1:7. How the thought of its reality should stir us to the utmost to keep ourselves in His love and to win as many of our fellow men to Him, while we are waiting, as we can! Those who are making no preparation should be made aware of the peril of remaining in such a condition till the end of life or till the return actually takes place. After He comes it will be too late to prepare to meet Him. Matt. 25:1-13.

The work which He left to the servants now should be our chief concern. If we are busy at His business we need have no alarm at the outcome if He suddenly should return.

II. The Text.—Acts 1:1-12.—This passage describes the last moments of Jesus

on earth and His ascension to heaven and the words of the angels as they foretold His return.

OUTLINE STUDY

I. His Present Condition.

1. At God's right hand working with His people on earth.—Mark 16:19, 20.
2. Occupying the position of Lord and Christ.—Acts 2:36; 5:30-32.
3. Clothed in glory.—Phil. 3:20, 21; Rev. 1:10-20.
4. Awaiting the time for return.—Acts 3:19-21; Heb. 10:13.
5. Ministering in the tabernacle of heaven as high priest.—Heb. 8:1, 2.

II. His Return.

1. It is assured.—Jho. 14:3, 28; Acts 1:11; Rev. 3:11; 16:15; 22:12.
2. He will appear in the clouds.—Matt. 24:30.
3. He will be visible to all.—Matt. 24:27; Rev. 1:7.
4. He will come to bless His waiting ones.
 - a. He will bring all things to light.—I Cor. 4:5.
 - b. He will change the bodies of saints.—Phil. 3:21.
 - c. The Saints shall appear with Him in glory.—Col. 3:4; I Thess. 4:15-17.
 - d. He will reward His saints.—II Tim. 4:8; I Pet. 5:4; Rev. 22:12.
5. He will judge the wicked and careless.
 - a. They will be taken unawares.—Matt. 24:37-39; 25:6-13; I Thess. 5:2, 3.
 - b. He will execute vengeance.—II Thes. 1:7-10.
 - c. He will consume the wicked workers.—II Thes. 2:8-10.
 - d. He will destroy the earth with its works.—II Pet. 3:10-12.
 - e. His judgment will be upon all.—Jude 14, 15.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Lord.
2. Memorize a Passage from the Outline.
3. Being Ready for Jesus to Come.

For Young People.

1. Jesus in Glory To-day.
2. The Glory of His Coming.

For Older People.

1. The Work of Jesus when He Comes.
2. Our Task Till He Comes.

PERSONAL THOUGHT

Has the thought of Jesus' return so gripped my heart that I am daily and hourly prepared to meet Him?

SEED THOUGHTS

"Jesus, Thy Church with longing eyes
For Thine expected coming waits:
When will the promised light arise,
And glory beam from Zion's gates?"

"E'en now, when tempests round us fall,
And wintry clouds o'ercast the sky,
Thy words with pleasure we recall,
And deem that our redemption's nigh."

"Come gracious Lord, our hearts renew,
Our foes repel, our wrongs redress,
Man's rooted enmity subdue,
And crown the Gospel with success."

"Teach us in watchfulness and prayer
To wait for the appointed hour;
And fit us by Thy grace to share
The triumphs of Thy conquering power."
—Wm. H. Bathurst.

SUGGESTIONS FOR JUNIOR MEETINGS

Our topic for this week is a seasonal one. Next Thursday, May 29, is Ascension Day.

It like Easter, is a movable holiday. It commemorates the ascension of our Lord to heaven, after He was forty days on the earth following His resurrection. It was a very important event in the life of our Lord and formerly was observed quite generally throughout the church. Of late years its observance has been discontinued in many places, but we believe it brings to our minds an event of such importance that we dare not lose sight of it altogether as is the tendency in too many places. The topic appears on the Sunday before Ascension Day in order to give our young people everywhere an opportunity to learn more of this great event and to meditate on the truths which it teaches.

Our lesson from Acts 1 tells a very interesting story. Its background is the resurrection of Christ. After His resurrection Jesus appeared to His disciples at least ten different times, sometimes to one, at other times to a few, and again to the Eleven or greater numbers of the believers. After He was on earth forty days it was time for Him to leave and go to His Father in heaven, the place where He had come from thirty-three years before, as a little child in the manger at Bethlehem. By comparing the story in Luke 24:49-53 we learn that Jesus had met with the disciples in Jerusalem, walked with them as far as Bethany on the Mount of Olives, and then, after giving them some parting instructions, all of which are interesting and instructive for us, blessed them, and ascended into the heavens in full sight of His astonished followers. They watched Him until He disappeared in a cloud and then, while they were still gazing intently into the sky, two angels appeared to them and told them that this same Jesus was coming again to the earth in the same way that He had gone. The return of our Lord is part of our topic and it too should be emphasized. Study the Outline under this head and make a special study of I Thess. 4:13-18.

Many interesting stories cluster around our theme for the evening and the leader should make them as interesting as possible. Some Assignments may be: The Appearances of Jesus after His Resurrection; Tell the Story of the Ascension; What Were Jesus Last Words to the Disciples? Give Out the References in the Outline Study.

THE RETURN OF THE ASCENDED LORD

By Lizzie Martin

Jesus, whom God hath made both Lord and Christ, is now seated at the right hand of God, working in behalf of His people on the earth. His return is assured by His promise, "If I go and prepare a place for you, I will come again." The angels also said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." It seems to me it is beyond our imagination how it will be when Jesus comes, yet there are many passages of Scripture, if we study them, that will help us to know how it will be and to keep in mind that He is coming, so that we may watch and be ready. He will come suddenly, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27). In a moment, in the twinkling of an eye, He will be visible to every one. "Every eye shall see him, and they also which pierced Him." He will come to bring deliverance and blessing to God's children—those who are looking and waiting for His appearing—and judgment on God's enemies. The wicked and careless will be taken unawares. Paul says, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Then will the wicked cry for the rocks and mountains to fall upon them and hide them. "But rocks and mountains won't hide you when the stars begin to fall."

The bodies of the dead saints will be raised and those who are alive shall be caught up with Him and all their bodies will be changed and fashioned like unto His glorious body. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:4). Will it pay to work and wait? Oh, that the Church might work a hundredfold more earnestly for the salvation of souls! Nothing can be more comforting to the Church, "the bride of Christ," than this precious promise which our ascended Lord has given us, that He will come and receive us unto Himself, and that we shall be with Him, to behold His glory. He has given us the Lord's supper, that we should take the bread and cup in remembrance of Him, till He come. So we are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. 2:13). May we say with John, "Even so, come, Lord Jesus." Chambersburg, Pa.

PROBLEMS CONFRONTING OUR YOUNG PEOPLE.—II Cor. 6:14-18; I Jno. 2:15; II Pet. 3:17, 18

Topic for June 1

MOTTO

"Be thou an example of the believers."

MEDITATIONS ON THE TOPIC

I. Our Young People Meeting Their Problems.—Where there is a purpose to be right and do right there are always problems in connection with it. These problems are not insurmountable. God has made a way of escape for every temptation and there is a solution for every problem that confronts us in life. The young man who came to Christ with a great question went away sorrowful. But he did not need to leave thus. The trouble was in his own unwillingness to let the great Master solve his problems. The disciples, seeing the great problem before the young man as well as all other men, said, "Who then can be saved?" But Jesus told them that the things that are impossible with men are possible with God. So there is no need to despair if God is undertaking in every problem of life to give us the right answer and give the grace to fulfill the task assigned us in working out the problem.

While problems vary in kind and in perplexity, yet they are all fundamentally met by meeting a few underlying principles of life. When Jesus is given the mastery of our life the great essential to the meeting of all problems has been fulfilled. He is sufficient for us if we trust Him and He gives us the strength and the wisdom that we need. Jesus is able to give victory over the self life so that every affection and lust may be overcome and the whole body kept under subjection. This too, will bring a solution to every social problem when Jesus is given the preeminence. How easily life work problems, intellectual problems, and religious problems unravel if we wait upon the Lord.

II. The Text.—II Cor. 6:14-18.—The unequal yoke sets forth one of the fundamental evils which the Christian needs to meet to solve his problems. I Jno. 2:15.—If our love is rightly centered we need not fear that any problem will fail of proper solution. II Pet. 3:17, 18.—The error of the wicked can be avoided if we are diligent in the Lord and grow in grace.

OUTLINE STUDY

I. The Problem of Self-mastery.

1. Youthful lusts.—II Tim. 2:22; I Pet. 2:11; Tit. 2:5-8; Rom. 7:22-25; 8:1-4.
2. Temptation.—Jas. 1:12-15; I Cor. 10:12-14; II Pet. 2:7-11; Jude 20, 21.
3. Speech.—Col. 4:6; Jas. 3:8-10, 14-18.

II. The Problem of the Social Life.

1. Social gatherings.—I Pet. 4:3, 4; Eph.

- 5:11-16; II Pet. 1:5-8.
2. Life companionship.—Prov. 18:22; Jas. 1:5; Gen. 24:10-14; I Cor. 7:39.
- III. The Problem of a Life Work.
 1. The highest motive.—Matt. 6:33; I Cor. 10:31.
 2. Stir up your gifts.—II Tim. 1:6.
 3. A right motive in earning.—Eph. 4:28.
 4. Honorable trades in business.—Tit. 3:14.
- IV. Intellectual Problems.—II Cor. 2:12-14; I Tim. 6:20, 21; II Tim. 2:15-19.
- V. Religious Problems.—Jno. 7:17; Jno. 5:44; 12:42, 43; 8:30-32; 15:7; I Jno. 4:1-6.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textwords, Sons and Daughters.
2. Memorize a Passage from the Outline.
3. Being a Friend of Jesus.

For Young People.

1. Discuss Some One of the Problems as Suggested Above.

For Older People.

1. The Danger of Being Swallowed Up in Earthly Matters to the Neglect of Bible Standards of Life.

PERSONAL THOUGHT

God has sufficient grace for all my difficulties. I will seek to meet every issue of life in His way.

SEED THOUGHTS

"No one can ponder the alarming increase of the spirit of worldliness in the Church of Christ without realizing that before it can do the work which the Master has set it to do a new era of self-denial must dawn. The atmosphere of the discussion is so illusive, and the temptations involved are so subtle, that the earnest Christian may well seek the guidance of God in striving to deal with it wisely."—Johnston.

No boy is well prepared for rough climbing unless he is well shod with Christian principles.—Sel.

SUGGESTIONS FOR JUNIOR MEETINGS

This topic is quite practical for Juniors as well as young people of more advanced ages. Children have more problems than we are aware of many times. We shall mention a few that may apply especially to Juniors.

1. Problems in the Home.—Many problems come up in the home. We must know how to act toward others in the home, our brothers and sisters and parents. The differences that come up between the children in the home may all be adjusted if we take the Christian attitude of love to all, and especially respect and obedience to our parents. I Jno. 4:7; Eph. 6:1-3.

2. School Problems.—It should be no problem in our minds that we should conduct ourselves orderly and respectfully towards our fellow pupils and our teachers. But sometimes we are asked to do things that our parents do not approve. In such cases we should obey our parents rather than teachers and fellow pupils. If we take these things to our parents they can usually make some arrangements with school authorities so that we need do nothing that is contrary to Christian principles. However, let us always be loyal to the teachings of God's Word no matter what others in school may say. The problem of how to deal with rough schoolmates may be a very real one in some sections. Let us ask God to help us in these problems.

3. The Problem of Proper Associates.—This is a problem that all Juniors will have to meet, although in some localities it may be a bigger problem than in others. In a Christian community where there are many boys and girls from good homes to associate with it may be easier to solve than in places

where the Christian homes are few. In every case, however, we should watch that we do not associate with those who are profane, indecent, quarrelsome, or dishonest. Let us choose associates that will help us to live clean, upright lives, and let us be sure that we are that kind of associates to others.

4. The Problem of Recreation.—Boys and girls are active and like to engage in play. This is needed to develop them physically and mentally, but care should be taken to avoid the worldly pleasures and so-called recreations such as the movies, theaters, dances, card-playing, and like things that lead people into sin. Look to Jesus for the solution of these problems. Never go to a place that you feel you would not like to be when Jesus comes.

This will make a good meeting in which to have the boys and girls freely state their problems and help them to find a solution. With a competent, sympathetic leader a profitable evening should be the result of the meeting.

PROBLEMS CONFRONTING OUR YOUNG PEOPLE

By Clarence Shank

Young people of all times have had their problems, but we believe in these last times when wickedness is increasing more and more that the problems of our young people have also increased. May there be a corresponding increase of interest, concern, and anxiety on the part of our older people for the young people, in order that they may not be swept away from the Church and Gospel standards by the currents of worldliness. We shall consider five problems.

The Problem of Associates

Many young people are drawn away from God by evil companions. Young people need associates and the proper kind are helpful in a number of ways.

This problem appears early in the lives of our boys and girls. We cannot guard too carefully their first associates, even before they go to school. Parents should have the confidence of their children and be fully acquainted with the events of their small lives. Our young people, even the children, should have a different standard to govern them from that which the world has. "My son, if sinners entice thee, consent thou not."

The Religious Problem

The problem, How get the young people into the church? has been solved to some extent in most places. But the problem remains, How get Christ in the lives of the young people? How help them to have a real Christian experience? Too many young people do not feel their responsibility in the Lord's work, and even though they are in the church they often take the course of the world. A sad condition indeed!

Young people should be put to work. We could scarcely imagine having servants and day by day telling them we had nothing for them to do. How can we expect any one to be interested in work in which they have no part? Young Christians, get busy for the Lord and have an experience of real joy.

The Education Problem

Where shall our young people get their education? Can we afford to let them be educated away from God? Wherever our young people attend school it should be the parents' and church workers' business to know what is being taught and how it is taught, so that if there be unscriptural teachings they may be counteracted. The Church should supply ways in which young people may be indoctrinated and trained in Scriptural knowledge as well as secular.

The best place, for our young people to be educated would be, of course, at schools where they could from those who are one with us in faith and practice, and are con-

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THE SUNDAY SCHOOL

THE GOSPEL OF MATTHEW V. Chapters Twenty-one to Twenty-five

By Geo. J. Lapp

The five chapters cover two main divisions of time at the close of the ministry of Jesus. The first period carries through from the beginning of the twenty-first to the end of the twenty-third chapter. The first is related to the opposing attitude of the Jewish leaders toward Jesus leading to the prophecies of Jesus concerning the nearer and more remote future in the second division of the chapters. Let us discuss the content as follows:

Jesus Acting out Three Parables of Warning (21:1-11). They are: The Triumphal Entry, Cleansing the Temple, and Cursing the Barren Fig Tree. Jesus did not use the trappings of an Oriental court to announce His Messiahship to the people. Just the opposite. The real symbols of royalty were in the expressions of the people who exalted Him and by the children who sounded His praises. But He was a king and they who sincerely accepted Him as such in the spiritual sense would also enter with eternal joy into the privileges of the triumphal and perfected kingdom at the end of the age.

In cleansing the Temple Jesus signified the purity which is essential to citizenship in the Kingdom of Heaven. He was not merely correcting an evil custom but He symbolized in His act the judgment which is certain for all men. The Lord was in His Temple and as a High Priest forever after the order of Melchisedec He ever liveth to make intercession for us in the heavenlies. His purity must be ours as we worship Him in spirit and in truth.

Jesus withdrew to Bethany for the night and upon returning to Jerusalem the next morning found a fruitless fig tree. The withering of the tree after the curse was a miracle symbolizing the fate of sinful and unbelieving Israel. Its show of leaves symbolized mere profession but Jesus rejected mere professionalism. The prayer and life of faith, our really living Christ, enable our Savior's believing followers to do the seemingly impossible in soul-saving and salvaging and soul-building. May this anniversary of Pentecost bring the Church to the source of this great spiritual power. It may be ours if we have the faith, meet the conditions, and are willing to pay the price.

Questioning Jesus' Authority (21:23-27). Jesus' three acts resulted in an attack by the Jewish leaders. Jesus had assumed a great deal of authority in and near the temple for which He must be brought to account. Therefore they ask Him where He received it. He

asked them a question regarding the ministry of John the Baptist and their answer would determine His. They could not answer and consequently disqualified themselves to receive His answer to their question concerning Himself. Jesus had defeated them with their own weapon. No one can receive further light who is not open to truth and is not willing to submit to what has already been revealed.

Three Parables of Judgment (21:28-22:14). They are: The Two Sons, the Wicked Husbandmen, and the Marriage Feast. The rulers had acted religious outwardly but in their hearts lived contrary to the will of God. Many wicked at first refused to obey, but later repented and accepted the truth. The impenitent and insincere cannot enter into the kingdom, but the worst sinners who repent will be received.

The second parable is so plain that Jesus' enemies understood it. They understood that it meant the rejection of the Jews and the call of the Gentiles. Jesus is the chief corner stone and all who remain in unbelief will stumble over Him and those who reject Him will be broken. Here we find definite judgment on unbelief and open defiance to the will of God.

The parable of the Marriage Feast is both of judgment and mercy—judgment for those who spurn the invitation and mercy and forgiveness for those who accept. The one without a wedding garment evidently climbed in some other way. At the door servants gave out wedding garments and he would have received his if he had come in the right way. In the final judgment there will be many surprises.

Three Ensnaring Questions (22:15-40). Having been defeated at every turn, the leaders of the Jews were determined to ensnare Jesus by flattery and subtle questioning. If He would advise paying tribute to Caesar He would be doing violence to what the strictest Jews thought was the will of God. If He would advise against it He would be an enemy to the existing ruling power. Jesus' answer was meaningful. "Render unto Caesar the things that belong to Caesar, and unto to God the things that belong to Him." We cannot substitute anything for loyalty to God, and loyalty to God carries with it respect and submission to the political powers that be. Our higher allegiance includes the lower in so far as the laws of the lower are not in conflict with those of the higher.

Then as to the resurrection Jesus very easily swept away the difficulty they presented

to Him by showing the difference between our relations here and hereafter. There is a vast difference between a soul clothed in a celestial body and one clothed in flesh and blood, and Jesus clearly showed them the difference both physical and social. The answer that Jesus gave baffled both the Sadducees who did not believe in a resurrection and the Pharisees who did.

The great commandments on which hang the law and the prophets are just as binding for us as they were for the Jews. But the law of love which comprehends all the other commands of the Old Testament was the one which the Jewish leaders had ignored. According to this great law all obligations to man and God can be fulfilled. Would to God we had more of this great law or principle in our hearts. It would save us a lot of difficulty, doubt, despair, suspicion, enmity, jealousy, hatred, and the legion of ills and evils that we are heir to. "He that loveth not knoweth not God for God is love."

Jesus' Questions and Warning (22:41-23:12). Jesus had asked the disciples what they thought of Him. Matt. 16:15, 16. Now He asks the Pharisees what they think of Him. They and their associates had asked Him three questions, one of a political nature, one of a physical nature, and one having to do with our relation to God. Now Jesus takes them into the sphere of philosophy and religion by a very simple question as to His own person. The question involved the incarnation which is the only solution to our spiritual difficulties. We must accept the supreme claim of Christ to Messiahship.

Jesus warns against the Pharisees after exposing them. It seem like a ruthless deed, but it was a bitter reproach to hypocrisy. He taught His disciples not to court distinction except as they are truly worthy, for Christ alone is our teacher. In contrast to the haughty spirit of the Pharisees the followers of the lowly Nazarene are to be humble and show their true greatness as servants by walking in lowly paths of sacrificial service.

Pronouncements of Woe (Matt. 23:13-39). We cannot take them up in detail in this short discussion. They are the most terrible denunciations that ever fell from the lips of Jesus. The Jewish leaders were superficial, constructing a superstructure of ritual and tradition and ignoring the weightier matters of the law of love and righteousness. The woes were: (1) Against making others irreligious; (2) against a fanatical zeal, pressing some religious propaganda which corrupts and debases instead of bringing about regeneration of heart and life; (3) against spiritual blindness, failing to recognize that God's laws are unalterable; (4) against false teaching; (5) against mere external purity; (6) against

mere outward show of righteousness without possessing it in the heart; (7) against self-deception as to superiority over the forefathers whether ancient murderers or saints. What a matchless lament closes these terrible denunciations! They would look upon Him whom they had pierced in derision now, but to their eternal sorrow later. They did not realize that the hope of eternal salvation centers in Jesus.

The King's Return (Chapters 24, 25). In these chapters Jesus deals with both the present and the future. We might divide the chapters into sections something as follows:

The Present Age.—24:1-14.

The Great Tribulation.—24:15-28.

The Second Coming.—24:19-31.

Exhortation to Watchfulness.—24:32-51.

Parables of the Ten Virgins and the Talents.—25:1-30.

The Judgment.—25:31-46.

We might deal at length with the doctrinal side of this discourse, but our purpose is to bring out such practical lessons as will be of value to the Sunday school pupil. Jesus clearly foretold His death and resurrection and future glory. His death was ignominious, His resurrection triumphal, and His second coming will be royal and is the inspiring hope of all believers. It must be remembered that we have only a partial report in the gospels and epistles regarding the events related to the second coming and only prophetic utterances in the

Old Testament. The great questions are: Are we hoping for the coming? Are we ready for it? Are we rejoicing in anticipation of the full realization of the glory we shall enjoy with Him? In the present age, which is the Gospel dispensation, there are many deceivers trying to take the place of Christ. There have been, are, and will be wars and rumors of wars. The followers of Christ will continue to be persecuted for Christ's sake. Many will lose their lives for His sake. But those who remain faithful will triumph with Him in the end. This is our concern. Our task is also clear. The Gospel of the Kingdom shall be preached in the whole world as a testimony unto all the nations; and then the end shall come. We are to be the witnesses unto the ends of the earth. If we lose our witness God will raise up others in our places. But there will be a culmination of the forces of evil against the good preceding the final coming of the King. The devil will do his utmost in every possible way to thwart the glorious appearing of our Lord and Christ. No Armageddon, or Beast, or anti-Christ, or spread of deception can stay His coming. All who become victims to the denizens of darkness will eternally suffer with the prince of darkness, but those who are faithful to the end will reign with Him.

Chicago, Ill.

THE TEACHER'S OPPORTUNITIES AND RESPONSIBILITIES

By Ellen S. Bixler

In spreading the story of salvation and in giving out influence to both old and young, the Sunday-school teacher has a greater work than many realize. Each Lord's Day morning thousands of teachers stand before their classes to teach the Word of Eternal Truth. What wonderful opportunities they have! Among the young people a teacher will have greater opportunities and responsibilities than a teacher among the older ones. Many mothers and fathers are already well grounded in the faith. They have read their Bibles and go to Sunday school expecting to learn more. If the teaching is not according to Scripture they can detect it. But not so with children. Some children have received instruction at home; many more have not. Some, because their parents do not take time for religious teaching, others because their parents are not followers of Jesus, although they send their children to Sunday school.

Do I as a teacher have opportunities that I would not have were I not teaching? Yes, I certainly do, and the more the opportunities, the greater the responsibilities. What are some of my opportunities as a teacher? First, to deal with never dying souls and lead them to the Savior. Then, to build them up in the faith. Here comes the responsibility of knowing the Scriptures myself, and to be conscious of Christ's presence within me. What I want to give to others I must first have myself. Second, is my opportunity to be an example to my class. What an important thing that is! Does a

teacher have much influence? From experiences in my own life, I say, yes, very much. If the teacher is well liked by the pupils, what he says will sometimes mean more than what the parents say. A teacher whom I had in my teen age meant so much to me that what she said and did was to me just right. Have I as a teacher had such a place in some young lives? I do not believe that my teaching on Sunday counts any more than the example I put before them by my daily life. Does my teaching and my living correspond? If so, my life may be an ideal for many young Christians. If my teaching and life conflict I had better not teach at all, because then I may be responsible for souls going wrong. For here the pupils may well say that my actions speak so loud that they cannot hear what I say.

Holiness in life impresses youth and counts with them as well as with God. May we as teachers show ourselves approved unto God, workmen who need not be ashamed, rightly dividing the Word of Truth. II Tim. 2:15. May we also be examples of the believers, in word, in conversation, in charity, in spirit, in faith, and in purity. I Tim. 4:12.

The Sunday-school teacher should be willing to sacrifice. Nothing worth while in this world is accomplished without sacrifice on the part of some one. To be a success with young people will call for sacrifice of time, effort, and means. Sunday-school teaching requires study, meditation, and prayer. But the joy and happiness connected with a life of service outweighs the cost of all sacrifice.

Would not all your sacrifices for your pupils be repaid if in later years you found them in fields of service laboring for God and their fellow men, and tracing back to your teaching their first desire for such service? What greater joy could be yours?

How about lesson preparation? We should never go to our class with half-prepared lessons and indifference to methods, when we have so many opportunities to increase our ability to make the message plain. I once heard a teacher of teen-age girls start teaching the lesson. After a while one of the girls called her attention to the fact that she was teaching the lesson of the preceding Sunday. Certainly she was not prepared to stand before a class and try to teach something she herself had not studied and meditated upon.

"A teacher should win the confidence and companionship of his or her pupils. Many a child has been helped over rough places of life by the kindly interest of a teacher in giving a word of cheer, a friendly smile, or a listening ear to seeming mountainous troubles." Especially is this true of a child whose parents do not take any interest in religion. How many young people have become staunch Christians through the efforts of a Sunday-school teacher and his encouragement! "He is my pal," says a boy concerning his playmate, and that word speaks volumes. So ought that child be able to say the same thing about his parents or teacher,—a pal, older in years, but still young in spirit.

Show them that you are interested. Why is it that one teacher will be disliked by her pupils, and another simply adored? The teachers may be equal in scholarship and mentality and a desire to lead to Christ. The one will repel the young and the other will draw them. The difference in influence springs from a difference in personality. Some children are eager to go to Sunday school because they like their teacher, others will want to stay at home because they have not been attracted by their teacher. Even little two and three year old children become greatly attached to a teacher who may use various methods in drawing them.

The first great essential in acquiring this personality is love, the love of God shed abroad in our hearts so that it naturally flows out into the lives of others. Personality is a growth. We can get Christ's help to transform ourselves blessedly into His likeness.

Is it worth while trying to save the young people, to have so much patience with them, and give them opportunities to help in the Sunday school and church work? Yes, most emphatically, yes! How sad it is when the older people are always criticizing the younger ones even when they do not live as they should! Even some ministers make some expressions that are much more discouraging than encouraging.

The temptation to do wrong is very strong, and young people often yield to the temptation, even those who are starting to teach in the Sunday school and to take part in various church activities. Then is the opportunity and responsibility of older ones to warn them. But we should never stop here, but encourage them to keep on in the Chris-

BIBLE STUDY

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Obadiah and Jonah

OBADIAH

The characteristics of this prophecy are common with those of a few others which are of uncertain date and the author is without further identification. Of course this lends occasion for speculation and also for the unbelief of some; but Christian faith leans for its support on the truth of the message and the revelation of the will of God as seen in the message and in the outcome of it.

This is the briefest of the prophetic messages. The message of this prophet is complete in all of its elements as shall be noted in the discussion of it. It is direct, forceful, definite, as to the past and present and clear in its message for the future.

The Author

A number of Obadiah's are mentioned in the Scriptures, but none of them seems to qualify as the author of this prophecy. A tradition of the Jews links him with King Ahab, but this seems improbable on account of the time element connected with this message. Cf. I Kings 18:6-17. It seems that he must stand alone and be valued by the work which he did for the Lord. It is sufficient. Among those, who, like Jeremiah, perhaps a contemporary, stood for the Lord and declared His judgments in the face of the adversary. Obadiah will have his place as a faithful servant of the Lord, whose Word he declared as he was bidden.—v 1.

The Date

One passage in this prophecy would indicate that the time of the message was approximately the date of the captivity of Jerusalem. It indicates that the Edomites had taken part in the harrassing of the Jews as they fled in their endeavor to escape from their captors, the Babylonian soldiers.—vv 10-14. In respect to this occasion the prophet tells the Edomites that their own judgment is near, and their punishment for their sins would be such as they had inflicted on the Jews.

The fact of the subjugation of the entire district of the Eastern Mediterranean frontier by the Babylonian King bears out the statement of the prophet with reference to Edom.

The Nature of the Message

The Edomites were descendants of Esau, brother of Jacob. It was he who sold his birthright and then sought it earnestly with tears. The blessing of his father Jacob could consist only of material possessions. His substance came from the fatness of the earth, the dew of heaven, and by his sword. God per-

mitted Esau to become a powerful nation. He saved him and blessed him as a brother of the man of promise—Jacob.

Upon return of Israel from Egypt, Moses was not permitted to lead the people through the land of Edom but compassed this territory and marched around and to the East of it into the lands of Ammon and of Moab. For such favors the Edomites were ungrateful, and on numerous occasions attacked the land of Israel and came into conflict with the tribes of their brother Jacob.—v 12.

God does not forget the trespasses of nations. Nations seem not able to forget national wrongs and ancient prejudices. The sword of Edom had been against all nations and had established a people strong and wealthy, living safely in the rock-hewn dwellings, now known as Petra. In this cavern, which at places is but twelve feet wide, with its cliffs one hundred feet high, and dwelling in homes built in these stone walls, Edom dwelt in boasted security.—vv 3, 4. It was to this proud and sinful nation that God declared his judgment, for despoiling His son Jacob, in a time of Jacob's distress.

The message gave Edom no hope. They had spoiled the people of Israel and defiled the temple of the Lord, and the time would come when they would be destroyed and all of their possessions would in turn be taken by Israel.

Outline of the Prophecy

- I. The Message.
 1. It was given as a vision.—v 1.
 2. It was the Word of the Lord, concerning Edom.
 3. Instead of being a prophecy to the people of the Lord as in many other cases, it was given to a foreign nation, the Edomites.
- II. The declaration of the judgment of God against Edom.—vv 2-4.
 1. The imminence of the destruction of Edom.—v 1.
 - a. It is intimated by the message of the Lord.
 - b. Ambassadors had already been sent among the nations to call a combined assault on Edom.—v 1.
 - c. The deeds of the Edomites had caused them to be despised by other nations.—v 2.
 2. The fastnesses of Edom's dwelling places would not prevent their being taken by the providences of God.—vv 3, 4.
 - a. They dwelt in the rocks.
 - b. Their homes were inaccessible.
 - c. They had built for security and safety among the caverns and walls of their valley.
- III. The sins of Edom declared.—vv 5.

1. They had destroyed without leniency or mercy. v 5.
 - a. They had not left a little, as a thief might do.
 - b. They had not left the gleanings, as the grape gatherers do.
- IV. The friends of Edom would forsake them, instead of being helpers.—vv 6-9.
 1. All would seek the spoil of Edom.—v 6.
 2. Their greatest confederates would turn against them.—Note the reference to the eating of bread, the act of Judas in company with the Lord and his disciples.—v 7.
 3. Their counsellors and mighty men would fail them.—vv 8, 9.
- V. Their wrongs to the children of Israel.—vv 10-14.
 1. They had taken part in the violence committed by the enemies of the Jews when they were taken captive.—vv 10, 11.
 2. They joined in the revilings and boastings against the Jews in the time of their calamity.—v 12.

Note.—This is a picture of the event of the crucifixion of our Lord, when many enemies, Jews and Gentiles reviled Him.

 3. They assisted in spoiling the goods of the Jews.—v 13.

All that our Lord had was taken by his enemies and divided among them.
 4. They captured and delivered up any that might have escaped from their captors.—v 14.
- VI. The day of Edom's destruction with that of other heathen nations was at hand.—vv 15, 16.
 1. It was to be a day of recompense; to them should be done as they had done to the Israelites.—v 15.
 2. They had drunk and became satiated in the holy place in Jerusalem, signifying that they had made the temple a place of drunkenness and debauchery.
 3. God would cause them to drink of their judgment to the full.—v 16.
- VII. The exaltation of the Jews over their enemies.—vv 17-21.
 1. The promise of the return of the Jews to their own land and city.—v 17.
 2. The judgment of God would come upon the house of Esau directly from the Jews, at a later date, that is at the time of the return of Israel from their captivity. See context.—v 18.
 3. The land of Esau would be included in the Southern territory of the Jews.—v 19.
 4. The Philistine districts would be included in the Jewish section of Samaria.—v 19.
 5. The country of Gilead, East of Jordan, would be part of the district of Benjamin.—v 19.

Note.—This adjustment of the land signifies another division than that originally allotted to the tribes and hence refers to a period of restoration other than that which has as yet taken place.

 6. Those returning from captivity will possess the lands of the Canaanites and of the southern countries, including Edom.—v 20.
 7. Jerusalem will become the seat of judgment, when, at the same time the Lord shall take possession of the judgment.—v 21.

In a sense the Edomite kingdom was taken

by the Jews after their return from captivity under the Maccabees and their successors. But such a dominion was not a full representation of the declarations of the great prophetic periods indicated in the Word. Such Dominion as the Prophets look forward to is one of such glory and power that the struggling precedencies of the Jews in their return era could not have considered as such fulfillment. In the days of the Lord, men were still looking for the period of Israel's glory. In the spirit of prophecy such a time of glory is yet to come.

JONAH

- A. The Author.—Jonah, the son of Amittai.
- I. He is said to be of Gath-hepher. This was a town of lower Galilee, in the tribe of Zebulun.—II Kgs. 14:25.
 - II. The time or period of Jonah's prophecy was probably in the latter part of the reign of Jeroboam II. It was in the days of this king that the prophecy of Jonah was fulfilled, regarding the restoration of the cities taken from Israel by the Assyrians.—II Kgs. 14:25.
- B. The Message.
- I. The word of the Lord came to him.—1:1.
 1. It was the Word of the Lord.
 2. It was to Jonah, a servant of the Lord.—Cf. Matt. 2:39. He was not a mythical character, but a real man.
 3. The commission of the message.—v 2.
 - a. To go to Nineveh.
 - b. To cry against it.
 - c. To declare its wickedness before God.
 - II. Jonah's flight from before God. 1:3.—His "Down Grade."
 1. Down to Joppa. Taking ship to Tarshish.
 2. Down into the ship, to flee from the presence of the Lord.
 3. Down into the deep and into the fish.—vv 4-16.
 - a. The great wind sent from the Lord.—v 4.
 - b. The disturbed mariners, who cast forth their wares and then found Jonah asleep.—v 5.
 - c. Jonah called upon to pray.—v 6.
 - (1) They prayed.
 - (2) They cast lots.—v 7.
 - (3) The lot fell on Jonah.—vv 7, 8.
 - (4) Jonah's confession, and the declaration of his sin in fleeing from God.—vv 9, 10.
 4. The relief from the storm. vv 11-16.
 - a. The desire of the marines to appease God.—v 11.
 - b. Jonah's request to be cast into the sea.—v 12.
 - c. The desire of the marines to save Jonah. v 13.
 - d. The petition of the mariners to be free from blood guiltiness.—14.
- Note. Jonah a figure of Christ—dying to save men—willing to die. Not like Christ—he would have died to save a few but was not willing to risk his life to save many, a city.
- e. He was cast into the sea.—v 15.
 - f. The repentance of the sailors, who sacrificed unto the Lord, the God of Jonah.—v 16.
 5. Jonah in the great fish.—1:17-2:10.
 - a. Was swallowed by a great fish.—v 17.
 - b. Remained in the fish for three days and three nights.—v 17.
 - c. Jonah's prayer while in the fish.—2:1-9.
 - (1) By reason of affliction he cried unto the Lord.—vv 1, 2.
 - (2) His afflictions—The deep, the

- floods, the waves, the casting off of the Lord.—v 3; the deep, the oppression.—vv 5, 6.
- (3) His hope, looking toward the temple.—v 4. Brought up from destruction, or corruption.—v 6. The figure of resurrection.—Acts 2:31.
- (4) His prayer to the Lord in the temple.—v 7. Prayer entered in to the presence of the Lord.
- (5) He acknowledged his deceit and vanity.—v 8.
- (6) His repentance, turning from his desire to escape, to a desire to serve the Lord.—v 9.
- (7) His offerings promised. His vow made.—v 9.
6. Jonah delivered miraculously by the Lord.—v 10.
7. Jonah's second commission. 3:12.
8. His message to Nineveh. 3:3, 4.
 - a. He went to Nineveh.
 - b. His sermon, "Yet forty days," etc. 3:4.
 - c. The repentance effected by Jonah.—v 5-9.
 - (1) Repented in sackcloth.—v 5.
 - (2) The king humiliated.—v 6.
 - (3) All people and cattle in sackcloth.—v 7.
 - (4) All fasted and called upon God.—v 8, 9.
 - d. Nineveh spared. 3:10.
9. Jonah's complaint before God. 4:1.
 - a. He was displeased and very angry.—v 1.
 - b. He argued with the Lord.
 - (1) He knew the way of the Lord.
 - (2) Because of this knowledge he fled from the Lord.—v 2.
 - c. His plea to die.—v 3.
10. The grace of the Lord revealed.—4:4-11.
 - a. He permitted Jonah to go outside the city and observe the way of the Lord.—vv 4, 5.
 - b. He caused the shade to protect Jonah.—v 6.
 - c. He caused Jonah to learn the spirit of compassion by the worm's cutting off the gourd vine.—vv 7, 8.
 - d. The Lord called attention to His mercy and compassion to all the people of Nineveh and to the children of that place whom He saved by the preaching of Jonah.

LIFE OF JOSEPH FUNK

(Continued from page 150)

latter place being on the James River in the southern corner of Albemarle County; and from Scottsville it was hauled in a wagon the remaining seventy or eighty miles, across Piedmont Virginia, the Blue Ridge, and the Valley, to Singer Glen."

An outstanding example of his work as a composer of music is the tune to the hymn: "O For A Thousand Tongues To Sing My Great Redeemer's Praise," as it appears in the Mennonite Church and Sunday School Hymnal. His work as a music teacher was quite extensive. He not only introduced music in the day schools which he taught, but he and his sons, Solomon and Timothy, taught the rudiments of sacred music in the singing schools which were held in many of the Mennonite Churches of Virginia at that time.

As Mr. Funk neared the sunset of this life, the work he had begun did not wane and diminish with his natural force, for there were others who had come under his influence and were ready to step in and carry on and

increase the work which he began. Many look to him with gratitude for the heritage that he left. A present resident of his mountain village suggests that the historian would have an entirely different tale to tell had Joseph Funk established a distillery instead of a publishing house. In a questionnaire several years ago, twelve competent judges were asked to elect the twelve leading singers and musicians of Rockingham County, Virginia. About eighty different men and women were named. Joseph Funk was first on most of the lists, and when the remainder of the elect twelve were finally fixed upon, one was his son, another his grandson, two others his great-grandsons, and the majority of the rest his direct or remote descendants.

Joseph Funk died December 24, 1862, truly meriting the title which has been ascribed to him: "The Father of Song in Northern Virginia."

Next month we wish to bring to you some interesting facts concerning the life and activity of several of his descendants.

Scottdale, Pa.

Y. P. M. TOPICS

(Continued from page 155)

separated to the Lord's work. But this does not always seem possible so we must continually uphold the right way to those who may not receive the proper teaching.

The Industry Problem

What shall be my job? Where shall I work? First, accept no occupation where you can not conscientiously work as a Christian, and in which Christ would not be pleased. Let God's Word be our standard as to what we should or should not do. Do not isolate yourself from church privileges and from fellowship with believers of your faith, to make a living. In order to spread the Gospel it is necessary to go out to the lost ones, but it is the Scriptural plan that there be at least two.

Leisure Time Problem

Where should our young people spend their evenings and Sunday afternoons? On Saturday evening the mass of people seek the towns and cities. And Christian young people who frequent towns and cities when they have no business to transact give the devil a great advantage.

On Sunday afternoons the young people of the world flock to the swimming pools, parks, etc. Can we as Christians attend such places? How can parents, church leaders, and Christian workers sit at ease if our young people are following the trend of the world in these things? We do not know to what extent our young people patronize these places, but naturally they are tempted, with so much before them that caters to the natural desires of youth for pleasure. Would it not be profitable for the church to plan meetings and gatherings of a wholesome nature for these times?

Christian young people should learn to enjoy some time at home alone with their Bible and God in meditation, serious thought, and prayer. It seems to me we are living in a going age. When the work is done we must get into the car and GO. Just to go, running around, seeing and being seen, seems to be a favorite pastime of youth, and oftentimes they act in an unbecoming manner.

Dear young people, God needs and wants you. You need and want God. Then turn to Him whole-heartedly. Do not be deceived by the enemy of your soul. May God and the Church depend on you?

Chambersburg, Pa.

tian life that they may profit by their mistakes.

Then there is the opportunity for prayer. Without intercession to God we can not get the results that we should have. All who would win great victories for God in public must first prevail in the solitude of their closets. The same is equally true of the Sunday-school teacher.

What is our aim, our main emphasis in teaching? With each teacher that may vary. I like the theme carried out in the lessons for the closing Quarter of last year—Others. May we live the unselfish life, always thinking of others first.

Others

"Lord help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer will be for—OTHERS!

"Help me in all the work I do
To ever be sincere and true
And know that all I do for you
Must needs be done for—OTHERS.

"Let self be crucified and slain
And buried deep; and all in vain
May efforts be to rise again
Unless to live for—OTHERS.

"And when my work on earth is done
And my new work in Heaven's begun
May I forget the crown I've won
While thinking still of—OTHERS.

"Others, Lord! yes others,
Let this my motto be,
Help me to live for OTHERS
That I may live like Thee."
Orrville, Ohio.

Let your conduct be kind and courteous,
and your manners clean and attractive, and
you will reap what you sow.—R.

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JUNE, 1930

A Day in June

And what is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries earth if it be in tune,
And over it softly her warm ear lays;
Whether we look, or whether we listen,
We hear life murmur, or see it glisten;
Every clod feels a stir of might,
An instinct within it that reaches and towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers;
The flush of life may well be seen
Thrilling back over hills and valleys;
The cowslip startles in meadows green,
The buttercup watches the sun in its chalice,
And there's never a leaf nor a blade too mean
To be some happy creature's palace;
The little bird sits at his door in the sun,
Atilt like a blossom among the leaves,
And lets his illumined being o'errun
With the deluge of summer it receives;
His mate feels the eggs beneath her wings,
And the heart in her dumb breast flutters and sings;
He sings to the wide world, and she to her nest,—
In the nice ear of Nature which song is the best?

Now is the high tide of the year,
And whatever of life hath ebbed away
Comes flooding back with a ripply cheer,
Into every bare inlet and creek and bay;
Now the heart is so full that a drop overfills it,
We are happy now because God wills it.

—James Russell Lowell.

ON COMMENCEMENT

By M. T. Brackbill



MAN'S commencement of life is in a very elementary fashion. He knows nothing, he sees nothing, he can say nothing, he can do nothing. Thus began Aristotle, Shakespeare, Einstein; thus began Moses, Isaiah, Paul, and thus perhaps began the Christ. I say perhaps to this one exception because I am pained to admit one moment to a knowledgeless God; I would rather concede Him an infinite precocity, Him who was conceived by the Holy Spirit, by the Spirit of Truth, by Truth itself, Him who said He was Truth. Each day from birth marks new beginnings, and life may be said to be a succession of commencements of one kind or another. Man begins first to cry and squirm and that he keeps up as long as he has breath and action. He soon learns to drink and eat, and chatter and crawl, and next with walking and talking and a little thinking he becomes the miracle of earth, an upright, rational, word-using being. It is an outstanding commencement when he gets his first grasp on the greatest instrument it is his to handle, vis., language.

His next important commencement is on the day that he enters the public school. There are other commencements between "da, da" and "c-a-t," but we must pass them by here; and between his first timid entrance to the halls of primary learning, and his triumphant departure from high school there are many more commencements, some fearfully important ones. But let us note him now, gowned and honored and graduated at the end of twelve years devoted to books and training—at least, let us hope it was that. Twelve years is a long time to spend in school, one-sixth of seventy-two years, one-fourth of forty-eight, one half of twenty-four. But behold him now, proud possessor of riches of knowledge: his language tempered and furbished, scintillates in nice distinctions and graceful inflections; science has laid on his brow her fair crown, and now he knows the why and the wherefore; Clio has brought to his feet the salvaged spoils of time for him to rummage through; others of the Muses have interested him with the pretty toys of the world's dreamers; art has taught his eye and ear where beauty lies in lines and sounds—and what wild reveries and surprising delights they all have yielded him while coming up through childhood's quandary and suspicion to youth's faith and vision!—at least, let us hope that he has come to these.

There's the touchstone of an education. If these twelve years have yielded him culture without imparting superficiality, have developed worth while aptitudes and skills without teaching him harmful habits, have fired him with noble aims without dulling ambition's edge with pleasureable shiftlessness, have cultivated a love and a will for work without sprouting an averseness to it,

have quickened his ability to think without stultifying it by vice, have implanted knowledge without sowing error, have induced him to some high soul thinking without seducing him with subtle insinuations, have bolstered up his faith without weakening its foundations with troubling doubts, have enlarged his vision without filling it with himself—then there has been devotion to learning of the right kind and to the right ends, and commencement means stepping out into growing light, broadening vision, heightening urges, being ready for college, ready for anything worthy of honorable attainment.

From colonial days it has been the fashionable thing to go to college, and to finish off one's education by going abroad. The college-bred lady had to be an accomplished musician, an artist, a critic of verse or of something else, had to be able to converse in French and spice her conversation with philosophic epigrams. The young man had to come out a clergyman or a doctor or a lawyer and wear a high silk hat and a Prince Albert coat, or he may have turned out to be a writer and, of course had to publish a paper to make a living. There was plenty of the classical and the literary and the philosophical in the old college courses of the old days, and plenty of dignity and ceremony when the crinkly parchments were

handed out. And a college education still serves well for either professional training or ornamental wear. But it serves also practical purposes to the unprofessional and unsophisticated.

Too few young people sit down and say to themselves: "I have now completed high school and have come to taste the fruit of knowledge. It is enlightening to the eyes and enriching to life. It substitutes for vapid pleasures, delights in the eternal verities. My soul is athirst for truth, and I yearn for a college education." Or: "I have caught a vision of service, and I want to devote my life to some profession whereby I can render what abilities I have their widest usefulness; therefore I want to go through college." Too many say to themselves: "Yes, I've got to go to college. Dad decrees it so, and there is no alternative. There'll be plenty of fun at least and there'll be plenty of time to do something after that." There's a candidate for the discard. Or: "All my associates are going to college, and to keep from being a back number I've got to go too. I have little taste for books or desire to acquire knowledge; but these days you've got to have the college shine on you or you'll lose your social status." There's one destined to be a mere parasite in life. Or: "My father wants me to be a lawyer or a doctor. He has plenty of money and he says he'll put me through." But neither his father nor his money will push him up to an M. D. or LL. D. in the real sense of the word.

A student must be self-propelled and have a good self-starter. Unless he has an aptitude for rigorous thinking, a love for philosophy and art, has purposes and convictions, and moral integrity of a high order, and has urges within him of sufficient driving-power, he should not attempt college. Every candidate for college or high school must take with him qualities that will help him upward against all odds, that will safeguard him against all evils. Perseverance and moral integrity bred and trained into him at home are absolutely necessary for every student. It matters not how good a school he goes to, how safeguarded he may be, how wisely admonished, skillfully taught or earnestly prayed for, if he lacks these two prime requisites of character, he will hardly come through very creditably, if he comes through at all.

The Ha!-Ha!-Rah!-Rah! road to a college education is a long way around and it doesn't always get students there in the end, and if they do get there, as I have said, they are not very creditable arrivals. Efforts have been made in recent years to screen out from the freshman year, through higher entrance requirements and more difficult semester examinations, the incapable and unworthy students. But capable or incapable certain men's sons must go through college. Therefore since they cannot be gotten rid of, they must be accommodated somehow. So as a solution to this problem it was lately proposed in higher educational circles, whether in jest or in seriousness I do not say, that a sort of bonbon curriculum be

(Continued on page 177)



COMMENCEMENT



Commencement, thrilling word of youth!
Gone are days of pleasure,
Friendly greetings, study, play,
Mere memories to treasure;
What of life in future days,
You've reached the parting of the ways.

Commencement! word with meaning rife!
Only God can see
What the future years will bring,
And what each life will be;
'Tis well youth paints the future bright,
Enthusiasm's half the fight.

So much depends on how you start,
That you'd be doing well
To trust the saving power of Christ,
Then He would guide you well;
Now is the time you need Him most,
Though worldly wisdom you may boast.

Whatever comes to you in life,
You'll need a Heavenly Friend;
If failure stares you in the face,
His help to you He'll lend;
If fame and fortune you should meet,
He'll need to keep you from conceit.

If in this world of toil and strife
You're tempted to do wrong,
You'll need to go to Him in prayer,
And ask to be made strong;
He'll keep you from the power of sin
If on'y you will let Him in.

So make the great decision first,
The other ones delay
Until your heart is right with God,
Through Him who is The Way;
Then—word with wondrous meaning rife,
Commencement—of a grand new life.

—R. V. Dayton.

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No. 6

FATHER

By John F. Bressler

A father pitieth.—Psalmist.

The father of a fool hath no joy.—Solomon.

At the railway station to-day a young man almost six feet tall met a man in the prime of life as he got off the train and greeted him with a kiss. They were father and son who had been separated for a few days. Sights like this are duplicated all over our fair land and in foreign lands as well, for between father and son there is a friendship and a camaraderie which is beautiful and exceeds that of any other human relation. This is not the result of accident. There is a reason. From the time that Senior became the proud father of a son whom he named after himself he has spent himself on that boy and his mother. If there were any other children he loved them all and worked so much the harder to make it easy for them in later years and to get them started so that when his youngsters had to go out to the fray in life's battles they would be better equipped to win than he had been. Every father's fondest hope is that his children will do better than he did. The mother may be interested in seeing her offspring learn the art of being "nice" but to the father the more rugged virtues of honesty and courage for decency and the right make the strong appeal. Often as the comrade of his sons he will tell them that "Worth makes the man, the want of it the fellow," and will then explain true worth. Under such companionship the sons grow up to think that "Dad" is the finest man that ever walked and determine that they will try to make men of themselves for his sake.

It was not by accident that Jehovah revealed Himself to mankind as a Father, Mrs. Eddy notwithstanding. "A father pitieth." He is strong, and wife and the kiddies are weak and small. The strong are gentle to the weak. What is more natural, then, than that father should always expose himself to life's dangers for their sake? From the cold of winter and the heat of summer, from the terror by day or the arrow that flieth by night; from hunger and from thirst; from cruel beasts of prey and more cruel wicked men; from all these and more his father heart would shield his family regardless of the danger to himself. The wife may be the heart of the home, but father is the four square walls around them. Instinctively the children turn to father for protection and provision, not only for the body, but in

those graver dangers and needs that threaten the soul and character. There was a time when father and the older brothers were a wall to mother and sister. Unfortunately for themselves women have rebelled against this protection to their own hurt. To the father it is a calamity. The father of a fool has no joy, be that fool son or daughter.

Then, too, a father has patience. He knows that his children get into mischief again and again while having no intention or thought of being bad. He realizes that abundant energy and the inquisitiveness of youth get them into trouble. Their ignorance is pitiable. Where they are really culpable he does not hesitate to correct with severe measures, but often when others con-

LOOK TO THIS DAY

Look to this day,
For it is life, the very life of life.
In its brief course lie all the varieties
And realities of your existence
The bliss of growth,
The story of action,
The splendor of beauty.
For yesterday is only a dream,
And to-morrow is only a vision,
But to-day well lived makes every yesterday
A dream of happiness
And every to-morrow
A vision of hope.
Look well, therefore, to this day,
Such is the salutation of the dawn.
—Selected.

denn harshly he can not blame. The child that will not get into trouble while growing will never get into much else after it is grown. Then father remembers the troubles of his youth and that is a good thing for all parents to do. He has reasoned out what he needed in those hours, and wisely concludes that what helped him will also be good for Junior.

But as the priest in his own home, there is where we see father at his best. The strong man, who fears nothing but the weakness that makes others do that which is unworthy of beings created in the image of

God, gathers his family around the altar, and, reading from God's holy Word, then commends himself and his to the care of that heavenly Father whose loving protection and abundant providence he so beautifully illustrates. And on the Lord's Day you can see him, bronzed from exposure and horny-handed from toil, rising early and taking his family to the house of God, and, with others of God's nobility, spending the day in His glad service.

Then too as the father-heart is in the breast it will mean a cleansing of his life for the sake of his family. The Master states that He sanctified Himself for the sake of His disciples. The father has no less reason to do so for the sake of his children. True, he gives them good advice and would die to deliver them from threatening dangers, but will it not be a greater proof of the real father-heart when father, out of his great concern for the good of his children, will forego anything which might be an excuse for Johnny to learn a bad habit. Coarse mannerisms, vulgarity, tobacco, strong drink, etc., are things which would grieve the father if he saw them in his son. As a father he will turn from these through the expulsive power of a great affection.

And young men, the fathers of the generation to come, we plead with you to adhere rigidly to that code of conduct and thought from your youth which you would want your sons and daughters to imitate.

Father, possibly it is his own fault, has been neglected and to some extent despised. We have tried to make ourselves believe that mother is all in all and that we owe everything to our mothers. Look over your accounts again and you will be greatly surprised to find that father has been giving of himself without talking about it until you took it as a matter of course and so didn't appreciate it. But so does God. Let us tell both our earthly and our heavenly Father how much they mean to us. But maybe father has gone to rest. He needed it a long while before he got it. Maybe he would still be here if he could have had it. Tell the heavenly Father then and He will make it known to "father."

Honour thy father and thy mother."

Lancaster, Pa.

"When Duty comes a-knocking at your gate,
Welcome him in; for if you bid him wait,
He will depart only to come once more
And bring seven other duties to your door."

—Edwin Markham.

THE UNEQUAL YOKE

Should a Christian Support Modernism?

(The Autobiography of a Dollar)

By Martin Paul

CHAPTER SIX

(In which a professor speaks his mind)

The foolishness of God is wiser than men.—I Corinthians 1:25.

Nothing can surpass the credulity of unbelief.—Torrey.

It was from 25,000 to 1,000,000 years ago.—Watson Davis.

Thus the evolutionary philosopher is compelled to relinquish one theory after another.....; yet the advocates of evolutionism adhere to their purpose to banish God from the universe. In this we have conclusive proof that what evolutionists pretend to find as the conclusion of their research, in reality was a settled conviction in their minds before they commenced their investigation, and to which, in their bias, they propose to hold fast, no matter what happens to the evidence once announced as final.—Theo. Graebner.

Naturalistic science has made a dogma of a hypothesis for which there is absolutely no proof, and with unheard-of haughtiness it assumes that those who refuse to accept the new dogma are behind the times and have no right to their belief.—John Horsch.

Came a letter from the Nurses' Home. Spike's friend was to pass through town next Saturday, and would see him for about four hours between trains. This was the cause of a joyous little commotion in the room. For me, too, the letter was good news, because for once it took my mind off the Liberalists and fixed it on a more delightful subject. I thought I saw a new glimmer of hope in that this girl, if any one, could bring Spike to his senses, and lead him to see, as he had at first, how specious are the arguments of critics and unbelievers.

School was going towards finals, and Spike settled down to his studies. Everybody talked examinations, it seemed. Everybody said he expected to fare worse than he really did. But studying did not interfere with pleasure. Sam came storming into the room.

"Come on out for a stroll, Spike," he said. No one called him "Orthodox" any more. "The weather is balmy, just like in Paradise."

"Can't now, Sam. Gotta study my exams, or I'll find myself outside of Paradise."

"Oh, come on. Adam was not always busy in the garden either."

"Well, I don't think he ever stood around with his hands in his pockets."

Both laughed. Spike's book shut with a bang, and out they went. After a while they returned. That evening there was to be a lecture in town by a certain Professor Studious, on The Fallacies of Evolution and Unbelief. So the papers said.

"Let's go and have some fun, heckling him," Sam proposed.

"Better not," said Spike, "it's not fair. Cap almost threw me out for heckling him that time, why should we try that on outsiders and visitors?" Inwardly he was doubtful whether he was firmly enough convinced of evolution to stand a broadside on it.

"What's the difference?" returned Sam. "These Fundies ought to learn that they have to deal with people who can think, and need to stay on their guard."

That evening they came early and found a seat in the first row. Spike had taken me along, "not to waste time if it gets too stale." I was glad to go. We had a good look at the professor, a very square-built little man with a slow, shuffling walk, a full, Bryan-like mouth, honest, searching eyes, and the expression of a man accustomed to thinking, a man who would stand out among people. He smiled very good-naturedly.

The atmosphere thus was light and enjoyable. He began with evolution. Mendel's Law, he said, had, for one, thoroughly disproved evolution. No species can come from another species. All great modern scientists except Haeckel had given up evolution in Darwin's sense. People who get their science from the Sunday newspaper still were cocksure of evolution. So were many teachers in the common schools. High-school teachers were still fairly sure. College professors limited it as the only workable theory (though they generally presented it as a fact), while the real scientists among them knew it to be impossible. According to evolution, everything that was useful in the body, developed; useless appendages dropped. The eye is a very complicated thing; if only a little part of it is missing or wrong, the eye cannot function. Thus it was useless before it was fully developed. Why did it not drop as a useless appendage? How did it come to stay and develop long before it had any use at all?

Again, if anything is sure, then this axiom of nature is sure: There is never an effect without a sufficient cause. But evolution teaches that this world is an effect without a cause anywhere nearly sufficient. A watch implies a watchmaker; the world implies a world-maker. As little as a watch can come of itself, so little can this world come of itself. It implies a Creator. And if you believe in a creator, it is but a little step to believe in the creation as recorded in Genesis one."

Sam popped up. "Professor, what about the different strata in the earth, that prove evolution?"

"What about them? Nothing about them. There is nothing like that. In no part of the earth are the strata as they ought to be according to evolution. The strata are first numbered in a certain rotation agreeable to the theory of evolution, and then their rotation is brought in to prove evolution. If I were to say: Three times four are thirteen, because thirteen divided by four are three; and having established that, I prove that thirteen divided by four are three, because three times four are thirteen, I should be equally reasonable. Both arguments constitute a vicious circle, both beg the question. When you first fix the strata according to evolution, regardless of the fact that they are not arranged that way by nature, and then prove evolution by the way the strata are fixed, you have proved nothing."

"There is a milder school of evolutionists, who call themselves theistic evolutionists. They believe in a God, because he comes in handy to explain all the breaks in the theory. From F. G. Moore I take this criticism by Aristotle of one of the evolutionists before Christ, a bit earlier than the Prophet Malachi. Aristotle says: 'Anaxagoras employs Mind as a *deus ex machina* to get the world made, and lugs it in when he is at a loss to explain why anything must be as it is, but for the rest, makes everything rather than Mind the cause of what comes to pass.' Now let me modernize that. 'The theistic evolutionists employ God to get the world made, and lug Him in when they are at a loss to explain why anything must be as it is, but for the rest, make everything rather than God the cause of what comes to pass.' The theistic evolutionists are more logical, and less consistent; the atheistic evolutionists are less logical, but more consistent. But if God is logically indispensable in explaining origins, why not put Him on the throne, as the Bible does, instead of into a hidden dusty corner, to appear whenever man is at his wit's end to get on without Him?"

"I challenge any man to produce a fact that proves evolution. I challenge any fair-minded man to read what there is to be said on the other side of evolution. I challenge anybody to disprove the facts set forth for instance in George M. Price's books on geology,* or, in Theodore Graebner's excellent little volume on evolution.**

"As in evolution, so in Bible criticism; the real scholars have long since given up what the half-baked critics

and Liberals still hold. A few decades ago it was fashionable to put the origin of the New Testament into the second century. Now all scholars agree that the dates that have always been held by believing theologians are right. Archaeology year after year corroborates more and more of the Bible account, and explains many 'insuperable difficulties,' especially in the Book of Daniel. And as far as the criticism of Jesus is concerned, a recent most scholarly book (by a Modernist) says: 'There is nothing more negative than the result of the critical study of Jesus.'

"If the claim in the Gospels, that Jesus is the Son of God, is not true, then we cannot be sure of the absolute truth of any statement in the Bible. And if we cannot find absolute truth in the Bible, where will we look for it? There is then no absolute truth at all. Then we are reduced to the uncertain groping of Plato and Aristotle, and we may as well join Pilate in a chorus, asking cynically, 'What is truth?' and thereupon sink our buckets into the empty wells of philosophy. Would a loving God let His children flounder thus, in uncertainty as to the most momentous question this life has to offer: How can I be saved? No, God did not leave us guideless and aimless in regard to future life. A loving God would, and the God of love did, record in a book of divine truth, unchangeable truth, all that is necessary for our faith and salvation. Wesley's words are still appropriate: 'The Bible is a fact which cannot be denied. How, then, did we get it? It must have come from good men or angels; or from bad men or devils, or from God. It could not have come from good men or good angels, for they would not constantly lie, saying: "Thus saith the Lord"' (Ezekiel, for instance, says that some two hundred fifty times). It could not

have come from bad men or devils, for it would be impossible to imagine bad men or devils to be such fools as to write of themselves. Therefore, it must be from God.' It is especially impossible to imagine that bad men or devils could have produced the acknowledged best book ever written. We direly need God's Word. From this vantage ground of truth, and from it only, can we gladly face death, for to believers, death is not the door to a dreaded judgment, but to heaven.

"The reason for the fight against the Bible is scientific arrogance and the desire to be rid of the disquieting fact of eternal punishment, hell, and damnation. When a doctor makes a mistake, he buries it; when a scientist makes a mistake, he often writes a book to defend it, and plumes himself on superior knowledge. Progressive revelation after the apostles does not exist, and no wise thinker can add to or take from the truth concerning our salvation as recorded in the Bible. If the Bible is God's Book, then it is complete and final. 'God never made His work for man to mend.'"

The speech must have made a deep impression on the audience. It evidently did on Sam and Spike. Neither of them said much beyond praising the professor's eloquence. I hoped it had led Spike to mend his ways, but a different spirit seemed now to possess him. The best arguments rolled off him like water off a tin roof. "Faith unfaithful kept him falsely true."

*The Fundamentals of Geology, Pacific Press Pbl. Assn., Mountain View, California.

**Evolution, an Investigation and a Criticism-Northwestern Publ. Co., Milwaukee, Wis.

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EXILED FOR GLORY

By Ada Zimmerman

"Triston what does the sundial tell you?" asked George Faber of Triston Fitz as they strolled past the ancient timekeeper.

The young man paused, pretended to look puzzled, then translated the Latin inscription, "I count none but unclouded hours."

"Now Triston, I mean the hour not the words," demanded George.

"O, I beg your pardon, why it is almost three o'clock." Then he added seriously, "George the time of separation is near."

"Trite, let us have a little chat on this rustic bench. We can't have many more you know. This is such a pleasant place to dream."

Before them lay the beautiful campus of Salome's Seminary, with its luxurious shrubbery, faintly perfumed by the early June roses. Here and there gurgling, cooling fountains sent forth misty sprays among the lengthening shadows. To the north, nestled among sturdy maples, stood the ivy-clad college buildings. The vine-covered arbor which closely sheltered the two young men, was situated with its back against the gravel path which led to the magnificent college chapel.

"What did you think of our exercises this morning? Pretty swell, eh?" questioned George as he straightened out his lithe, lean figure, after a short silence.

"Yes, it was rather dignified," replied his companion. "I heard Bishop Delton say that it was the best commencement Salome's Seminary has had in the last ten years."

"Is that possible! Well, these final affairs are beginning to make me feel as though I am arriving somewhere after all," replied George.

"Arriving somewhere! I feel more helpless than ever. I haven't got a thing to boast about. I wish I would know the Scriptures and could apply them as—" Triston did not finish his sentence then, for there were footsteps on the graveled walk. Shortly Richard Holbrook, tall, dark-haired, dark-eyed, and with Bible in hand came into view. He was unaware of any one's presence, and as he passed by was softly humming:

"He that dwelleth in the secret place,
In the secret place of the Most high,
Shall abide in the shadow,
In the shadow of His wings."

When he was gone Triston continued, "There. He is the man I was going to name. Richard Holbrook." Triston Fitz turned his face away and his eyes sought the distant mountains. When he spoke again it was with deep admiration tinged with longing. "Say, if I had a character like young Holbrook, would know what he knows, and would have the courage to do what he does, I think I could have more faith in God."

"You're good enough, Trite, rejoined George. "I'll grant you that Holbrook is one of the finest men that ever bade farewell to this institution, but you know he has a few old-fashioned ideas about religion. I am rather disappointed in him. I would

prefer to hear him sing in some Fifth Avenue church than preach. He has a splendid voice and knows how to use it too."

"I would rather see him write or preach. But then I guess he will be able to do well whatever he does," was the other's reply.

"I have no idea that he will fill the Fifth Avenue appointment very long, especially if he preaches some of his old ideas," said George.

"So he has accepted that offer, has he? I guess most everybody expected him to?" questioned Triston.

"Well he would be a fool if he wouldn't. I take it for granted that he has. Almost any man would jump at an offer like that," returned George half disgusted.

"Yes, I guess they would. I heard he has also received other offers. He doesn't seem to be elated about any, not even the one he has taken. He has a fine way of taking great things calmly. I guess no one would have known of his offers at all had it not been necessary for him to report them. I am thinking a few of his old-fashioned ideas won't hurt Fifth Avenue any if they'll take them from him."

"Yes, that's it, if they take them. I can't blame them much if they do not," snapped George half sneeringly. "He keeps everything to himself; he hasn't told anyone about his plans. It is marvelous how he can spend so many hours in solitude."

"I believe solitude has made a man of him," put in Triston. "We must go, George," he said as he rose. "I am going to the Lake a few minutes, and in three hours I will meet you at the chapel," and with that he was gone. George shortly found his way

back to the dormitory and began to prepare for the evening's occasion.

* * * * *

The hour had come. Salome's Memorial Chapel was crowded. It was the night of the Consecration, when each of the ministerial graduates' choice from among their number of offers would be declared, either by themselves or by the minister in charge. Bishops and ministers of many dioceses were represented and among them was the bishop of the Fifth Avenue Church which had sent in its offer to Richard Holbrook. An atmosphere of pomp permeated the air. The lights revealed bright colors worn by gay, vivacious daughters and proud, fashionable mothers. The altar was decorated with freshly-cut flowers. Notes that escaped the giant pipes of the organ rose and played among the shadows of the piers in the lofty nave of the chapel. Suddenly the music grew softer and then, one by one, eighty-five young men, led by Richard Holbrook, the other following according to rank of scholastic honors, slowly marched down the aisle and took their places before the altar, facing the audience.

After the preliminary services were over the minister in charge arose and announced that the first six in honor would be given the privilege to speak for themselves and announce the church of their choice, and those of the remaining seventy-nine would be announced by himself. George Faber was numbered among the seventies and his charge was to be a church in a little town in eastern New York. The six honored ones stated the nature of their offers and then announced their choice. The sixth in honor had spoken first so that the first should speak last. There was a slight rustle in the audience when Richard Holbrook arose, and an atmosphere of hopeful expectancy spread through the audience. His friends and classmates were proud of him. He stood a moment before he spoke. The audience sat almost breathless. What would he say? What would he speak?

In the moment of silence he breathed a passionate prayer to the Father to give him utterance for what he was about to say. His dark eyes carried a strange, hidden meaning that his audience was unable to comprehend. At length, having laid the five letters of invitation before him, he said, "Friends, the time has come when I must give an account of the Father's plans for my life." Pointing to the letters before him he continued, "There are two offers to sing and three to preach and one is on Fifth Avenue." Taking them he tore them in two and dropped them in his pocket and said, "They are nothing." The audience sat dazed. Richard Holbrook! a gifted musician, writer, and preacher saying that! It was impossible. But he had more to tell them, for which they were not prepared. Gripping the narrow pulpit, he began to speak in words that seemed to be the product of a severe and bitter struggle.

"Six years ago I was as vile a wretch as ever walked this earth, a reckless and willful sinner. One day I was dangerously smitten with smallpox. But in it I was

doubly smitten, for in my delirium I was taken to hell itself. I was bound there by unseen hands while thousands of fiends cried, 'This is your home for the ages. This is your home.' The very flames of the lake seemed to touch my face. I cried to God for mercy, but the fiends only mocked me. At last I cried, 'O God if Thou wilt save me, I will do the humblest work on earth that Thou canst find for me to do.' I promised with as strong a promise as I could make in a delirious state. And, oh," he cried with tears in his eyes and uplifted hands, "the merciful Father trusted my promise. It took weeks and months of Christian patience till I was again restored to health. I never forgot that promise, but friends, it meant hours and hours of midnight prayers to help me keep it."

The speaker paused and the audience stirred, but on noticing that he was about to speak again, extreme silence reigned.

"I shall," he began with determination, "go to what you will call exile, but to me it will surpass all else. I am going to Zurika, a little mining town, in the Catskills, where no other minister has ever offered to go." His eyes darkened and his voice quivered as he continued. I shall preach in God's holy temple of nature with the sky for a dome, and rocks for plush-covered pews. I shall preach to people who do not have 'itching ears' and who know nothing of higher criticism, but will receive the meek and quiet Gospel of the Savior. I will sing and teach them to sing songs, not to the accompaniment of the pipe organ, but to the music of the dashing mountain streams. I shall go, yes, I shall stay, with a people whose dark hearts are longing for love and peace, and I shall die there." Richard Holbrook sat down. Christ had won the victory for him, he had told them the passions of his soul that had been burning so long, that he had not dared to make known before. But now, what would they say? He prayed to God for grace to be sustained in what should come.

The minister in charge arose. His face was flushed, mingled feelings seemed to sway his being.

"Richard Holbrook has greatly surprised us," he said abruptly. "We will now conclude our services with the prayers of the bishops." Richard Holbrook felt that the world had left him, for few prayers seemed to be offered in his behalf. But he cared little, for he had Christ who was dearer to him than all else. He thought of Christ's words in the last discourse, "If the world hate you, ye know it hated me before it hated you."

As Holbrook passed out of the chapel, Triston Fitz whispered, "I want to see you down by the south fountain."

Ten minutes later they stood by the cooling sprays of the fountain in the clear, mellow moonlight.

"Richard, I want you to know," said Triston as he grasped the other's hands, "that in me you can find a friend. Would to God that I would have the courage to do what you do. For although I can't see all things

as you do. I admire you. But tell me, what will you do there to make a living?"

"Triston, give God the glory for all I do," said Holbrook. "Just yesterday I received an offer from the manager of the mine, stating that their company will be willing to pay me well to open a school for the miners. I shall do it, for it is an answer to prayer, and settles my financial problem."

"Well, I must go," said Triston and then he added in a choking voice, "Richard, your life has meant much to me. I admire you for your courage and your trust. I do not know how long I shall fill my place at Kalony City, but pray that I may grow stronger in the faith."

Richard Holbrook promised, and the two parted. The young mountain volunteer thanked God that one out of that large throng had understood him and he went forth with greater courage to his new work.

Harrisonburg, Va.

"TRAIN UP A CHILD"

From the observation and experience of others we may learn much that is worth while, yet as a rule little of it is remembered. New York City, however, has a case in point which it will not quickly forget. Police Commissioner Enright has been passing through a hard struggle in his efforts to check crime in the big city and it must be confessed that, even with the best of motives, he has met with but slight success in his efforts. One result of his observations he has set forth in very plain language, and passed it over to the thoughtful fathers and mothers of the metropolis for their serious consideration. At the conclusion of a recent review of metropolitan crime, he wrote: "The blame for this condition in crime lies first with the parent. The cure for this condition lies with the parent. If the parents will train their children right, the safety of life and property will increase. In this training I would lay down this program:

"Back to religion, back to God, back to home life and prayer, back to the old home standards, back to personal supervision of child by parent, back to purity of standards of living, away from irreverence for God, for home and for father and mother. Away from irreverence for law. Away from booze parties, petting parties, lascivious literature, false standards of life and all that leads to them."

Like every other great city, New York has its Christian homes and also its homes where the spirit of worldliness dominates. Children, as a rule, are less to blame than the parents for worldliness in the home. There may be and doubtless are exceptional cases, but the impressionable mind of childhood is usually moulded more or less according to the parental model. If that be based on the love of pleasure and sensation, forgetting God and setting before the children false principles, one can readily foresee that such a childhood, unless by some good fortune its tendency be corrected in time, can hardly be other than stepping-stones to an unsatisfying manhood or womanhood.—Christian Herald.

CHRISTIAN MONITOR PULPIT

CHRIST AND THE INTELLECTUALS

A Baccalaureate Sermon

By I. E. Burkhart

TEXT: This people who knoweth not the law [as interpreted by the Pharisees] are cursed.—John 7:49.

Introduction



At the feast of tabernacles in Jerusalem, A. D. 29, Christ was again in the toils with the Pharisees of His day. They marvelled at His knowledge because He had never attended the rabbinical schools (Jno. 7:15). They said that He was demon possessed (7:20), and that they were disciples of Moses. He in turn told them that if they knew Moses they would know Him, and if they knew Him they would know God. But since they did not know Moses they did not know Him nor God the Father. Because of this they could not come with Him to His abode with the Father but their reward would be in perdition (7:34). Upon this the Pharisees sent officers to take Jesus, but the officers returned empty handed. The Pharisees rebuked them by saying that only the people who knew little of their law accepted the teaching of Jesus. The crux of the situation was that the Pharisees made their own viewpoint the acid test of the eternal destinies of men, and that those who believed did so in spite of the Pharisaic opposition. For context see John 7:14-49.

Conflicting Currents of Thought in the Time of Jesus

One group in this picture found Christ in spite of the teaching of their day. They insisted that if Christ should come He would not do more miracles than this man (Jno. 7:31). They shouted: "This is the Prophet" (7:40); "This is the Christ" (7:41).

Another group was confused by a rank literalism. They were willing enough to concede that here was an unusual man, but in order that He might be literally Christ they said the details did not fit. Christ had come from Galilee and this group said that He must come from Bethlehem because that was David's home town (7:42).

Over against these groups we have the disappointed Pharisees. With gravity and consternation on their faces they ask the officers, "Why have ye not brought him" (7:45)? These Pharisees were "dyed in the wool." They were sold on their proposition, and no matter what the cost, nothing dare get in the way of their teaching. So Jesus was ordered to be arrested, but the warrant was not carried out.

Yet another group appears, the astonished officers. They went in good faith to arrest Jesus, but when His words fell upon them they lost their nerve. In their report to the Pharisees they said, "Never man spake like this man" (7:46). In another connection we are told that "he spake as one having authority." This means, as one out of the realm of being. If He had chattered rules and cited the Talmud and the Mishna as did the Pharisees they would have arrested Him, but the officers found in Jesus the very incarnation of reality, and as the words of life and power fell from His lips they shook their heads in amazement.

Notice also the test that was made of the faith of the people: "Have any of the rulers or of the Pharisees believed on him" (7:48)? This was the "ipse dixit." Mark tells us (12:37) that "the common people heard him gladly." Mark does not mean that the educated people usually reject Christ and the others usually hear him. It is rather the thought that the Pharisees had already espoused a false belief which they would not yield in order to accept the teaching of Christ, while the people who were not leaders and teachers enjoyed the freshness and vitality of Christ's words. So this harks back to the point in our text, namely, that the Pharisaic interpretation of the law was not strong enough to hold the people in the face of Jesus even though they made their teaching the test.

"This people....are cursed" (7:49). To what desperate lengths a wrong premise leads. Not only did the Pharisees make their teaching the test of truth but they said these people are "eparatoi," which means, have the curses called down upon them. They considered those who knew not their teaching as woe-begotten ignoramuses. Then, as now, it cost something to be truly Christian.

Some Problems of Our Time

There is a false evaluation of knowledge. There is a tendency to think that one needs to have so many credits on a college transcript or else his counsel does not count for much in life. It is true that "knowledge is power" but there is still a question as to whether or not education is absolutely necessary in order that one may have true knowledge. The Old Book tells us that "the fear of the Lord is the begin-

ning of wisdom." Jesus also said that He was "the way, the truth, and the life." At another time He said: "Ye shall know the truth, and the truth shall make you free." May it not be well to remind ourselves as graduates and teachers that there still remains the possibility of having real knowledge apart from the schools.

There are inadequate solutions suggested for the problems of the church and life. It is not a new thing at all to hear such expressions as these: "The church needs dress reform," "We need a new realization of what stewardship means," "We need to have our prayer lives deepened," "We need a trained leadership," "We need a more thorough indoctrination of the church," and so on. Is it not true that we need these things? It is sadly true. But is it not likewise true that we need a vision of the whole of life in order that we might see it in all its relationships? This would keep us from the ditches of radicalism and over-exaggeration, and would make us more humble and trustworthy in working at the solution of the problems that distress us.

The same is true in analyzing the young people's problem of our time. Some are even so bold as to say that youth is better to-day than generations ago. Others bring all manner of indictment against the young people. Some hold that their wickedness is due to the breakdown of morals following the war; others think it is due to the evil effects of the theaters; still others, the breakdown of the modern home; yet others would blame the behavioristic psychology or the materialistic science of modern universities; nor are there advocates lacking for the theory that the pulpit itself is to blame; and the simplest explanation of all is to blame youth's waywardness on the auto, the radio, and the airplane. All these answers are partly in the right, and yet all of them fail to note the fact that the youth of to-day are the heirs of all these things, and that they were contributed by their parents. An adequate view would need to take in account the past as well as the present.

A third of our modern difficulties is the failure to recognize that our changing times need an abiding principle. We become so accustomed to changes in industry and education that we develop somewhat of a variation complex. "Give us something new," is the cry. In fact, changes come so fast that we are often mere spectators while the world goes, as Tennyson said, "spinning down the ringing grooves of change." It is easy to jump in and drift with the tide. It is also easy to get out of the tide into the cell of seclusion. But if we would be "the salt of the earth" we may do neither. It is our God-given task

to ride, like a good ship, in the tide but be superior to it. This we can do if we are undergirded by a living faith in a living Lord, and if the compass of the Word of God shall be our guide. If this be so, then changes may come and changes may go. Jesus Christ will continue to be "the same, yesterday, today, and forever."

Another discouraging element of our day is the lost sense of sin. With this goes the lack of faith in the redemptive work of Christ and the substitution of the modern "social gospel." This new gospel was defined by Miln over a generation ago, and it is still deceiving many well meaning people to-day. Miln said: "We propose to make this world so much of an actual heaven that men will not so eagerly scramble out of it. We will do this by inducing the individual and society to live a scientific life. We need for the purposes of salvation infinitely more than the second birth. We need a sound and healthy birth in the beginning. We need the dissemination of scientific rules of life, wise hygiene, scientifically ventilated and drained houses." Such is the gospel which is to save the world from lust, hate, vengeance, fear, agony, and moral wretchedness. To say that it is a problem for the man of our day is putting it mildly. It is a veritable menace.

The Graduates and Their Task

One of the first duties of the graduate is to prove that true education makes men useful. If this class goes from the institution less concerned with the idea of service than when it came, the sponsors of the school have reason to go to their rest with heavy hearts. But if these men and women go out from this place with the ideals of Jesus as their standard, with His name upon their lips, with His banner in their hands, and with His truth in their hearts, then must we give them the right hand of fellowship and pronounce upon them the benedictions of a kindly Providence. In this spirit, may they go forth conquering and to conquer. May they say with Isaiah of old: "The Lord God hath given me the tongue of the learned in order that I might know how to speak a word in season to him that is weary" (50:4).

Not long since the writer experienced motor trouble on a journey. All the members of the party tried their hand at bringing the dead motor to life. After each one failed, a service man continued the process of tinkering without results. An expert was then called. Upon arrival he gave the situation a swift glance, tested the ignition and found it correct. He then went straight for the carburetor and in two minutes the motor was running. It would be folly to argue whether or not this man performed a service to our party. He had knowledge, and only the man who knew could send us on our way.

A second task is to cast out the demons of fear and superstition. There is still a great deal of ignorance that holds men and women in the bondage of fear. Signs are read on the blades of grass. The moon is watched for planting and for reaping.

Less than fifty years ago an eclipse of the sun buried a community in darkness in the middle of the afternoon. A terrorized master said to his servant: "Turn out the horses, we'll never need 'em any more." A mistress in another household dug out the old family Bible and set to reading and to praying lest she should be found wanting. How different it is to-day. Our eclipse of a month ago was made known beforehand by the science of astronomy. The result was that this knowledge gave men a real interest in the phenomenon instead of fear and dread. It is not the intention here to extol knowledge in itself, but simply to call attention to the fact that knowledge will give individuals confidence that the universe is ruled by a God of order in whom we live and move and have our being. It is not ruled by spooks who may arbitrarily play tricks upon mankind.

Another task before us is the necessity of distinguishing between temporal and eternal knowledge. Knowledge of the sciences is not enough. If the student or the scholar does not learn the truths of the spirit and the heart, as well as the facts of history and science, it is wrong to say that his life has been really useful. However, to learn of Christ is scientific. The botanist opens his mind and the flowers speak to him. The astronomer opens his mind and the stars teach him. The historian does likewise and the voices of the past unlock for him the secrets of the successes and failures of generations past. So it is necessary to learn of Christ, but in order to do this we must open the mind. Reasoning and argument will never remove the prejudice of sin. To learn the truths of forgiveness and the hope of immortality one must repent, believe, and obey. This spiritual knowledge will not contradict the temporal but will transcend and sanctify it. In this spirit we sing with the poet:

"We seek for minds of culture,
For hearts of love divine,
For wills at one with our Master,
Whose cross is our conquering sign."

As a final thought to the class I should like to say: We must be willing to dare, to do, and to die. The element of daring faith must never be forgotten. Daring faith brought the Mayflower to our shores in 1720. Daring faith founded this institution with a handful of students and three teachers. Daring faith tied New York to Paris by air only a few years ago. Daring faith will enlarge the borders of the Mennonite Church in America. Daring faith will enlarge the working forces of our Indian and South America missions. Daring faith will plant missions in the uttermost parts of the earth. Are there men and women in this class who will risk all in the belief that our Master is worthy of our noblest effort and sacrifice?

"God give us men! A time like this demands
Strong minds, great hearts, true faith, and
ready hands.
Men who have honor; men who will not
lie;
Men who love life, but who know how to
die.

Conclusion

Let us glance back again at the thought in the text. There were those who acted on their faith and were called accursed. In our time there will be Pharisees, cynics, skeptics, and do-nothings who will say that we are fools for believing and serving as we do. Can we, in spite of them, like the faithful of old, quit ourselves like men and be strong?

Hesston, Kans.

A SOFT TONGUE

"A soft tongue breaketh the bone."

—Prov. 25:15.

How easily people fall into the habit of using harsh words. There are many who would be surprised if they could hear themselves talk as others hear them. Slowly they have formed the habit of speaking unkindly. Solomon's model woman had the law of kindness in her lips. The same would apply to the model man. "A soft answer turneth away wrath." Many a man goes to his grave prematurely because of hot words. "He that ruleth his own spirit is better than he that taketh a city." As dangerous an investment as the mouth, should not be turned loose recklessly for it sends forth more missiles than were ever belched from a cannon's throat. Is there a vein of harshness running through your conversation? Are your words getting brusque and flinty? Call a halt. Set yourself determinedly and prayerfully against any further drift in this direction, else in a little while you may be the personification of ugliness in speech.

Alas, that there is so little attention paid to the mouth. Persons swing from one extreme to another, now talking like a lamb, then raving like a madman. "Set a watch at the door of your lips." Avoid reckless speech. Weigh your words. Tell the truth.

Only yesterday we heard an old minister say that he made it a rule to rebuke in a kindly spirit sin whenever he had an opportunity, especially vileness of speech. He was a guest at a certain hotel in Michigan. The proprietor made himself very offensive by his profanity. When the clergyman came to pay his bill, he very kindly suggested to the landlord that he ought not to indulge in such language. The hotel man pleaded the force of habit. "Yes," but said the minister, "it is very offensive to many of your guests, and it is wrong and you ought to leave it off." The landlord was much impressed and after considerable consideration, returned to the preacher the money he had paid for his bill and said, "Take this back, you have done me more good by your talk than your money is worth, and whenever you are in this part of the country, stop here free of charge." He appreciated the kindly talk of the old man.

We ought to do more work like this. Walking up the street one day with a gentleman who swore with nearly every breath, we spoke to him kindly about the matter and he confessed that he had dropped into the habit of this talking without thinking about what it meant and we hope that he will never forget the lesson. "A soft answer breaketh the bone."—Publisher Unknown.

THE CHRISTIAN IN BUSINESS

By Orie O. Miller

This is the first of a series of articles written by various members of the Young People's Problems Committee of the Mennonite Church. The articles will deal with many phases of life which will be of particular interest to young people who are just about to enter upon the realities of life for themselves in the home, in business, or in Christian service. We ask you to watch each month for these articles. We are sure they will be worth while.

Jesus was most severe in His condemnation of riches wrongly used, or accumulated as an end in themselves, or of lives spent in laying up treasures on earth to the neglect of laying up treasures eternal. But the inference from many of His other teachings and parables is a commendation of wise, careful stewardship, thrift, and an opportune development of talents and pounds. So also the Apostle to the Romans says, "Not slothful in business." Likewise in Old Testament times, one notes the bitterest woes pronounced upon those who oppress the widow and the hireling, who withhold wages or use false weights and balances. The prophets also denounce those who having gotten wealth are at ease in Zion, living in luxury and self-indulgence. At the same time the rewards of righteous living are often pictured in abundance of material things. Abraham, Isaac, Joseph, David, and Nehemiah are examples of this.

The Scriptures thus abundantly teach and demonstrate the principles, ideals, and attitudes which need to undergird all of a Christian's business relationships, and just as clearly mark out the pitfalls and temptations, and the awful strength of these temptations.

ALL of these same pitfalls and temptations exist to-day. Besides this, one notes so many new elements in human relationships now, that have come with modern invention and the consequent rise of the present highly geared machine-age of industrialism, that many sincere Christian thinkers oftentimes question whether a man can be Christian and be in business.

Among points deemed incompatible with the Christian ideal are its keen and seemingly ruthless competition, its exploitation of that within all human beings that caters to the things of the flesh, whether of self-vanity, self-ease, lust, or luxury; the apparent injustice of its awards as between capital and labor; and of the single standard (that of profit) by which its success is measured. Multitudes of individual Christians in the business world to-day are living witnesses of what can be done in mitigating the evils of the system yes, in using business and its rewards in positive service or even in Kingdom extension. Many others have likewise learned that to succeed is to serve best. In spite, however, of what certain individuals demonstrate in their particular case, and in spite of the present-day high sounding shibboleths such as "In business to serve," etc., many sincere onlookers point to seemingly fatal weaknesses in the system itself and this from a humanitarian as well as a Christian viewpoint. Ghandi in India, Communism in Russia, are instances of this.

In our own Mennonite Church there

has been and still is a general fear of having our members become too active in the business world. The wish is still generally expressed that we might continue a strictly rural people.

Changing economic conditions year by year seem to result in the gradual slipping away of this historic condition. There is general recognition of this fact and a feeling that it cannot be avoided, but with a consequent regret. Each year we see a larger number of our young men and women taking up position and residence in cities and towns. We know they go in good faith and mostly with good intentions, and we don't feel like criticizing their position, but still we do not like it nor feel very good about it.

The purpose of this brief message is not to take sides in this movement, nor to analyze its causes and probable results, nor to minimize the basis for the fears as to the outcome to Church or individual because of it; but rather to call attention to it as a fact which we need to face, and to challenge thinking of the opportunities consequent to it. Our own observation and experience brings us the growing conviction that one can be a successful Christian in any legitimate business endeavor. A Christian can be in "the business world and not of it." He can be truly Christian in all of his relationships to employer, employee, owner, customer, those from whom he gets goods or service or credit and need never be dishonest, tricky, unfair, sharp or unequally yoked, nor a slave to greed or to the business itself, and will have commensurate rewards in a quiet conscience, opportunities for personal Christian witness, and in aiding the Church's Kingdom building program with time and money and prayer, equal to those in any other endeavor he might undertake.

If in our churches, schools and homes, we are adequately concerned that our young men and women are well grounded in the fundamental and eternal principles of the Faith, which martyr sealed Biblical principles have for four centuries been held dear by us, then this movement need not be discouraged or feared but accepted as an opportunity. We can with confidence see them enter doors open to them, encouraging them and praying for them somewhat as we do those others whose support from the home base enables them to give full time to the Lord's service. May our young people, likewise enter upon business opportunities open to them as the Lord leads and by His guidance.

Akron, Pa.

"You can be an asset to your community by refusing to sit in the seat of the scorners."

WHY SHOULD I?

I. Why Should I study Missions?

1. Because my education is sadly deficient if I am ignorant concerning the most important work in the world.
2. Because a study of missions will increase my faith in Christ. Missions is God at work.
3. Because I cannot otherwise grasp the full mission of the Church.
4. Because I cannot discharge my duty without informing myself on the subject.
5. Because I must be intelligent on missions in order to stimulate others.
6. Because I need this study as a preparation for my own life service.

II. Why Should I Give to Missions?

1. Because it is the best paying investment of money.
2. Because of the joy and blessing that come to the giver.
3. Because I am a steward of the money that God has intrusted to me.
4. Because I am put to shame by the liberality of converts from heathenism.
5. Because it is God's will that missionaries should go, and that I should help to send them.
6. Because I am grateful to God for what He has given me.
7. Because men are suffering from sin and souls are dying that I may help save them.

III. Why Should I Pray for Missions?

1. Because the world needs prayer.
2. Because missions have always prospered as believing prayer increased.
3. Because God has conditioned the success of missions on prayer.
4. Because the missionaries and converts ask for Christian prayers.
5. Because I am told by Christ to pray.
6. Because the prayer of faith is answered.
7. Because Christ is praying for those for whom He died.

IV. Why Should I Be a Missionary?

1. Because Christ is the only Savior.
2. Because multitudes have not heard of Him and are dying in their sin.
3. Because doors of opportunity are open.
4. Because the cry for more helpers is urgent.
5. Because Christ says, "Go ye."
6. Because Christ gave up everything that I might be saved.

—Adapted from "The Outlook of Missions."

BRING ME THE FLOWERS NOW

I would rather have one little rose
From the garden of a friend
Than to have the choicest flowers
When my stay on earth must end.

I would rather have the kindness now
And a smile that I can see,
Than flattery when my heart is still
And this life has ceased to be.

Bring me all the flowers to-day—
Whether pink, or white, or red;
I'd rather have one blossom now
Than a truck load when I'm dead.

—Selected.



EDITORIALS



Commencement Musings

This is the time of the year for commencements. Grade schools, high schools, colleges, Bible schools, seminaries, universities—all have exercises in which diplomas are given or degrees are conferred. There are few people who will not come into contact in some way or other with those who are preparing to go through the last activities that link them to their alma mater. Orations have to be prepared, other activities have to be rehearsed, and you seem to feel the spirit of the season in the very atmosphere.

The phenomenal growth in the attendance at our high schools since the beginning of the century is evident to all of us. Every year the number of high-school pupils is increasing, and it will probably continue to do so until the point of saturation is reached. High schools that were built ten or fifteen years ago are rapidly becoming inadequate. Students are taken through the educational process with such rapidity that often they are through high school before they know what it is all about or appreciate in any considerable degree the value of the educational privileges which society freely gives them. We are indeed in an age of education, which brings with it great opportunities, and in many cases problems which are equally as great.

The educational problem vitally affects us as a church. Our young people are more and more exposed to contacts with those whose ideals in life are not in accord with what we believe. Unless there are counteracting influences sufficiently strong we can not expect but to have serious losses in our ranks. We have had all too many in the past, and even the most optimistic will have to concede that the future will likely bring its toll.

Our church schools are a great help in the line of conserving our young people of school age. The state schools, as a rule, give no religious instruction, and are often manned by teachers who are antagonistic to true Christianity. In the church school, however, our young people may receive a higher education under the tutelage and influence of Christian teachers, members of their own church. This is a wonderful advantage and a great help in aiding our young people to maintain their Christian faith and in guiding them into right ways as they go through the formative period of life. Our church schools have a wonderful field of labor here and almost unlimited opportunities for doing good. May they be faithful to their great trust and make the greatest possible contribution toward the spiritual welfare of our young people.

Four institutions of the Mennonite Church are having commencement exercises this spring—the three schools at Goshen, Ind., Hesston, Kans., and Harrisonburg, Va., and the Hospital at La Junta, Colo. Something like one hundred and seventy-five young people will finish their courses of study at these four church institutions. Some may go on to still greater heights in the fields of education, but

more will try the realities of the school of life. To all of these and to all who are graduating from other schools we would recall the familiar mottoes: "Not across, but crossing the Alps;" "Across the Alps lies Italy." It is, in fact, a time of commencement, for these young people will go forth from the halls of learning to begin life in many new ways.

Graduates of the class of 1930, life lies before you. May you give of your best in serving your fellow man and your Master Jesus Christ. Unless your training has led you to thus consecrate your life, you need still another commencement, a dedication of your life to Him who loved you and gave Himself for you. To all of you we would express this wish, "May God bless and keep you, and lead you to a noble, useful Christian life."

Pentecost

On June 6 of this year occurs the nineteen hundredth anniversary of the descent of the Holy Spirit upon the Christian believers at Jerusalem. It was a wonderful event when the cloven tongues of fire sat upon those who were assembled "with one accord in one place." It was the fulfillment of the promise of Jesus that He would send another Comforter after He departed from this world to be with the Father. It ushered in the dispensation of the Holy Spirit, the period in which the Church of Jesus Christ is the organization or organism which is delegated to do the will and carry forth the work of our blessed Master who is now at the right hand of God as our High Priest and Intercessor.

Nineteen hundred years have passed. In all these years the Holy Spirit has been at work, shedding His blessed influence all over the world, and especially in the hearts of those who have been willing to receive Him. He is an indwelling Spirit and His work is to some extent limited to the number of people who come to Christ and meet the conditions for receiving Him in fullness of power. On the other hand, He also operates on the hearts of those outside of Christ, convicting them of sin, of righteousness, and of judgment. We ought to praise God that we have the privilege of living in this dispensation of the Holy Spirit, when we have One who will dwell in our hearts, if we are true believers, to enlighten our minds, to lead us into truth, to guide us on the way of life, to direct us in our Christian work, and to give us power from on high.

Our hearts are thrilled as we think of the great power that came upon the disciples when the Holy Spirit came upon them on that memorable day nineteen hundred years ago. We see the vacillating, cringing Peter transformed into one who preaches the Word with great boldness, and who is the instrument of God for the conversion of three thousand people. We see the other disciples going forth and witnessing for the Master in the face

of severe persecution, their efforts resulting in thousands more being added to the Church in a comparatively short time. It is an open secret how it was done, for we are told that "they were all filled with the Holy Ghost, and they spake the word of God with boldness."

But it will not suffice for us to live in the past and admire the great work that was wrought through the power of the Holy Spirit in other times. Some important questions for us are: What is the Holy Spirit accomplishing through Christian people to-day? How are we helping or hindering His work? Have we yielded our lives to Him in such measure that He can use us as instruments for the salvation of souls? Have we been touched with His power? We may profess to be very active in Christian service, but unless that activity is motivated and directed by the Holy Spirit and charged with His power it must be impotent and vain.

We are told that God will give the Holy Spirit to them that ask Him and obey Him. Luke 11:13; Acts 5:32 Dr. Torrey says: "Obedience means full surrender. This is really involved in true repentance and faith in Jesus Christ. It is one of the most fundamental conditions of entering into this blessing. It is the point at which thousands fail of it to-day." Do we desire Pentecostal blessings to-day? There is only one way in which we can have them, and that is by meeting God's conditions. Have we been knowingly disobedient to any part of His Word? Let us confess our sin and come to Him in absolute surrender, full consecration, rendering glad obedience to His Word, and according to His promise we shall receive the fullness of the Spirit, if we definitely pray for it in faith. Can we have a modern Pentecost? Yes, if we are willing to pay the price. The Holy Spirit is here. He came to the earth nineteen hundred years ago. What we need to do is to receive Him and yield to Him.

The Annual Mission Board Meeting

On May 4 to 6 at the Beech Church near Louisville, Ohio, representatives of the Mennonite Church from all over the United States and Canada gathered for the annual meeting of the Mennonite Board of Missions and Charities. A number of important committee meetings were held both before, during, and after the meeting proper. In connection with the meeting of the Board and its committees important business is transacted, many problems are discussed, and definite actions are taken that have a far-reaching effect upon the work of the Church, especially as it relates to the spreading of the Gospel in home and foreign fields.

The work of the Mission Board has grown to large proportions during the twenty-four years of its existence, as such, and its forty-nine years of life under other names, for there were a number of older organizations out of which grew the present Board. Its assets of property, equipment, endowments, annuities, etc., now total over \$1,200,000.00. These are large figures, but they show what gradual, constructive work will do, if carried on consistently and faithfully. The contributions during the year ending April 1, 1930, were \$281,736.74, an increase of approximately \$22,000 over last year. This is quite encouraging when we think of the present financial depression.

One of the most important and far-reaching actions taken at the meeting was that concerning the launching of mission work in Africa by our Board. A definite field seems to be opening up and the Board has been authorized to go ahead and make arrangements to begin work as soon as it can reasonably be done. However, no workers will be sent until after the next Board meeting. This movement for expansion of the work is a healthy sign. When a physical body grows in a normal manner there is evidence of good health. When such growth is lacking we know at once that something is wrong. We can apply the same principles to our work as a church. While our home fields and our missions in India and South America have great possibilities for expansion and growth, these outposts should become more and more self-sustaining, and thus give opportunities for the home church to launch out into new fields. The opening of work in lands which we do not now occupy is an indication of a normal growth for which we should praise the Lord.

Apart from the business and routine work that is done by the Board at these annual events, the meetings have great value as a place where our workers from all over the church may get together, exchange experiences, and receive inspiration to continue their work, which is often hard and at times discouraging. The program always features addresses that are inspirational as well as informational, and we trust that all those who had the privilege of attending the meeting this year went away more determined than ever to be faithful witnesses for Christ and devoted servants of the Church.

A Departed Worker Who Is Missed

The passing of Bro. Noah E. Miller of Springs, Pa., from the ranks of our workers who are known practically all over the Mennonite Church left a number of vacancies in our church work. He was secretary of General Conference, moderator of the Southwestern Pennsylvania Conference, special instructor at the Eastern Mennonite School, and a member of the Young People's Bible Meeting Topics Committee. Bro. Miller filled all of these places capably, which shows that he was a man of ability and versatility.

He was especially missed in the work of the Topics Committee when that body met recently in connection with the meetings of the Mission Board near Louisville, Ohio. Bro. Miller's help and counsel were always appreciated in connection with this work and his absence was distinctly felt.

While the passing of active workers always occasions sadness and leaves vacancies in the Lord's harvest field, we are glad to know that He always raises up new laborers to fill the ranks that have been depleted by the Grim Reaper. At the recent meeting of the Executive Committee of General Conference Bro. Harvey E. Shank of Chambersburg, Pa., was appointed to take Bro. Miller's place on the Young People's Bible Meeting Topics Committee. Our readers will be interested in this, because the Monitor is our Church paper that devotes especial attention to this work. We feel sure that Bro. Shank, who is a minister, rural mission worker, and school teacher, will make a valuable member of the committee.

CHRISTIAN LIFE

THE PRICE OF SUCCESS IN THE CHRISTIAN LIFE

By Ellis Zook

The successful men and women in any sphere of life do not attain success without paying the full price, for we find them by earnest effort applying themselves diligently to learn all about the special undertaking in which they are endeavoring to succeed. Take, for instance, the successful business man, or the efficient farmer. Did they not attain their success by constant application and by sacrificing many selfish inclinations? And when they begin to realize that their efforts are bringing results, they still continue to apply themselves, for the cost of any worth while effort lies all along the way of the successful individual.

The same methods may be used in order to succeed in our Christian lives. We have many Bible characters who bear us out in this. We have a good example in Joshua whose record shows us that long and continued effort in the service of God brings its results spiritually. The Lord's commission to him meant continual obedience to God's law. Josh. 1:7, 8.

Joshua had to meet certain conditions and pay the price for the success and prosperity he attained. He was commissioned to hew straight to the line, and to go forward without turning to the right hand or the left, regardless of almost insurmountable difficulties lying ahead, and of the loss of so great a leader as Moses. Joshua's success depended not upon his ability to do as Moses did but upon his implicit obedience to God's law, his performance of the seemingly commonplace duty of observing the law and meditating upon it day and night. How very simple we may say, yet how very difficult most Christians find it! Yet it is the only means of bringing success in our Christian lives. Did it not mean just that in Joshua's one hundred and ten years of a successful career? And was it not said of him that "Israel served the Lord all the days of Joshua?" It was through his close application to God's law, through his paying the full price, that all Israel was influenced to serve the Lord.

Any Christian desiring to pay the price of a successful spiritual career must first of all confess all past failures and also any sins that may be in his present life. It is not only sufficient to admit that sin and other unlawful things were hitherto allowed in the life, but there must also be the willingness to forsake all of them. Prov. 28:13 tells us: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

Achan's life shows us the tragedy of

covered sin and its result on the entire nation. Just so the whole cause of Christ may be injured by the sin, neglect, or unspirituality of one believer. As one writer puts it: "There are in most lives mountains to be levelled, valleys to be exalted, crooked things to be made straight, and rough places to be made plain before the glory of the Lord can be revealed." And it is just here that so many of us fail—we are not quite willing to pay the full price, and therefore are not ready for the next step which is yieldedness.

God wants our whole lives, spirit, soul, and body. How unsatisfactory we find our lives when we remain tense and unyielding, always trying to arrange and rule our own careers. But how soothing and satisfactory

WATCH AND PRAY

Christian, seek not yet repose,
Cast thy dreams of ease away;
Thou art in the midst of foes;
Watch and pray.

Gird thy heavenly armor on,
Wear it ever, night and day;
Near thee lurks the evil one;
Watch and pray.

Watch, as if on that alone
Hung the issue of the day;
Pray that help may be sent down;
Watch and pray.

—Charlotte Elliott.

we find our lives when we fully relax and unreservedly yield to our Master. Then we can truthfully say, "I believe in Him and I belong to Him." "The Holy Spirit only possesses the soul as far as the soul is yielded to God, and if any part of the price is kept back He is thereby hindered."

We are now in a position not only to ask for the Spirit in our lives but to claim Him, if we have met the foregoing conditions. Without the Spirit it is impossible to live aright; we must be endued with the Holy Ghost. Through the power of the Spirit our natural faculties are developed to the highest normal degree.

A well known writer has this to say concerning the Spirit-filled man or woman. "The civil engineer will be more accurate in his measurements and calculations, the scientific man more keenly observant of facts, better poised in his generalization upon them, and more convincing in his demonstrations. The locomotive engineer will

handle his huge machine more skillfully. The road saves money by having a Christian hand on the throttle. The business man will be even more sharply alive to business. The college student can better grasp his studies, and write with stronger thought and clearer diction. The cook will get a finer flavor into the food. And so on to the end of the list. Why? Not by any magic, but simply and only because man was created to be animated and dominated by the Spirit of God. Only as an individual is swayed by the Holy Spirit will his powers rise to their best."

After we come to the place where we can claim the Holy Spirit we are in a position confidently to trust that God will fulfill His Word. Every promise contained therein will be a continual source of strength and power. Especially is this true of the promise that the Holy Spirit will now be manifest in our lives. This does not take place in a spectacular manner but often the only evidence of His infilling is a feeling of our own nothingness, and a humbling sense of our own weakness.

This is only possible when we confess our faults and yield to the wooings of the Spirit, and then claim Him as our own, trusting God that this has taken place in our lives. "For God is only honored when He is trusted." This leads us on to implicit obedience to the known will of God and our lives are hid with Christ in God. When the Spirit has full controlling sway such demands of obedience will be put upon us that our prayer will ever be: "Lord, what wilt Thou have me do."

The beauty and satisfaction that is gained in paying the price of the Spirit-filled life is that every act of obedience enlarges our capacity for more infilling and as J. Staurot Holden says, "Each step leads into a still larger room, from grace to grace, from strength to strength, from glory to glory." Wayland, Iowa.

MEANING OF BIBLICAL TERMS

A day's journey was about twenty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

A cubit was nearly twenty-two inches.

A span was nine inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was worth about eight dollars.

A piece of silver, or a penny, was worth thirteen cents.

A farthing was worth three cents.

PRAYER GEMS

By J. S. Shoemaker

Prayer is the key that unlocks God's storehouse of grace, and prepares the heart to receive its priceless treasures.

A prayer, in its simplest definition, is merely a wish turned heavenward.—Phillips Brooks.

Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness.—Trench.

Every pure and holy desire, though it lack the form of speech, is in itself a prayer to God, who will graciously respond to the devotional longings and sighings of the heart.

Prayer is a sincere, sensible, affectionate pouring out of the soul to God, through Christ, in the strength and substance of the soul to God, through Christ, in the strength and substance of the Spirit, for such things as God has promised.—Bunyan.

The prayer that begins with trustfulness, and passes on into waiting, will always end in thankfulness, triumph, and praise.—Mac-laren.

How true the words of the poet! "Prayer is the soul's sincere desire, unuttered or expressed; the motion of a hidden fire that trembles in the breast."

Prayer is the breath of a newborn soul, and there can be no Christian life without it.—Rowland Hill.

Prayer is the pulse of the renewed soul; and the constance of its beat is the best test and measure of the spiritual life.—Winslow.

The best and sweetest flowers in paradise, God gives to His people when they are on their knees in the closet. Prayer, if not the very gate of heaven, is the key to let us into its holiness and joys.—T. Brooks.

When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to the Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.—Jesus.

The gift of speech is not always at our command when we come before the Lord in prayer, but when the longings of the heart are turned heavenward our gracious Lord will be pleased to hear and bless.

True prayer is composed of the elements of adoration, praise, confession, petition, intercession, faith and submission. Coupled with the assurance that God will hear and answer accordingly.

Ask, and it shall be given you; seek, and

ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.—Jesus.

Every Christian should form a resolution as did king David, saying: "Evening, and morning, and at noon, will I pray, and cry aloud; and He shall hear me."

Each day should be hallowed by early morning devotions, which if conducted in the fear and favor of God will furnish the needed grace and strength to faithfully perform the day's duties.

They that daily approach the throne of grace in the spirit of true prayer and devotion, rise higher and higher in the realm of grace, and through the eye of faith become possessors of God's precious promises, which are worth infinitely more than all earthly treasures of silver and gold.

Private devotions coupled with the open service of prayer and the reading of God's Word around the family altar, are the refreshing seasons which quicken the soul and prepare the individual Christian for the faithful performance of life's duties.

When we ask for spiritual blessings, our petitions should be importunate, and perpetual, but when praying for temporal blessings they should be more general, brief, modest, and conditional.

When we pray for any virtue, we should cultivate the virtue as well as pray for it; the form of your prayers should be the rule of your life.—Jeremy Taylor.

The prayer of faith is not a means of overcoming God's reluctance to give to the supplicant, but a means of taking hold of His willingness to give, and preparing our hearts to receive the blessings He is willing to graciously impart.

Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.—Paul.

If any man lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering.—James.

Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—Bible.

Humanity in general should pray for conviction as did Job, and say: Make me to know my transgression and my sin," and with the Psalmist David pray for divine searching, pardon, salvation, and cleansing.

See Psalms 139:23, 24; 25:11; 85:7; 51:2, 7, 10.

Every Christian should pray daily for divine guidance, heavenly wisdom, the spirit of obedience, and for strength to resist sin and temptation. All such can have the assurance of being divinely kept. See Psalms 31:3; James 1:5; Psalms 119:35, 36; 17:8; 19:13; Matthew 6:13.

This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us.—John. He not only heareth us, but granteth our petitions and supplieth all our needs "according to His riches in glory by Christ Jesus."

Our prayers should not be in the least selfish, in praying only for ourselves, but we should pray daily one for another, for the sick, the widows, the fatherless, and all the needy, also for rulers and all who are in authority. See James 5:14-16; 1:27; I Timothy 2:2, 3.

We need to pray earnestly for the Gospel ministry, the missionaries and their activities, and for all saints. See Colossians 4:3; II Thessalonians 3:1. Ephesians 6:18; Luke 10:2.

May our prayers also constantly ascend to the throne of grace in behalf of a lost world, yea, for all men, even for our enemies, if any such there be, and thus give evidence that we are filled with the spirit of the loving Christ. See I Timothy 2:1; Matthew 5:44; Luke 6:28.

Dakota, Ill.

THE CHRISTIAN AIM

Greece said, "Be moderate; know thyself."

Confucianism said, "Be superior; correct thyself."

Buddhism says, "Be disillusioned; annihilate thyself."

Hinduism says, "Be separated; merge thyself."

Mohammedanism says, "Be submissive; rend thyself."

Shintoism says, "Be loyal; suppress thyself."

Judaism says, "Be holy; conform thyself."

Modern materialism says, "Be industrious; enjoy thyself."

Modern dilettantism says, "Be broad, cultivate thyself."

Christianity says, "Be Christlike; give thyself."

I KNOW NO FEAR

I know no fear—
For perfect love
Has driven it away.
And He is near
And walks beside me
And I hear His loving voice.
Daily I renew my covenant
And make Him
My early morning choice;
And that is why
He cast out
My every fear.

—Selected.

• MISSIONS •

EVANGELISTIC WORK AMONG THE WOMEN

By Kathryn Troyer

The following article was read at the Women's Meeting which is held annually by our missionary sisters in India. Usually some problem is taken up and this year problems pertaining to work among Indian women were discussed. We believe the article will be of interest to our readers as well as it was to the meeting before which it was read. Personal evangelistic work among any class of people is something that is very important and has the sanction of the Master by both precept and example.

As a group of missionary sisters gathered here to-day it is fitting that we give attention to this all important subject, for evangelism is the center of all our missionary activity. For this we have left home and loved ones. We have not counted our lives dear unto ourselves but have given our bodies a living sacrifice, that as grains of wheat cast into the ground we might not abide alone, but that through our willingness to be used as seed, the heavenly garner might be filled with sheaves.

In evangelism we have only one aim, that of telling the Good News. The Father is calling all His children to come home and has made a way for them. Through the sacrifice of His Son He has shown the mighty love He bears towards mankind. In His house are many mansions, where there is room enough for all. All who choose may come. The bridegroom loves all and pleads with all to accept His love and join the bride in waiting for Him. To think of One who loves us so much, surely this message should appeal to our Indian sisters, who have had so little choice in their lives. The Indian woman has lost her place and will never find it until she unites with the Church of Christ. Our work here is to help her find it. We are the hand that has been stretched out by her American sister—to love her, to have mercy on her, and to teach her, that through us she may find God and peace for her soul.

Much has already been done. We stand to-day looking backward and forward. As Mennonite sisters we represent a denomination of high ideals. We are a people who have clung to the plain teaching of God's Word in the midst of many peoples who have not. We still interpret literally and apply to ourselves portions of Scripture which other denominations have long since deemed unnecessary or impractical. The strong walls built around us by church discipline have no doubt been the means of keeping us in our place in the divine institution. While women of other denominations have been selling themselves for fashion and clamoring for positions that rightfully belong to men, we have gone steadily and faithfully on performing our God-given duties. Therefore, I think that we are better fitted for bringing the message of love

and peace to our lost sisters than are the women of many other denominations. We teach them as we have been taught and expect them to live out the principles of Christianity in their daily lives as we live them. In teaching them we have been very diligent.

To-day we hear a voice saying, "It is impossible to practice the principles we have been taught in India." Have our ideals been too high? No ideal can be too high in the service of the Man of Galilee. The secret of it is this: It takes a deeper spiritual life to live the Bible the way we teach it than to live it the way it is taught by many others. Without the inner quickening of the Spirit who gives witness that we are the daughters of God, few women who are gathered out of heathenism will try to live out the literal interpretation of Scripture. Hence together with our teaching, we must inspire them to lay hold on the Spirit of God if we would be successful in establishing a church of our own faith in India.

In our backward look we see the work of our hands. We are well organized and have good buildings. Our institutions are well cared for. In helping the needy, teaching the ignorant, and healing the sick we have not failed to do our best. The Master has set His seal on all of these, for was He not always busy at just this same work, while He walked this sin-cursed earth?

Now it so happened that the Lord went into the home of a Pharisee one day, and in the course of their conversation He said to him and others who were there. "Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone" (Luke 11:42). Woe unto those who pass over judgment and the love of God.

Suppose He should come to visit us to-day—kind, tender, compassionate. He would take a look at each phase of our work. He would see how we care for the poor, heal the sick, and patiently teach His Word. He would we believe, say, "Ye have done well." Having done this, suppose He should walk into the church, that divine institution, which is all His own. Would He find His bride the way He wants her, pure and clean,

able to stand before Him? Here is the supreme test of all our labors as missionaries.

Again and again we tell ourselves, "We must spend more time at the feet of Jesus, we must take time to impress on those around us the necessity of living close to Him." On the other hand so many duties confront us that all our time threatens to be swallowed up in the round of daily tasks that demand our attention. But listen again to Jesus in the home of Mary and Martha. How plainly He speaks to us! "One thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." The serving is thrust upon us, but the one needful thing is a matter of choice. "Yes," you say, "Mary knew that the serving would be done even if she would sit there." But could Martha have chosen also? Notice the words, "careful and troubled." She served pie and cake, perhaps, when bread and butter would have pleased the Master more, for then she might also have found time to sit at His feet. "These things ought ye to have done, and not to leave the other undone."

Our work might be classified as inside evangelistic and outside evangelistic. The inside work includes all work done with church members and the children in Boardings who are in our control. The opportunities presented within are many indeed. In the Boardings and schools we find the opportunity of weaving the Word of God into the daily lives of those who will later take their places in home and church. In fact every problem and evil presents an opportunity, for the Word has a solution for every difficulty. Here we must meet the boy who steals, smokes, commits fornication, and the girl who lies, quarrels, or commits other sins, and deal with them. Blessed are we if we do it with Bible in hand and prayer in heart. Why do we teach them to read? The first and best reason is so that they can read their Bibles. When we deal with them let them also take Bible and pencil in hand and underscore those portions of Scripture that have to do with that particular sin of which they are guilty. Thus on lying, such verses as John 8:44, showing the devil as the father of lies, or Rev. 21:8, connecting lying with judgment and hell itself, brought to their attention at the particular time that they are found in fault, read, understood, and explained by the missionary or teacher in charge must surely bring a conscience against this sin. Our greatest concern for those in the Boardings should be that they have a definite Christian experience before stepping out for themselves. To accomplish this we must take time for, "the one needful thing."

Judgment and the love of God,—woe unto us if we pass them over. It is not enough that converts are baptized and called church members. The experience must be individual and real, through which, souls having passed, they will to do the will of God. The teen age is the time for these experiences. The inside evangelistic work has to produce the material for outside evangelistic work. In them is our hope of outside evangelism.

It has been said that man is the head of the home, but woman is the heart. Can it also be said that woman is the heart of the Church? Can woman oftentimes delve deeper into the things of the Spirit than man? Look back to the cross. Who was there to see the suffering Savior bleed and die? The beloved disciple is distinctly pointed out as having been there, and that in his own writings. The names of boastful Peter and the other ten are not mentioned, although they may have been among His acquaintances who were standing by as mentioned by Luke. But many women were there. They stood afar off, but were there and saw it all. One was Mary Magdalene that sinful one out of whom the Master had cast seven devils. She had been forgiven so much, and, oh how she loved! All the way over those rugged roads she had followed Him and ministered unto Him. She had gone all the way to the cross to see Him die for her. As His hands and feet were torn by the nails, so her heart was torn with grief. She stayed to see where they laid Him, her loved One. Was that the end? No, she came back again. After the gloom and darkness of the cross had passed away Mary was there in the bright sunshine of the resurrection morning. She was still sad, but He spoke to her and that gave her life and inspiration. She received the message, "Go and tell my brethren." I cannot imagine her walking with that message, I am sure she must have run. "O Peter, the Master is living. He is not in His grave. I saw Him and talked with Him, and He is calling for you!" And Peter received inspiration and he ran also.

Oh, how we need to help our Indian sisters to find their way to the cross! If we do so they will be sure to inspire the men. They have so much to be forgiven them and I am sure they are capable of loving much.

How shall we inspire those with whom we work? We must pray with them and get them to pray for definite, special things. In my work with the Bible women I thought sometimes they were afraid to pray, afraid that their requests would not be according to His will. They must learn to come boldly to the throne of grace, and in non-Christian homes where sickness or sorrow is found let them kneel boldly before their unconverted sister and show her how to call on the One who knows all things. In giving the message we must teach her to be bold. Christ taught with authority and He authorizes us to do the same. If we give the message at all, let it be in a way that people may realize that we mean what we say.

When it comes to praying for big things

I wonder if we ourselves step forward as we should. There are so many mountains in our way. Christ said if we had faith as a grain of mustard seed, we could tell them to be cast into the sea and they would go. One of our mountains here in Dhamtari is the Sunday bazaar. It is a strong temptation to our poor Christians; they will desecrate the Sabbath to save a few pice. We are constantly aggravated with this thing before us. Why do we not pray it out of our way? We have been here now nearly thirty years, have we ever attempted this task? If not, why not begin now? From a human point of view this looks impossible, but without questioning how or when He will do it we must begin. It takes faith to earnestly tackle a task like this, and it may take five or ten or even twenty years to accomplish it. But it can be done.

Praying souls into the kingdom of heaven is a large task. In our outside evangelistic work we deal with those whose coming into the kingdom looks like an utter impossibility from a human standpoint. Here we must believe that God can do the impossible. It is not enough that we go out day by day. We must expect results. "As thy faith so shall it be unto thee." Let us encourage our sisters to pray definitely for souls, and to continue praying. All of them have relatives or some one on the outside.

The prospects for the future look very

bright before us. With the mighty power of God at our command, the problem of evangelism becomes very simple, as simple as the method by which a young girl comes to her mother and says, "Mother, my dress is torn."

"Yes," the mother replies.

The next day she comes again, "Mother my dress is torn."

The same answer comes, "Yes."

The third day she comes again, "Mother my dress is torn, and I want to mend it."

"Yes, dear, the needle and thread are in the sewing basket."

The daughter takes the necessary things and uses them and in half an hour her problem is solved. We know what our trouble is and have talked to our Father about it so often. Have we been in earnest about it? Are we ready to-day to tell Him that we want more souls and are willing to do our part? If so, we know the answer. There is an unlimited supply of power in His storehouse and we may help ourselves.

May we, as missionary sisters, be united in this work of evangelism. Some may say that my work is not medical, or my work is not educational, etc., but let none say my work is not evangelistic. We must bear this burden together, nor may we substitute in any way the second things for the first. "One thing is needful," and we may choose.

Dhamtari, India.

THE MISSIONARY CHURCH

By Nancy Shank

Its Objective Is the Evangelization of the World

A Vision of the Need Necessary.

If the Church knows nothing of the need for mission endeavor there will be nothing done about it. A man may be freezing to death in a snowdrift a quarter of a mile away, still I am powerless to help him if I have no knowledge of his presence and condition. So the Church **must** have a vision of the **need**. And any church that has not this vision is at fault in this age, for we are challenged from all sides. The early apostolic church is a challenge, present world conditions are a challenge. Back of it all is the Great Commission, **Go**, and it echoes from the heathen who say, "**Come**." So we are challenged from all sides.

Individual Responsibility.

This must be felt by each member of the church. The need is known but there are too many self-centered members. The farmer works and saves, then stores up his money for his children to quarrel over some day. You talk to him about giving something to help the cause of missions, and he will tell you he knows how he got his money—he worked for it, and let the heathen do the same.

Some one may say that this is an isolated case, and that the other members give enough to make up for him. Can they? No. The human body has a great many members and if one refuses to function the whole body suffers. Just so with the church, when one

member refuses to function the work of the Lord is affected in like manner.

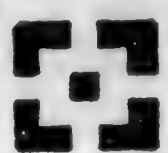
The task of evangelizing the world rests upon individuals. Christ left it to His disciples, so it has come down to us, and is still the work of His disciples.

Often we hear statements like this, "What is wrong with the church?" "Why doesn't it awake and take more action in these perilous times?" This is the way some talk, and yet you go and ask these same ones to give a talk on a missionary program, write an essay, teach a Sunday school class, or take part in the Young People's Meeting program, and the answer will be given "Oh, I'm not qualified. I've never had much experience along that line. Let some one else do it who can do better." Another case of members not functioning. And the church suffers, and its progress is hindered. Still they ask, "What is wrong with the church?" I say the fault lies with the members.

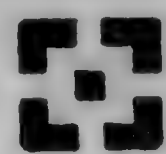
In thinking of our own church, I believe it has a vision of the field and its needs. It has Spirit-filled leaders who uphold the full Gospel principles, but it is handicapped because of the shirkers. These need to be awakened. I think that if we could hear the wailing and the gnashing of the teeth of but a few who will hear the word, "Depart," and see for five minutes what their condition will be for all eternity, see the terrible-ness of hell—the result would be such an awakening as we cannot imagine.

Then we would have a missionary church.

(Continued on page 189)



BIBLE STUDY



BIBLE STUDY COURSE

Micah, Nahum, and Habakkuk

MICAH

The prophet Micah came in the series of the prophets from the days of Uzziah to Hezekiah. He is in the group with Amos, Hosea, and Isaiah, and seems to close the series of prophecies which had warned the Northern Kingdom and now stood as an appeal to the nation of Judah to turn to the Lord before their destruction also came. His message must have been in the time of Israel, since it was addressed to Samaria as well as to Jerusalem.

Micah is recognized as one of the prophets of God. During the trial of Jeremiah the elders of Israel cited Micah as a prophet who had prophesied against Israel and Judah and stated that the people had repented at his prophecy. This citation in Jeremiah confirms this particular prophecy. It is interesting to note that at least one prophet had success in leading the people to repentance. See Jeremiah, 26:16-19.

Outline of Micah

- I. The introduction.—1:1. The author and the time of his prophecy.
 1. A declaration of judgments against Samaria and Jerusalem.
- II. Nations called upon to witness the judgment of God against Samaria and Jerusalem.—1:2. Cf. vv 10-12.
- III. The sins of Israel and Judah.
 1. The Lord's witness against them from the holy temple.—1:2.
 2. His judgment to be poured out upon them.—1:2, 3, 4.
 3. The common idolatry of Samaria and Jerusalem.—1:5-9.
 4. The judgment of those sins will be violent.—1:6-9.
 5. The sins of the people are a shame to the heathen nations about them.—1:10-16.
 6. Captivity in strange lands will be result.—1:14-16.
- IV. The nature of the sins of Samaria and Jerusalem.
 1. Meditation and devising of wickedness.—2:1.
 2. Covetousness and oppression, for which there will be an equivalent judgment.—2:2, 3.
 3. The parable of the prophet—a rejected prophet.—2:4-6.
 4. How the Spirit of the Lord and His Word are rejected.—2:7-11.
 - a. Not understood.—v 7.
 - b. Adverse to it,—double their sins.—v 8.
 - c. Heartless and negligent of the Word.—v 9.
 - d. Indifferent to its judgments,—its warnings of judgment upon the land disregarded.—v 10.
 - e. No desire to know the Word of a true prophet.—v 11.
- V. The united destruction of the flock of

Israel—they will all be led away into captivity.—2:12, 13.

- VI. The people forsaken of God because of their sins.—Moc. 3.
 1. They have forsaken judgment and engaged in gross cruelty.—3:1-3.
 2. The Lord will refuse to hear their cry in distress.—3:4.
 3. Their prophets have no message from the Lord, and no answer from Him when they call.—3:5-7.
 4. The Prophet Micah is bold to declare their sin and their sure judgment.—3:8-12.
- VII. The triumph of the Lord in His house in the last days.—4:1-10.
 1. The house of the Lord will again be established.—v 1.
 2. Nations will assemble at Jerusalem to learn of the Lord.—v 2.
 3. The Lord shall rule and bring peace among nations.—v 3.
 4. Peace and prosperity will prevail.—vv 4, 5.
 5. The remnant of Israel will be restored.—vv 6, 7.
 6. A plea to the people to be true and to prevail with the Lord even when enduring their captivity.—vv 8-10.
- VIII. Israel encouraged to triumph over her enemies.
 1. Her destroyers will be destroyed.—4:11-13.
 2. The enemies will not be able to overcome the Judge that shall arise.—5:1-3.

Note.—The smitten Lord will await the time of the travail of Israel before He will return and save the remnant of them.

 3. Israel will be delivered from the Assyrian and shall overcome both Assyria and Babylon at the rising up of the Lord in His day.—5:4-7.
 4. The return of the scattered of Israel will be in the day of the Lord and shall triumph among the nations.—5:8-11.
 5. Israel will be purged of all idolatry and superstition, while the Gentile nations will be trodden down.—5:12-15.
- IX. The appeal of the prophet to Israel to turn to the Lord and forsake the sins which will bring them to destruction.—Mic. 6.
 1. The Lord's controversy with His people.—6:1-2.
 2. His plea for faithfulness on account of past mercies.—vv 3-5.
 3. The Lord's desire for righteousness instead of offerings.—vv 6-9.
 4. Continuance in sin will bring judgment, idolatry will bring shame.—vv 10-16.
- X. The fallen condition of the people.—Mic. 7.
 1. The righteous as scarce as summer fruit or gleanings of grapes.—v 1.
 2. The people alienated and untrustworthy.—vv 2-6.
 3. The only trust is in the Lord.—v 7.

XI. The future hope of the people.—7:1-20.

1. Captivity will result in repentance.—vv 8, 9.
2. The people will again be restored to their desolated land.—vv 10-13.
3. The people will be restored their land with miraculous power as in the deliverance from Egypt.—vv 14, 15.
4. The Lord will be magnified before all nations by the return of the people of Israel to their land.—vv 16-17.
5. The sins of Israel will be pardoned and the promises of God to Abraham will be fulfilled to them.—vv 18-20.

Note.—There seems to be a twofold return indicated: the first a return from the captivity to the land as in the days of Zerubbabel, and the second a return with power and glory under the leadership of Christ the King.

NAHUM

Nothing is known of the Author of this prophecy save that he is called the Elkoshite. The place is also indefinite, some locating it in Palestine and others in Assyria.

The time of the prophecy is also disputed. It is certain that it was given before the downfall of Nineveh, which occurred about A. D. 625, under the Medes and Persians. The setting of the prophecy is attached to Palestine. Bashan, Carmel, and Lebanon are associated with the land of God's prophets.

The heading of this prophecy is a declaration of judgments upon the city of Nineveh. Jonah declared a coming judgment of God upon the great city, but the repentance of the people saved even the heathen city from the wrath of God. But the day of her iniquity came at last and there was no escape. The same was true with the Lord's own people; for when their sins increased and they refused to repent the Lord brought His judgments upon them. The only way of escape from the wrath of God is by repentance and faith and obedience to the will of God.

The Message of the Prophet

- I. The Introduction.—1:1.
 1. A prophecy concerning the affliction (burden) of Nineveh.
 2. The vision, or prophecy of Nahum.
- II. The discussion.
 1. The character of God.
 - a. He is jealous.—1:2.
 - b. He will avenge. His wrath and fury is against His adversaries and enemies.—1:2.
 - c. He is slow to anger.—v 3.
 - d. His power is great as revealed in nature but will be used against His enemies and the wicked.—vv 3-6.
 - e. The Lord is good and His mercy is shown to those who trust Him.—v 7.
 2. The Lord will overwhelm the devisers of evil against Himself and His peo-

- ple, and will cut off those wicked counsellors.—1:8-11.
3. Judah will be saved and delivered from the yoke and corruption of her destroyer.—1:12-15.
 4. The nature of Nineveh's destruction.
 - a. The forces of destruction shall come as suddenly and fiercely as upon Israel.—2:1-3.
 - b. Multitudes of chariots will be used.—2:4.
 - c. Nineveh's leaders will fail.—v 5.
 - d. The river defenses will be destroyed.—v 6.
 - e. The people led away captive.—v 7.
 5. The strength and glory of Nineveh spoiled.—2:8-13.
 - a. They will flee without spoils.—vv 8, 9.
 - b. They who destroyed like lions are wasted and have no prey.—vv 10-13.
 6. The description of their destruction and the character of their sins.
 - a. The destroyers of life are made the scene of blood and war.—3:1-3.
 - b. Death reigns where lewdness and wickedness had ruled.—vv 3-7.
 - c. Their judgment is the same as that of Egypt which as an ally of Nineveh also fell.—vv 8-10.
 - d. Their strength and protection will depart from them.—vv 11-14.
 - e. All of the prosperity and glory of Nineveh will pass away.—vv 15-17.
 - f. Assyria to be scattered and the judgment is never to be healed.—vv 18, 19.

Note.—God's judgments against Judah and Israel are temporal. There is ever the prospect of repentance and a restoration to God and to their own land. In the case of Nineveh there is no mention made of repentance, for they know not the Lord, and there is no restoration for them as a nation. Where there is no repentance there is no salvation.

HABAKKUK

Another of the uncertain occasions of prophecy is found in the "burden" of Habakkuk. It has not been possible to identify the author except that his name is attached to the utterances of this prophecy. Yet the message has its significance and it is certain that the content of the same has been verified. When God has spoken the Word will come to pass, regardless of the means of its proclamation. Too often are we inclined to rest upon the identification of the messenger for evidence of the Holy inspiration of the Word of God. The infinite God has infinite ways of expressing His will, and the truth of the Word is its highest proof of divine inspiration and authorization.

It is certain that the time of the uttering of this prophecy was preceeding the captivity in Babylon. Cf. 1:6. It may be that the time was contemporary with that of Nahum, who described the judgment that would come upon Babylon as that of the swift horsemen and chariots that would overthrow the power of the Assyrians. See Nahum 2:4. Some are inclined to read into this particular verse the invention of modern transportation, but it primarily refers to the swiftness of the movements of the Babylonians who later overran and destroyed all the powers of the western section of Asia, including the Kingdoms of Assyria, Syria, and Judah, even extending into Egypt.

The Outline of the Message

- I. The subject of the message.—1:1.
 1. The messenger.—Habakkuk.
 2. The message, his burden, a coming judgment.
 3. The means of revelation; he did see it.
- II. The message. A warning to the people of Judah to prepare for the coming affliction from the Lord which is intended for their correction.—See 1:12.
 1. The cause of the judgment. The prophet sees the wickedness of the people about him.—1:2-4.
 2. The source of the coming judgments, a swift destroying nation, the Chaldeans.—1:5-11.
 - a. Raised up by the power of God.—v 5.
 - b. Attributing their power unto their gods.—v 11.
 3. The purpose of the affliction.—1:12-17.
 - a. The Eternal God will use them only for judgment.—v 12.
 - b. God will control the cruelty of the wicked.—v 13.
 - c. He will not allow men to become the sport of the wicked as fishes are taken.—vv 14-16.
 - d. God will limit the power of the destroyers over the nations.—v 17.
 4. The message from God which the prophet wrote.—2:1-20.
 - a. He waited upon the Lord to receive it.—v 1.
 - b. He was instructed to write it distinctly.—v 2.
 - c. It was a vision of the future but would be fulfilled.—vv 3, 4.
 - d. The judgments of hell and of death to come because of the drunkenness, pride, and estrangements of God's people.—vv 5-8.
 - e. Covetousness to be judged.—vv 9-11.
 - f. The knowledge of God will save people from oppressions.—vv 12-14.
 - g. Drunkenness will receive its retribution.—vv 15-17.
 - h. God in His holy temple will destroy idolatry.—vv 18-20.
- III. The Prayer of Habakkuk, the Prophet.—Hab. 3.

This is a Psalm or poem.—Cf. Ps. 7.

 1. A plea for the mercies of God to be renewed.—vv 1, 2.
 2. How the glory of the Lord was revealed in the deliverance of His people from the land of Cush.—Egypt.—vv 3-7.
 3. How God manifested His power over nature when He delivered and saved His people.—vv 8-15.
 4. The prophet's dread in contemplating the coming terrors of the Lord in the judgments of his vision.—v 16.
 5. The steadfastness of the faith of the prophet in the righteousness and providences of God, even in the midst of his judgment.—vv 17, 18.
 6. Deliverance for those who trust in the Lord.—v 19.
 7. A psalm of confidence in God who delivers from distress.—v 19; Cf. Ps. 4.

ON COMMENCEMENT

(Continued from page 162)

worked out leading to the degree of, oh say, Bachelor of Social Management, in order to save such students supersocially inclined, the irksome strain of whipping their unphilosophical and unscientific minds up the steep and rocky road over which high souls have ever climbed, and, furthermore, to allow them to follow their natural bent, assuming that since they can not be unbent or rebent they should be allowed to bend. That

is, instead of such students following the star of truth to the dawn, it now comes out that they may follow their auto headlights, and the stars may follow them. That is what might have been expected. It is just about a generation ago that parental prerogatives went into the discard with the family birch rod, and the young shoots were allowed to follow their bent. So what is more in accord with the trend of things than that education should assay to swing out from their van and follow their tail lights?

But I am very happy to concede that there are a good many splendid young men and women in college to-day who know what they are about and are about it. They are working hard and they are thinking deep, and they are going to come out, not flashing ornaments for society to blink their eyes at, nor sophisticated highbrows from whom ordinary mortals must keep a respectable distance, but toilers with visions of service, to work for and with men and women in all honorable occupations.

When the college student comes again to commencement, he begins, this time, perhaps, his life work, yet he is still a student, and, very likely, will choose to remain one. He leaves the college halls but does not quit its fields. Time was when it seemed that all learning could be comprehended in a few years of study; but Sir Francis Bacon admitted "vast contemplative ends" when he wrote his uncle "I have taken all knowledge to be my province." That was three hundred years ago. To-day every college man knows that it would be as silly to attempt the embrace of all knowledge as it would be to try stretching his arms around the earth, or around the whole universe, for that matter. To comprehend all knowledge is to comprehend God, and here we can but begin to do that. And how small a beginning do we make! One could not learn in a life time all that is now being taught in the colleges, and if he could, at the present rate at which knowledge is being comprehended and stored up and revised and relegated, he would have to begin all over again.

Life here is at best merely a primary schooling, in which we learn a few lessons from God's great books. Some learn a little more, some a little less; and although we should go through a dozen college commencements, we would hardly get out of this primary school—not until death promotes us. That is our first real graduation, and our last great commencement. Heaven is our true secondary school, the only school of higher learning, and once we enter it we shall never get through it. We shall never want to. There will be no commencement there. There will be nothing higher to commence.

Harrisonburg, Va.

I will strengthen thee; yea, I will help thee;

Fear thou not; for I am with thee:
Be not dismayed; for I am thy God:

"The whole life of our blessed Lord as man is compressed into the words, 'He humbled himself.'"

EDUCATIONAL

EUROPEAN TRAVEL SKETCHES

The Old, Old Days

By Paul Erb

An outstanding impression of European travel is the great age of things. To an American who has felt at Independence Hall or Valley Forge or even at Gettysburg that he was standing on historic ground it is overwhelming to visit buildings and spots whose history goes back a thousand years or more. As I sit in my Kansas home, I think with something of a thrill that only one hundred years ago these prairies were the home of the buffalo and the Indian. In view of the change which has come about that one hundred years is a very long time. But one hundred years is but yesterday as one walks the historic ways of medieval and ancient Europe. Never before did I feel so insignificant. The merest novice, a gawking, staring youth from nowhere, I looked in upon the remains of the mighty ages which are gone.

It is a wonderful experience in orientation. One senses as never before the debt which our culture owes to the cultures of the past. One sees the twentieth century as merely another century, better perhaps in some respects, inferior certainly in others. The American, especially, must become keenly conscious that our history begins but a few years ago, an afterthought of the centuries. Again and again I had to compare ourselves with the newly rich man of a prairie oil town, ill at ease with a wealth which he did not earn and which he does not know how to spend.

I felt the first impact of the age of things at Winchester, the first city out of Southampton. Winchester was the capital of the old Wessex kingdom of the Anglo-Saxons, and so it was an important government center when London was but a village. Winchester is a cathedral town, and of course the cathedral is the most interesting thing in the city. The present building was built in 1079. That was four hundred years before Columbus ever thought of sailing to America. But this building was built on the site of an old Saxon church, dating probably from 600 A. D. The church contains the bones of early English kings and of the old Wessex kings back to the year 600. That is, when this cathedral was begun in 1079, the region was as old as the most hoary historical shrine of America.

And what a procession of history has swept by here during the last thousand years! Built by William the Conqueror, it holds the tomb of William Rufus, his son. All the English

kings until Richard the First were crowned at this place. Here Philip the Second was married to the royal Mary, and here was baptized Arthur, the ill-fated son of Henry VIII. In this church I saw mural paintings of 1220, a baptismal font of 1150, a bench of the fourteenth century, choir stalls made in 1308, a wrought-iron gate seven hundred years old, an altar screen of 1500, and a Bible and prayer book given by Charles II. As our guide was pointing out to us alterations which had been made on the building through the centuries, he showed us what he called "new work." Its date was 1500!



Westminster Abbey, London, England

Although they have been dead more than one hundred years, Jane Austen and Isaac Walton have graves here which are comparatively new.

Another place in England that fairly bristles with historic associations is the Tower of London. The Tower is a mighty fortress on the left bank of the river Thames, covering an area of twenty-six acres. This building is the oldest palace-prison in the world. And yet, when it was built in 1078 by William the Conqueror, there lay beneath it the ruins of a Roman fortress many centuries older. For six hundred years this palace was the fortified home

of the English royalty. What memories of English history cluster about this invulnerable fortress! Enough has been written concerning the despotic cruelty which it has witnessed to make the reader sick at heart. And yet no one knows how much more was never written. Here were murdered the two young Princes of the Tower. Here were beheaded Katherine Howard and Anne Boleyn, wives of the lustful Henry VIII. Here Sir Walter Raleigh, after a captivity of eighteen years, lost his gallant head. History names many more and there were hundreds of unnamed heroes and martyrs for whom the light went out in this tower. As we passed the spot upon which stood the scaffold, our guide remarked, "This is the saddest spot in England." The Tower at present is used as a gigantic armory and museum. The most striking exhibit is the collection of crown jewels, which lie glittering behind their iron screen. These jewels are valued at fifteen million dollars. Their value means little to most of us, but it is fascinating to see the very crown which glittered on a royal head centuries ago. The official guards of the tower seem themselves to belong to a past age, as they stand in their ancient costumes of red and gold. They still bear their historic name of "beef-eaters."

Another historic spot in London is the venerable Westminster Abbey. Prayers have ascended from this spot for thirteen hundred years and parts of the present structure date from 1065. But the most interesting thing about Westminster Abbey is the fact that it is the burial place of England's great for many centuries. Here lie generations of English kings and royal families. Here lie statesmen, explorers, and scientists. And here lie the bodies of such poets as Chaucer, Spencer, Tennyson, Browning, and Hardy. Every way one looks there is a bust or an epitaph to remind one of the great men of the English speaking world. If one should take time to go through Westminster Abbey and stop to understand and appreciate the work of every one memorialized there, little that is important in English history would have escaped his notice.

On the continent one is reminded of the age of things along the Rhine River. The Rhine is one of the world's greatest rivers. Others are broader and longer, but none, except perhaps the Nile, can boast such historic associations. The natural scenery of the Rhine, as it winds among the hills for seven hundred miles from the Alps to the sea, is charming enough. And it is indeed the most important artery of commerce in middle Europe. But its fame does not depend chiefly upon this. In America we have the lordly Hudson and the stately Columbia,

whose natural scenery as they cut their way to the sea is well nigh unexcelled, but what the Hudson and the Columbia do not have is the legends and memories of two thousand years of history. Perhaps nowhere else in the world is there such a juxtaposition of imposing scenes and historic associations. This is the river that Caesar bridged, and

is the center of the world's history for twenty centuries. One will never forget his first view of the Roman Forum. Only a mass of ruins now, of arches, columns, and crumbling walls, it was, I knew, the very spot from which for centuries the world was ruled. Here it was that Cicero uttered his golden words and here the great Caesar



The Colosseum, Rome

its waters have borne Attila, Charlemagne, Napoleon, and other great conquerors. The Rhine land is the very heart of medieval ages with the fortresses and castles of the feudal lords of that time. Between Mainz and Cologne the river traveler is scarcely ever out of sight of some ruin, with its crumbling old walls and solitary towers, silhouetted against the sky.

One must be lacking indeed in historical imagination if he cannot feel the eyes of the past ages looking down upon him from these monuments of an effete civilization. For six hundred years or more some of these castles commanded a section of the river and their robber barons exacted their toll from the passing commerce. Many spots have been immortalized by some legend, half-true and half-glorified by time. There is the Mouse Tower of Bishop Hatto of Bingen where, according to the story, he was eaten by rats as a judgment for his cruelty. There is the Lorelei, a magnificent black cliff jutting out into the river and lifting its bristling heights four hundred and fifty feet above the waters. This is naturally a dangerous place in the river and the old legend had it that a beautiful maiden with golden hair and ivory shoulders lured mariners to their destruction here. And there is the Rheinfels, Schonberg, St. Goar, and lovely Heidelberg. Romance and history are inevitably entwined with these names and regions. And the steamer which takes you up and down this river unfolds before your eyes not only a charming region of hills and terraced vineyards but also a panorama of the years.

Oldest of all is imperial Rome, whose very nickname is "the Eternal City." For, more than any other spot on earth, Rome

fell dead. Here Paul pleaded his cause before the emperor, and from here Titus went to the destruction of Jerusalem. Far down

the Sacred Way stands the most majestic ruin on earth, the Colosseum. Although two-thirds of it is gone, having served for centuries as the stone quarry of the later Rome, it still stands, majestic and unique, with arch on arch rising, a gigantic circle, towards the sky.

I sat in the Colosseum for three hours while it grew dark and the moonlight came up over the ruins. Then I tried to think that here in the centuries past there would gather at one time eighty-seven thousand people for amusement. I fancied their wild cheers as the gladiators slew each other and as the lions of Caesar and the bears of Caligula fought each other to death. I thought, too, of the thousands of Christian martyrs who in this spot gave their lives for their faith. I remembered how the night entertainments were lighted by the human torches drenched with oil, and I remembered how St. Ignatius cried as the wild beasts leaped to devour him, "I am as the grain of the field and must be ground by the teeth of lions that I may become bread fit for my Master's table." But all this was centuries ago, and this gigantic ruin is only here to tell us of what was. As I sat there in the moonlight, the centuries seemed long and the present seemed to be an insignificant point of time. Only yesterday, I mused, was I born, and to-morrow I shall be as nameless to the generations which follow me as are the hosts of ancient Rome to me.

Hesston, Kansas.

THE DOCTRINE AND PRACTICE OF THE HUTTERIAN BRETHREN

By John Horsch

(Continued from last month)

Following are a few more articles from the Hutterian Confession of Faith:

Concerning Taxes

"Since civil government is ordained of God and this office ordered by him, therefore paying taxes is also ordained and commanded, as Paul says: 'For this cause pay ye tribute also' (Rom. 13:6). Therefore we willingly pay taxes and customs, or however it may be designated, for we have learned this from our Master, Christ, who not only paid it himself but commanded others to do so, saying: 'Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's' (Matt. 22:21). For this reason we, as His disciples, desire to follow and perform faithfully His command in this regard. But for warfare, destruction of life and shedding of blood (when taxes are asked for such particular purposes) we give nothing. This we do not out of wantonness or stubbornness but because of the fear of God, that we may not become partakers of others' sins."

Whether a Christian May Use the Law

"Since therefore, as stated above, all temporal possessions are to be foreign to us and not our own, therefore a Christian cannot quarrel or sue at law concerning such things, but should much rather (as one whose heart is turned away from the world and set upon heavenly things) suffer injustice, as Paul teaches in I Cor. 6:1-8).—That Christians must not sue at law Christ teaches in the words: 'If any man will sue thee at law and

take away thy coat, let him have thy cloke also' (Matt. 5:40), by which he means to say that one should leave that which others would take from you, rather than to quarrel with them."

Concerning the Making of Clothes

"We desire to serve our fellow men with all diligence and to minister with our labor to his various needs, always so that God may be honored therein and that our industry and integrity may be manifested in the quality of our work. But that which serves only the purposes of pride, pomp and vanity, we make for no one, that we may maintain a clear conscience before our God. For not only are we under duty before God to shun these things in our own life, but also to testify against such sins. Now, if this is a matter against which we should testify, we surely cannot aid in carrying them out."

Of Inns

"We do not permit one of our Brotherhood to be a public innkeeper, to sell wine or beer, since all kinds of immoral, ungodly and wicked things take place in connection with the same, and all drunken, worthless fellows come together in the drinking houses to carry out their wantonness, to whom the innkeeper gives place and is compelled to be witness to their blasphemy. This, however, we do, and do rightfully. If some one is absent from his home and must lodge at a strange place and comes to one of our brethren, he is taken in and entertained, served and hospitably treated according to ability, not however for money but free and

without cost. We find that the saints of old did likewise, showing hospitality."

The Supposed Treasure of the Hutterians

We know from various sources that the Hutterian Brethren in Moravia were supposed to have had a great treasure. Christopher Andreas Fischer wrote in 1607 that for seventy years they had been laying up money that they might at an opportune time be able to rise in arms against Christendom, for, so this writer says, "all their thought and purpose has the object to destroy Christendom with the sword." And yet, the same writer says in another place that they made neither swords nor other weapons of defence.

It is a fact, as has been previously shown, that during the "favorable times" in Moravia they saved and laid aside money for times of emergency and need, such as they had repeatedly experienced. Persecution, it must be remembered, always stared them in the face, even in times of tranquility. No one could foretell just when the friendly Moravian nobles would be compelled to comply with the demands of the king of Austria to drive them out, as had been done in the persecutions of 1535 and 1548. Frequently the Moravian lords were urged to yield to the desires of the higher authorities in Vienna. Again and again the nobles reiterated before the royal government their opinion that expelling the Brethren would entail too great a loss to the country. A number of times the royal authorities granted them a respite of one year only. The severe sentence that had been pronounced over the Brethren was suspended because of the opposition of the Moravian nobility.

When at a time of great tribulation, shortly before their final expulsion from Moravia, the Brethren had been robbed by the Cardinal von Dietrichstein of most of their savings, the chronicler says that it was for emergencies such as their banishment from Moravia that this money had been saved. And Andreas Ehrenpreis wrote in 1642: "If our fathers had not, by their faithful diligence and forethought, made such provision, the Brotherhood would have perished through hunger and privation in times of war and persecution."

Moreover, Moravia was not infrequently visited by dearth and famine. In such times it became necessary to live off the savings of former years. In the great famine of 1569-71 the savings of the brotherhood were almost completely exhausted, although the "households" were put on rations.

A True Brotherhood

From a number of the older writings of the Brethren it is clear that usually there were in their households many widows, orphans and others unable to work. In the year 1590 the elders reported in a document addressed to the Moravian lords that they had among themselves "many feeble and invalid folk, such that are unable to work" that must be cared for. It is impossible to know today whether this was partly due to the circumstance that for such people the community life may have had particular attractions. Some years later the Moravian provincial governor, Friedrich von Zierotin,

wrote to the higher authorities in Vienna that there was among the Brethren "a great hospital" and that one who could work had to support six to seven others who were unable to earn their bread. In the year 1652 the head pastor Andreas Ehrenpreis wrote that they were, for the sake of the faith, driven from Moravia losing practically all their earthly possessions. They fled "with many aged, invalids and children" (while many able-bodied persons forsook the Brotherhood) and they "held together, bore the hardships and suffered together, cared for the sick and aged and with the utmost of our ability helped each other, as becometh brethren and sisters who profess the Christian faith."

Divorce Not Permitted

Various opponents of the Brethren have asserted that often those who went from other provinces to Moravia left their families behind. To this charge they replied:

"No one may do this without good counsel. We permit often that they (in case one partner of a married couple joins the Brotherhood) live together a long time in other provinces or here in Moravia." "We often permit a believing partner to live with the unbelieving partner outside of our common households, indeed at times for many years, as long as we observe that the believer does not suffer loss to his soul." "It is not divorce, even if one partner for such reasons leaves the other; and if the other partner decides to follow and amend his life, it is again an undivided marriage."

To the charge that in the Hutterian Brotherhood the choice of marriage partners was not free but was regulated according to the will and decision of the elders, the Brethren replied in the year 1567, that among them only such enter the state of matrimony "who in the fear of the Lord by mutual consent desire to become man and wife."—"For we (the elders) deal with each one separately and do not ask any one to choose against his inclinations."

Uncompromising Religious Attitude

The early Hutterian Brethren from deeply religious motives stood uncompromisingly by their rules of conduct and practical life. One of their ministers, in 1531, was excommunicated because, when his wife had fallen into the gross transgression of adultery but had repented and confessed to him, he had counseled only with a few others but had not informed the elders of the church. In 1581 the colony of the Brethren at Wastnitz in Moravia was driven out because one of the sisters refused to assist in making preparations for a wedding which was to be celebrated in worldly fashion. The chronicler relates this incident as follows:

In the year 1581 we were compelled to leave Wastnitz (in Moravia) where we had maintained a Bruderhof for eleven years. Lord Franz, Count of Thurn, expelled us for the primary reason that those of our brethren and sisters who were in his service refused to aid in the preparations for a wedding for which he was making arrangements and to which other lords were invited. The head of the kitchen of the Count was one of our sisters and she (in accordance with the church rules in this regard)

would not help to prepare the hens and geese for the wedding nor to supervise the work of preparation.

"We do not have any part in such things, for to do so would be inconsistent with the true Christian faith and a burden to our conscience. We do not assist in such weddings and similar festivals, because God is disregarded and the lust of the flesh and the pride of life (I John 2:16), yea indeed all sorts of excess and grave abominable immoderation manifesting itself in pride, gluttony, drunkenness and great misuse of the gifts of God, is practiced, also dancing and all wantonness, all of which is altogether anti-Christian and contrary to God. Therefore we do not assist in such affairs but avoid these things that we may not become partakers of others' sin but keep our consciences pure and undefiled by such things."

"For this cause the count became very angry and declared that as truly as he was count, he would no longer tolerate us on his estate. Besides, his preacher (the count was a Protestant) bent his energies upon urging and inciting him, not to tolerate us on his lands, speaking to him about his duty to his conscience and of divine judgment. We presented to the count both orally and in writing our defence, but matters had gone too far; it was all to no avail. He had promised solemnly to drive us out. So we moved away from Wastnitz with our aged, widows, orphans and small children. Our property: house, barns, fields, vineyard, and meadows which had been built and improved by hard and diligent labor had to be sold at considerable loss in order to leave the region within the appointed time which the count had set for us. Thus we moved away."

"But the count had reason to regret what he had done. For just as we left the place, the countess became ill and died within three weeks thereafter. She would not receive the sacrament from her preacher (who had been instrumental in bringing about the persecution) and there is reason to believe that she was highly displeased because he had incited the count against us."

(To be concluded)

Scottdale, Pa.

A PRAYER IN VERSE

By Mary Carolyn Davies

Make me too brave to lie or be unkind.
Make me too understanding, too, to mind
The little hurts companions give, and friends,
The careless hurts that no one quite intends.
Make me too thoughtful to hurt others so.
Help me to know
The inmost hearts of those for whom I care,
Their secret wishes, all the loads they bear,
That I may add my courage to their own.
May I make lonely folks feel less alone;
And happier ones a little happier yet.
May I forget
What ought to be forgotten; and recall
Unfailing, all
That ought to be recalled, each kindly thing.
Forgetting what might sting.
To all upon my way,
Day after day,
Let me be joy, be hope! Let my life sing!
—Sel.

HYMNOLOGY AND SACRED SONG

II. Life and Works of Joseph Funk and His Descendants

By David Alderfer

The passing of Joseph Funk marked the end of a life which was not alone one of activity and accomplishments in itself, but also one which encouraged and inspired others. Many, unknown to him personally, will cherish his memory as the one through whose instrumentality they have been cheered, and their devotional hours brightened, by the hymns of praise brought to them through his labors. Also, those associated with him in his work felt and imbibed his enthusiasm and accordingly upheld and propagated his ideals and interests after his decease.

In the year 1837 his daughter Mary was married to John Kieffer and they journeyed to the far-off land of Missouri, where they made their home. There in 1840 was born Aldine Stillman Kieffer. This name was destined to become a prominent one in the musical and literary field. His mother is described as a woman "naturally possessed of more than ordinary intelligence, a vigorous physique, and large faith in the providence of God." With this background of such an accomplished grandfather and a worthy mother he was well endowed for a life of usefulness. A bit of his life history follows:

"His father died when he was nearly seven years old, leaving five children to be cared for in some way. His grandmother, Mrs. Joseph Funk, having died some months before, his grandfather wrote his mother Mary, to come back to the parental roof and bring her children; that he would furnish them a home. This offer was gladly accepted and in a few months all were safely housed at Mountain Valley, now the historic Singer Glen, Rockingham County, Va. It was here at the tender age of nine years, that he was placed in his Grandfather Funk's printing office and initiated into the mysteries of ink and type, of which he soon became fond, as his subsequent years have proved. His advantages for securing an education were meager, as the world would say. A few months' schooling in an old Virginia log schoolhouse were all he received in a public way, but his grandfather had been a great schoolmaster in his day, and as the boy, Aldine, had to spend his days and nights in the same room with his grandfather, he had some splendid opportunities to improve his mind, especially as he had access to a well stored library for that day, and was led, not forced to study, works of history, volumes of poetry, legendary lore, and the Bible.

"At the age of fifteen he began to write verses and to compose music. Many of these puerile efforts were published before he became sixteen years of age.

"In the year 1856 Joseph Funk and Sons began the publication of the SOUTHERN MUSICAL ADVOCATE with which he became associated as co-editor and contributor. This journal continued to be pub-

lished until 1860, when Aldine Kieffer cast his lot as a volunteer in the Confederate Army, and followed the fortunes of that war until its close, having participated in all the battles from July 21, 1861, until May 12, 1864, when he was made a prisoner of war and sent to Fort Delaware. Here he managed to secure a tutor, Mr. Adams, a graduate of the University of Virginia, under whom he took lessons in Latin, Algebra, and Geometry.

"On May 12, 1865, he arrived at his mother's home and began to look about for something to do to make a living. His grandfather's printing office was a mess of PI and a mass of ruins. He set about to revive and rejuvenate the old office, which, by the aid of his uncles, he succeeded in do-

THE CITY OF LIGHT

There's a city of light
Mid the stars, we are told,
Where they know not a sorrow or care;
And the gates are of pearl
And the streets are of gold,
And the building exceedingly fair.

Brother dear, never fear,
We shall triumph at last
If we trust in the Word He has given;
When our trials and toils,
And our weepings are past,
We shall meet in that home up in heaven.

Let us walk in the light
Of the Gospel divine,
Let us ever keep near to the cross;
Let us love, watch, and pray
In our pilgrimage here,
Let us count all things else but as loss.

Let us pray for each other
Not faint by the way,
In this sad world of sorrow and care,
For that home is so bright,
And is almost in sight,
And I trust in my heart you'll go there.

—Aldine S. Kieffer.

ing, and the publication of the ADVOCATE was resumed.

"In the latter part of the year 1865, he began his life work, viz: writing hymns, music, and editing music books.

"The first book with which his name was associated was, 'the Christian Harp,' of which over one hundred and twenty-five thousand copies were sold. Then followed 'Schoolday Singer,' 'Glad Hosannas,' 'Song Crowned King,' and later, 'The Temple Star,' on which his fame if any, chiefly rests. His volume of poems entitled, 'Hours of Fancy,' has received many flattering notices, while his songs, 'My Mountain Home,' 'Grave on the Green Hillside,' 'Olden Memories,' 'Twilight Is Stealing,' 'The City of Light,' and 'Pray for the Wanderer,' are favorites everywhere."

The famous printing establishment at Singer Glen was moved, in 1878, to Dayton, some ten miles south of the former place, where a new organization was founded. Associated with Mr. Kieffer was Mr. Ephriam Ruebush who, in 1861 had married the former's sister. Mr. Ruebush had been associated with Mr. Kieffer and the others at Singer Glen for some years prior to the removal to Dayton; hence the two publishing centers are closely associated in thought, as they actually have been in fact, the one being the outgrowth or development of the other.

The firm which began in Dayton at that time is active and prosperous to-day under the same name, Ruebush-Kieffer Co., and is still conducted by members of the same family, William H. Ruebush, son of Ephriam, being the president. The firm has been, for all these years, an important disseminator of musical books and supplies, as well as other literature.

A very interesting work of this family, especially of Mr. Kieffer, was the espousal of the character-note cause, more commonly known as the shaped notes system. As editor of the Musical Million, a journal which was successor to the Southern Musical Advocate, Kieffer exercised the opportunity to wage war against the devotees of the round notes. In the KIEFFER MEMORIAL NUMBER of the Musical Million printed in 1908, a copy of which I have before me as I write, we find the following snatches: "As an editor Mr. Kieffer manifested rare qualities of mind and heart. At times his advocacy of Character Notation led him into heated controversies. In all these he showed himself the equal of any foe. With rare skill he led the way to success and victory though often through strenuous opposition."

His pleasure in the success achieved by the system to which he gave the best years of his life is seen in the following editorial by him:

"The editor has just been glancing over a few of the earlier volumes of the Million, and has found food for thought. In the year 1870 when he espoused the character-note cause fully, and decided to live for it, he had his hands full replying to the jeers, jibes, and slurs of round note knights. Where are they now? Echo answers, Where?" And so he continues, encouraging his colleagues, and showing how and where his opponents have failed.

As is well known, the character notation is fairly well established and widely used to-day; most largely, however among the less trained class of singers. Shaped notes do simplify the reading of music, and those of us who appreciate this may well be thankful that the victory was won. Aldine Kieffer died in Dayton on Nov. 30, 1904. Interred near his "mountain home," he sleeps in a "grave on the green hillside."

The aforementioned Ephriam Ruebush deserves no small mention for the part he played in the concern of Ruebush-Kieffer, as well as in the musical field at large. His reputation as a publisher and musician has won for his biography a place in the Nation-

(Continued on page 187)

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

One half of the year will be gone with the passing of June. We might consider whether our purposes at the beginning of the year for God are being realized or not. If we find that defeats are marking our pathway it would be well to discover the cause and strive to make the remaining half of the year a greater success.

Whitsunday is the time observed in memory of the descent of the Holy Spirit. We have chosen a topic on "The Indwelling Spirit and His Work in our Lives" as the topic for that Sunday. We are living in a time of extremes on the subject of the Holy Spirit. Some religionists want to deny the work of the Spirit in the believer to-day. Others carry their ideas of the Holy Spirit to fanatical extremes, proving that they have not the Spirit of God in their lives at all. Let us earnestly look at the Word of Truth and at our own spiritual condition and endeavor to keep in line for the blessing which the Spirit would bring in our lives.

One of the most helpful methods of leading young people into the truth of the Scripture is to set them searching for it by reading with open minds and hearts. In "Gleanings from the Book of Proverbs" there will be an opportunity of using several methods of searching to glean truth:

1. What truths are found on certain subjects? 2. What subjects are found by our own discovery that no one else has named? Adapt the work to the age and ability of the young people. This topic will be wholesome exercise for the oldest and the youngest.

Gospel Standards are often ignored in the conduct of men and women in modern life. As Christians we should be well informed on the teachings of the New Testament dispensation. With a knowledge of fundamental dispensational differences, we may more easily understand Gospel applications to our conduct.

It is near the time when our young people will come in contact with patriotic celebrations, both in United States and Canada. Much of this celebration is united with practices in which true Christians can have no part. We do not want to have evil thoughts of our government but we want to be intelligent about our duties and opportunities to fill a right place toward them as children of God. The Topic on "God's Purpose in Civil Government" will afford a timely opportunity to impress Scripture teaching on this subject.

Such a widespread carelessness concerning the Lord's day and its opportunity for the uplift of our souls is so evident that the Topics Committee last summer was constrained to choose the one on "Blessings of the Lord's Day—How May They Be Realized." If I remember rightly our departed Bro. N. E. Miller of the Topics Committee had a very active interest in shaping the wording of this topic. We thank the Lord for his vision of the needs and his never tiring interest in the welfare of the young people. May the Lord raise up others who shall take up the task where he has left it, and carry it forward to the glory of God.

Since the Lord has removed from our midst a member of our Topics Committee, we feel to reverently bow to His will, and ask an interest in the prayers of our people that the ones responsible for choosing another may be led of the Lord in this important work. May we all treasure the valuable things found in the topics of which many are the product of our departed brother's consecrated brain.

May the Lord abundantly bless the meetings for the month of June.

THE INDWELLING SPIRIT AND HIS WORK IN OUR LIVES.—I Cor. 3:16; Jno. 14:15-26

Topic for June 8

MOTTO

"Ye are the temple of the living God."

MEDITATIONS ON THE TOPIC

1. **The Work of the Indwelling Spirit.**—Minds that have been thinking only along material lines can scarcely comprehend the things of the Spirit or things spiritual. Even the disciples seemed very dull after they had associated with Jesus for three years. They did not readily comprehend the Father, in Jesus nor the operation of the Holy Spirit toward them. When they were baptized with the Holy Spirit after the resurrection, they understood better how it is possible for Jesus Christ to be in the Father and for the disciples to be in Christ and Christ to be in the disciple all at the same moment (Jno. 14:20). The

Spirit dwelt in the earthly body of Jesus in completeness. Since His body is no longer here, He dwells in the bodies of the believers in Jesus and works in them what He will (I Cor. 12:711).—It is difficult for men to grasp the truth that it is possible for the Spirit of the Omnipresent God to dwell in all believers at the same moment and work in them according to His will. Some have grown so carnal in their comprehension of the work of the Spirit that they have lost sight of His personality. He is one who is sensitive to every act of our life and quickly feels grief at our wrongdoing. He has a "will" and directs those who are responsive to that will by the promptings which He gives to the spirit of man in whom He dwells and upon whom He operates. The "voice" of the Spirit is not audible to the natural ear, but speaks nevertheless to the spirit of man in a way to be understood. Rev. 3:20, 22.

II. **The Text, I Cor. 3:16.**—Here plainly it is stated that the Spirit of God dwells in those to whom Paul was writing or is

expected to dwell there if they are Christians (cf. 1:2; II Cor. 13:5).

Jno. 14:15-26.—This passage tells of the work which the Spirit does in our lives as a comforter or advocate.

OUTLINE STUDY

I. He Dwells in Believers.

1. A test of genuineness.—Rom. 8:9; Gal. 4:6; Acts 10:44-48.
2. He comes as a seal of true faith.—Eph. 1:13; Gal. 3:14.
3. He comes to them that obey.—Acts 5:32.
4. He comes when all conditions are met. Acts 2:38; 3:19; Luke 11:13; Acts 15:8.

II. How He Works in Our Lives.

1. He enables men to be free from the law of sin and death.—Rom. 8:1-4, 13; Gal. 5:16.
2. He beareth witness with our spirit.—Rom. 8:16.
3. He helps our infirmities.—Rom. 8:26, 27.
4. He reveals the things of God.—I Cor. 2:11; I Jno. 2:20, 27.
5. He transforms into the image of the Lord.—II Cor. 3:18.
6. He produces fruit of Christlike character.—Gal. 5:22, 23.
7. He produces unity in those who endeavor to keep it.—Eph. 4:3.
8. He gives power to Christian workers.—Acts 4:3; II Pet. 1:12; Jude 20, 21.
9. He brings joy.—Acts 13:52.
10. He imparts gifts as He will.—I Cor. 12:4-11.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Holy Ghost or Spirit.**
2. Tell the Experience of the Day of Pentecost.

For Young People.

1. The Promise of the Spirit.
2. The Conditions for Receiving Him.

For Older People.

1. How He Works in Our Lives.
2. Hindrances to the Work of the Holy Spirit in Us.

PERSONAL THOUGHT

Wonderful is the fellowship which God has given to His saints! Do we appreciate the privilege sufficiently to cherish the Spirit and give Him full privilege in our lives?

SEED THOUGHTS

The power accruing from wealth, intellect, etc., has its place; but it can never substitute for the power of the Spirit in Christian service. It takes the power of the Holy Ghost to enable any one to live the victorious life and to win souls for the Almighty.—Doctrines of the Bible.

He may be **grieved** (Eph. 4:30); **insulted** (Heb. 10:29; **lied to** (Acts 5:3); **blasphemed** and **sinned against** (Matt. 12:31, 32). Indeed the sin against the Holy Spirit is a more grievous matter than the sin against the Son of Man. Can such be said of an influence? Can it be said even of any of the sons of men?—Evans.

Holy Spirit, faithful guide
 Ever near the Christian's side,
 Gently lead us by the hand,
 Pilgrims in a desert land.
 Weary souls fore'er rejoice,
 While they hear the sweetest voice
 Whisper softly, "Wanderer, come!
 Follow Me, I'll guide thee home."
 —Wells.

SUGGESTIONS FOR JUNIOR MEETINGS

A young man was talking about some things concerning the Christian life. He seemed to be fairly clear on most of the fundamentals, but said that he could not understand how the Spirit of God could dwell in the hearts of God's people. This is a very important subject. None of us can understand this mystery fully, but we can experience the Spirit's presence and can accept by faith the statement of Jesus that He does send the Holy Spirit, or the Comforter, to all who believe. Juniors may comprehend some of the great facts of this doctrine as well as those who are more mature and it is important that they learn these things while still young in years.

There is an interesting story connected with our text from John 14. It is a part of the discourse given by Jesus in the Upper Room where He had observed the last Passover with the disciples. After the Passover He instituted the ordinance of the Communion, and some time during the evening He had washed the disciples' feet. It was a solemn hour. Judas had already gone out to betray the Master. Jesus knew that He had but little time to give the disciples any more instruction and He wanted to prepare them as best He could for the coming tragedy of the cross. In the beginning of chapter 14 He told the disciples plainly that He was going away to the Father, and now, in our lesson Scripture, He tells them that He will send them another Comforter, the Spirit of truth, who is to abide with them forever.

There are different ways in which this subject may be handled for Juniors. First is the story method, which will take the lesson chapter for a background and emphasize the promise of Jesus that He would send the Comforter. Then the story will naturally lead to the day of Pentecost. Follow with stories of how the Spirit gave the disciples power to do great things. Remember that this is Whitsunday, the fiftieth day after Easter, the anniversary of the giving of the Holy Spirit.

Another method is the topical one in which the references in the Outline Study will be given out and studied. Add such other references as you may find in your studies. Some suggestive assignments are: Tell about Jesus' Promises to Send the Comforter; Tell the Story of the Giving of Holy Spirit on the Day of Pentecost; Tell What the Spirit Does for Us.

THE INDWELLING SPIRIT AND HIS WORK IN OUR LIVES

By Emma Zimmerman

By the indwelling of the Holy Spirit we mean the presence of the Spirit in our lives as an abiding one—from the time He first comes and introduces the new life in Christ Jesus until our labors on earth have ceased. Such an indwelling, however, is conditioned on our faithfulness to God.

"Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" We are only earthen temples, but after we have been cleansed we are a "clean receptacle for such a pure treasure." We have a right to have Him dwell within our

earthly tabernacle on the same basis as we have a right to accept pardon for our sins.

The fact that a person, divine in character and holy in all His attributes indwells a once vile sinner is a truth that is sacred to the soul who has thus been blessed. There will be an expression of gratitude manifest by the outflow from the heart that shelters Him that is evident even to those who have Him not.

"I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my commandments to do them." The Spirit dwelling within is the power that controls the child of God and forbids him to walk in paths of unrighteousness, for He is holy and leads in holy ways. It is utterly impossible to conceive of how an individual having the Holy Spirit dwelling within could refuse to walk the humble path of Jesus obediently. Yet there are such who claim His possession that are at enmity with His teachings. Whenever true and humble hearts attempt to give Him right of way in their lives they are abundantly blessed for doing so.

His work in our lives is of a two-fold nature: First, as we are wrought upon by Him, and, second, as others are wrought upon by Him through us. The unconverted are spoken of as being "dead in trespasses." Here the Spirit brings about a quickening with new life. Furthermore, His work in cleansing is constant, daily work. I am reminded of an illustration I read, "Tear-ducts are located around the eye, so that the moment any foreign matter touches the eye, the ducts may pour water over the eye ball to wash away such substance. The eye 'waters' so long as the irritation is maintained caused by the presence of foreign bodies." So the Spirit dwelling within will remove at once any evil desires and tendencies and constantly keep us clean.

Another work of the Spirit is to throw such a light on our sinful past that we loathe it, thus causing us to despise our former walk in sin. Sometimes there is danger of such a vision bringing discouragement to us, but let it be a proof that He is ours and take a forward look with courage.

"Ye shall receive power after that the Holy Ghost is come upon you." The blessing of power is an effect that reaches out from our lives and is felt by others in our service to them. Great power can never compare to the power of the Holy Spirit which is supernatural. It takes the power of the divine to touch the hearts of men and women. It is not uncommon to find that most ordinarily talented people do great things in the service of God. All credit is due to the power of the Spirit.

He enables the believer to discern the Scripture. The Word becomes an altogether new message—that which was veiled before becomes a revealed truth as a result of the Spirit's illumination. A certain foreign missionary in instructing some heathen converts taught the great truth concerning the Spirit and His work. In a later meeting it was observed that one of the converts manifested unusual Scriptural insight. Upon being asked the reason for it he replied, "You told me when I do not understand the Bible, I should ask the Spirit because He is a teacher, so when I study I always make room for Him by my side and then ask Him the things I do not understand." Would that we exercised such simple faith as did the heathen convert.

In this short article it is impossible to enter upon any extended discussion of the work of the Holy Spirit, for His work is so large. He regenerates, teaches, sanctifies, imparts wisdom, reproves sin, testi-

fies, gives assurance, comforts, brings things to our remembrance, intercedes, etc. Harrisonburg, Va.

GLEANINGS FROM THE BOOK OF PROVERBS (Jr.).—Prov 1:20-33

Topic for June 15

MOTTO

"The fear of the Lord is the beginning of wisdom."

MEDITATIONS ON THE TOPIC

I. The Book of Proverbs is a book that gives many wise sayings on the things of life. It points out the way of righteousness and warns against the dangers of unrighteousness. The author of the book is Solomon. Solomon had asked God for the gift of wisdom and God had made him very wise. He has written some of the things that wisdom taught in the Book of Proverbs and in the Book of Ecclesiastes.

In the Outline Study you will notice that some of the teachings on a number of useful subjects have been pointed out. You can read the references and find out what is said about the subjects under which the reference is given. If you will read the Book of Proverbs attentively you can likely find many more teachings on these subjects as well as on other subjects named in the outline.

A part of the subjects in the outline are without attached references. This is for the purpose of suggesting what has been seen in the book but which the reader must look for, to see for himself or herself. You can thus read and watch for verses that teach on the subjects and then add them under the right headings. One subject, that of the righteous and the wicked, might be put under a number of heads; for example, the evils of drunkenness, lying, dishonesty, strife, might be placed under wickedness; while soberness, purity, honesty, truthfulness could be placed under the head of righteousness.

To glean a book you must go over the whole book to find what it has in it. After you have found the principal things, you can still go over it and find many more that you and others might have overlooked before.

II. The Text, Prov. 1:20-33 has been chosen as a portion of the book that sets forth the theme of the whole book. It sets forth wisdom as if it were a person talking and giving good counsel. If we study carefully these verses we will find that the teachings of the rest of the book are a part of what wisdom is saying to the people.

OUTLINE STUDY

I. Teachings About Wisdom.

1. What is it?—1:7; 9:10; 15:33.
2. How much is it worth?—3:14-16; 8:11, 19.
3. What it brings to those who get it.—1:9, 33; 2:10, 11; 3:18; 21-26; 8:35; 9:11.

II. Teaching About Duties to Parents.

1. Obeying them.—Prov. 10:1; 1:8; 23:22; 28:7.
2. Honoring them.—Prov. 30:11, 17; 28:24.

III. Duties of Parents.

1. To train children.—Prov. 22:6; 29:17.

IV. Teachings about Keeping Company.

V. Teachings about Industry and Laziness.

VI. Teachings about Greed for Money.

VII. Teachings about Virtuous Women.

VIII. Teachings about the Righteous and the Wicked.

IX. Teachings about Poverty and Riches.

X. Teachings about the Good and Evil Speech.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Wisdom.
2. Commit a Verse from the Outline.
3. Let Some One Discover New Heads for Teachings Found.
4. Let Different Ones Find Scripture Verses to Show Teachings under the Heads Which the Editor Has Left Blank.

For Older People.

1. Discuss One or More Lines of Teaching.

Note.—In order to find the most complete teachings on any theme the entire book must be searched under each head to find what it has to say.

PERSONAL THOUGHT

Do we glean from the fields of wisdom the great truths that feed our souls and make our life stronger and better?

SEED THOUGHTS

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth by day and night,
This is the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix its gaze on paradise—
This is the life that counts.

The life that counts must hopeful be;
In darkest night make melody.
Must wait the dawn on bended knee—
This is the life that counts.—Advance.

GLEANINGS FROM THE BOOK OF PROVERBS

By Sanford G. Shetler

We are in an age of slogans. All about us—on billboards, on commercial products, in papers and magazines we see smart sayings, slogans, and proverbs. This is because of the great power they have on the mind of the reader. A proverb is convincing. Great men of the world have given us maxims which are treasured by many people. Benjamin Franklin has given us a "Poor Richard's Almanac" full of many helpful sayings. Is it not fitting that the Bible, the greatest of all books, should have devoted a portion of it to wise sayings and proverbs given by the wisest man of all history, excepting Jesus Christ? Even many sayings given by worldly men of renown had their origin in this book of Proverbs, and the Bible often does not receive the credit it deserves.

The Book of Proverbs is an excellent book for young people. It is very "meaty"; it has enough food to fill every hungry soul. To digest this food properly, we must read the book slowly, carefully, and prayerfully. If you want to make the book seem "real" to you, take one verse at a time and meditate upon it. Make many applications and think of illustrations that prove its meaning. That is chewing it thoroughly and not swallowing it whole.

In the first chapter Solomon gives us the purpose of the book: "To give subtilty to the simple, to the young man knowledge and discretion." Any one who has read it can tell that it certainly fulfils its purpose.

From the outline given above we notice some teachings found in Proverbs. Some of these which might be most applicable to us Juniors are: Teachings about duties to parents, about industry and laziness,

about keeping company, about greed for money, and about good and evil speech. We Juniors should obey and honor our parents. Solomon even pronounces a curse on those who do not. Look up Proverbs 22:23 and 30:17.

Boys and girls, what kind of company do you keep? One of the many verses we can quote in this connection is: "My son, if sinners entice thee consent thou not."

Some young people despise work. Some are idle parasites continually living on the sap of a live "stalk." For such ones the verse, "Go to the ant thou sluggard, consider her ways and be wise," might be profitable.

Solomon reproves those who have a greed for money and forget the poor. He also gives us much instruction and many proverbs on our speech: "Words fitly spoken are like apples of gold in pictures of silver," "A soft answer turneth away wrath," and "The tongue of the wise useth knowledge aright."

Two things, wisdom and purity, are stressed most in the book. The wisdom referred to is heavenly wisdom, not earthly wisdom. "Wisdom is the principal thing: therefore get wisdom and with all thy getting get understanding." In chapter 8 wisdom speaks to us as though it were a person. Read this chapter.

We are living in an age when sin is all around us. It is absolutely essential that young people live pure lives continually. We must think pure thoughts and read pure literature. Our minds should not be made cesspools and dumping places for all the debris and filth of the world about us. Turn your eyes away from such abominable theater advertisements as we see on the billboards. We must do this if we wish to keep our childhood purity. "Whatsoever things are pure think on these things." "Keep thy heart with all diligence for out of it are the issues of life." Solomon gives us some very direct teaching on social purity. Read it prayerfully.

In the sixth chapter he points out to us seven things that the Lord hates. "A proud look, a lying tongue, hands that shed innocent blood, a heart that deviseth wicked imagination, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." Are you doing anything the Lord hates? Stop it, if you are!

Again Solomon gives promises to the righteous. He says in chapter 21, verse 21: "He that followeth after righteousness and mercy findeth life, righteousness, and honor," and in another verse, "The Lord heareth the prayer of the righteous."

But now we have scarcely begun to glean! There is so much to be gleaned from this book that we hardly know where to start or where to stop. Let us all continue our search for truths, and then let us apply them to our own lives and thus make the book become "real" to us.

Johnstown, Pa.

GOSPEL STANDARDS FOR CHRISTIANS IN THE USE OF LANGUAGE.—Matt. 5:33-37; Col. 4:6

Topic for June 22

MOTTO

"Let the words of my mouth and the meditation of my heart be acceptable in Thy sight."

MEDITATIONS ON THE TOPIC

I. The Spirit of the Gospel in What We Say.—Standards of righteousness and

truth have been standards for all dispensations. But there is a difference in the method of God's dealing in the present dispensation from that which He used in the time of Moses and the children of Israel. That was a time when "every transgression and disobedience received a just recompense of reward" without delay through mercy. Now we live in a day when the sacrifice of Christ stands as a continual opportunity to sinful men, and holds back the wrath that would fall upon the sinner, until such a day in which all men shall be brought before the judgment. Those who will accept the mercy in Christ in a day of mercy shall escape that great day's wrath, while all others shall be judged according to their works. This underlying principle changes the whole spirit of the people of God in their conduct and language.

The words that we speak as Christians are never to be out of harmony with the message of the Gospel. There is no place for cursing and bitterness in our language, but we are to ever "bless and curse not." It would not be effective in a time of grace, when many sinners sin with impunity and do not receive immediate judgment, to take an oath. The oath means nothing to the ungodly to-day because they see no effect of breaking it. And the Christian who fears God does not need to be bound by an oath because his "yea" and "nay" is just as effective, or more so, because it proves his faithfulness to the Gospel.

II. The Text.—Matt. 5:33-37.—In this passage Jesus plainly tells that there is a change in the spirit of "old time" and His instruction for the present in reference to taking an oath.

Col. 4:6.—This is a general reference to Christian speech and shows that it is ever to be seasoned with the Spirit of the Gospel.

OUTLINE STUDY

I. Gospel Tests for the Use of Language.

1. Words of grace according to the Gospel dispensation.
 - a. Words of mercy and peace.—Luke 4:16-22.
 - b. In harmony with the spirit of nonresistance.—Luke 6:27-29; I Pet. 3:8-13.
 - c. In harmony with truth without an oath.—Matt. 5:33-37; Jas. 5:12.
 - d. With a Gospel bridle on the tongue.—Jas. 1:19, 26.
2. Words of truth.
 - a. In love.—Eph. 4:15; Eph. 4:25.
 - b. In sincerity.—Col. 3:9, 10.
 - c. In faithfulness.—Acts 20:26, 27; Col. 4:3, 4.
 - d. In meekness and fear.—I Pet. 3:15; Jas. 3:13.
3. Words of comfort.—I Thess. 4:18; 5:11, 15; II Cor. 2:7, 8.
4. Words of prayer and praise.—Heb. 13:15; Col. 4:2, 3; I Thess. 5:17, 18; Eph. 5:3, 4, 19.
5. Words which the Holy Ghost teacheth.—I Cor. 2:1-8, 13.
6. Words of edification.—Luke 6:45; Eph. 4:29; Matt. 12:35-37.
7. Words of right confessions.—Matt. 10:32, 33; Rom. 10:9, 10; Jas. 5:16; I Jno. 1:9; I Jno. 4:2, 3.
8. Words without boastings.—Jas. 4:13-17.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Word or Words.
2. Memorize a Select Passage from the Outline.
3. When Jesus Permitted the Children to Speak (Matt. 21:15, 16).

For Young People.

1. Salted Words.
2. Why No Oaths in This Dispensation?

For Older People.

1. The Spirit of the True Christian's Speech.

PERSONAL THOUGHT

Do I know what manner of spirit my words are of? It were well that we test out our language by the teaching of the New Testament and submit ourselves to the ways of Christ.

SEED THOUGHTS

In the former dispensation the oath served its purpose, for that was a dispensation of LAW, when people were governed through fear, and it was but fitting that under this system of strict law and drastic penalties there should be something to curb the tendency of degenerate men to bear false witness. Now however, under the reign of "GRACE and TRUTH," when Christian people are constrained by love of God to obey the truth from inward principle, the oath is not needed for them. And, even in the light of existing circumstances in this age, it is questionable whether the oath has any practical value for even the non-Christian. As Adam Clark says, "An oath will not bind a knave or a liar, and an honest man needs none."—Doctrines of the Bible.

How little it costs, if we give it a thought,
To make happy some heart each day,
Just one kind word, or a tender smile,
As we go on our daily way.

Perchance a look will suffice to clear
The clouds from a neighbor's face,
And the press of a hand in sympathy
A sorrowful tear efface.—Sel.

SUGGESTIONS FOR JUNIOR MEETINGS

Language is one of the great blessings that God has given us. It is the means by which we may express our thought to others. At four years of age the normal child has already a good working knowledge of the language which its parents speak. Since language is such a great blessing how important that we should learn the standards which God has given us as to its use! It is important that we learn these standards while very young so that no bad habits of speech are formed that later need to be broken if we want to live a life pleasing to God.

As soon as children are old enough to get in contact with other children or grown persons in the school, on the streets, among workmen, they are subjected to wrong influences in the use of language. There are always those whose speech is impure, profane, foolish, or untrue. Children need to be taught early the Gospel principles concerning the use of language. They need to know that profanity, impurity, foolish talking, and lying are very definitely forbidden in the Bible. But they need to know more than that, they should be taught the right uses of language, for in that way they will be helped to develop this God-given gift so that they will not be tempted so much to make wrong uses of it.

Our lesson text from Matt. 5 is a part of Jesus' Sermon on the Mount. He taught about many things in this sermon, but mentioned the proper use of speech as one of the important things for us to know. The Outline Study will give us many

teachings concerning the uses we should make of language if we would live up to the Gospel standard. As an example of One who lived up to that standard we have Jesus Himself. Let us notice how He avoided all improper use of language and then when He did speak always used the gift of language to the glory of God.

Some suggestive assignments: **Bible Examples of People Who Made Wrong Uses of Language** (Peter, Ananias and Sapphira, Jacob); **Bible Examples of Men Who Were Pure in Their Speech** (John, Paul, Jesus); **The Blessings of Using Language According to Gospel Standards.**

GOSPEL STANDARDS FOR CHRISTIANS IN THE USE OF LANGUAGE

By Gail Trissel

"But the tongue can no man tame; it is an unruly evil, full of deadly poison" (Jas. 3:8). Man cannot control the tongue, but certainly God can, for with God all things are possible. Then we are reminded that God will not officiate unless we are willing that He do so. So we should ever pray as did David of old, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

So that we may know what is acceptable in the eyes of our Lord, God has given us many standards in His Word. In the first place, all our speaking should be in harmony with the spirit of nonresistance. Do not talk back when someone says something concerning you that is false. Show by your daily life that the statement was false, but never argue with the one who threw the stone. Another one will be as easily thrown as was the first. Imitate your Savior. He answered not when He was falsely accused.

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (Jas. 5:12). Let people know by your daily life that you are honest. A liar is the only person who is never believed. Never stoop so low as to tell a lie and your words will always be forceful without an oath.

Don't be a talebearer or be inquisitive about other people's affairs. I Peter 4:15, "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters." Why should you be a talebearer, anyway? No good will come. It would be far better to be a message-bearer of Christ.

In James we read that the tongue should be bridled. This seems in a sense to sum up all the other standards that are recorded. For if we once consent for Christ to put a bridle on our tongues, the other criteria of God-pleasing language will be easily met. Learn to keep some of your thoughts to yourself. Some one has said "Think deep, not loud." Many times we guide ourselves straight into the port of trouble by speaking things we should not. The fabled king said that we have two ears to hear much, but only one mouth so that we cannot tell everything we hear.

Finally, when you talk, say something. Don't rob some one of his precious time to listen to your endless babbling which amounts to nothing when it is said. Christ says that man shall give an account for every idle word that he speaks. How many shall I give an account for? How many shall you?

Harrisonburg, Va.

GOD'S PURPOSE IN CIVIL GOVERNMENT.—Rom. 13:1-7; I Pet. 2:12-17

Topic for June 29

MOTTO

"He is a minister of God to thee for good."

MEDITATIONS ON THE TOPIC

I. **Civil Government** is brought about through the plan of God. God has made some men able to rule. He has shaped society in such a way that certain ones are in authority while others are under them. God has raised up men, sometimes the basest of men, to rulership. Yea, He allows at times the ungodly and terrible to be in power that certain ends of discipline and providence may be accomplished for the world or for the people of God. God lets wicked rulers destroy their own government and put an end to themselves by their tyranny and misrule, and meanwhile uses their misrule for ends that demonstrate the preciousness of truth and righteousness. Because the people grow in pride and selfishness, they make unto themselves the ruler most suited to bring their haughtiness down. Often the rulers are chosen by the people's vote and yet by the overruling hand of God and thus for the same reason that God gave Saul to Israel. I Sam. 8.

We have rulers like Pharaoh in Egypt, and the present government of Russia who are raised up in bold challenge against Jehovah (Ex. 5:2) and who oppress the people of God until they are made to cry to Him for deliverance. When God's purposes are fulfilled, they will see their end even in the sight of this world. Ex. 14. The main outlines of God's purpose in civil government are explained in the words of the text of the lesson to-day—"for the punishment of the evil doer and for the praise of them that do well."

II. **The Text.**—Rom. 13:1-7 sets forth the purposes of God in civil government and the duty of Christians toward the same. Likewise in I Pet. 2:12-17 we have particularly the duties that Christians owe to God in obeying and honoring rulers.

OUTLINE STUDY

I. Civil Government is Appointed by the Overruling Hand of God.

1. He sets up and casts down the rulers. Dan. 2:20, 21, 37; 4:17; Jno. 19:10, 11.
2. He corrects and chastens a sinful ruler and people.—Jer. 25:12-14.
3. He uses by overruling power the evil rulers to accomplish His work of chastening.—Isa. 10:5-12.

II. Purposes of Civil Government.

1. Primarily to lead men to seek the Lord.—Acts 17:26, 27; Deut. 32:8.
2. He watched over Israel that He might make them a blessing to all nations of people.—Gen. 26:1-5 (cf. Rom. 11).
3. To punish evildoers and praise the well-doer.—Rom. 13:3.
4. To benefit the people of God and forward their work.—Rom. 13:4-6; I Tim. 2:1-6.

III. How God's People May Forward God's Purposes in Government.

1. Not by entanglement in its work.—Jno. 18:36; Jno. 17:9-19; II Cor. 6:14.
2. By praying for rulers.—I Tim. 2:1, 2.
3. By obeying their ordinances.—Rom. 13:1, 2; Tit. 3:1, 2.
4. Paying dues.—Rom. 13:6, 7; Matt. 22:21.
5. Readiness for good work.—Tit. 3:1.
6. Not to speak evil.—Tit. 3:2.
7. Suffering for righteousness.—Acts 5:28-33; Acts 4:18-20.
8. Live lives of uprightness.—I Pet. 2:12.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textwords, Rule, Ruler.
2. Select a Memory Verse from the Outline.
3. Respecting Those who Rule over Us.

For Young People.

1. How Civil Government Comes from God.
2. How God Uses Governments for His Purposes.

For Older People.

1. Christian Duties to Rulers.
2. How Governments Bring Blessing to God's People.

PERSONAL THOUGHT

Let none of us ever be found guilty of showing disrespect to the powers that be, causing disobedience to the laws and dissatisfaction toward the rulers.

SEED THOUGHTS

The idea that it is the duty of the Church to take hold of Government and run things for God is neither taught in Scripture nor supported by facts of history. The place for Christian people to take hold and work is in the Church, and the place for most effective power is at the Throne.

Christianity and world politics do not mix. Their spheres are essentially different. Both Government and Church are better off if each remains in its sphere. The idea that the Christian can render substantial aid in the cause of righteousness by "mixing in politics" has often been proved a delusion.—Doctrines of the Bible.

The Christian citizen invariably exerts an uplifting influence in any country giving him shelter, and, except where blind passion prevails over the highest interests of the country, is usually welcomed by nations. It is suicidal for any country to suppress its Christian subjects.—Doctrines of the Bible.

That nation is fortunate that has within its borders an army of intercessors at the Throne, for this is the most formidable army that any nation can have. It has well been said that "Prayer is the power that moves the hand that rules the world." Let Christian citizens never fail to use this power.—Doctrines of the Bible.

SUGGESTIONS FOR JUNIOR MEETINGS

This topic is seasonal in that it comes just preceding the national holidays in the United States and Canada. The popular observance of these holidays is usually such that the nonresistant Christian can not take part in them. Therefore it is important that definite Christian teaching should be given as to the purpose of civil government and the relation of the Christian to it. This is a rather advanced study for Juniors and perhaps the best way to conduct the meeting is for the leader to give a talk on the subject and use the Outline Study as much as possible in the work.

Since this subject is linked with the larger idea of being obedient to constituted authorities, something of this may be brought into the program by way of illustration and emphasis. The three great institutions ordained of God are the home, the government, and the Church. These may be taken up and discussed in their various relationships.

Some suggestive assignments: The Necessity of Obedience to Our Government; Issues that May Cause Us to Be Obedient to God Rather than Man; The Need of

Obedience in the Home, the State, and the Church.

GOD'S PURPOSE IN CIVIL GOVERNMENT

By John Mosemann, Jr.

What a blessing it is to be conscious of the fact that the affairs of the world in which we live, are in the hands of One who is all-powerful, all-knowing, and all-wise! We need not be alarmed about prevailing conditions, because we know that He performs or permits all things according to His own good pleasure. It is most interesting to study the plans and purposes of the Creator of all things. Our God is not a God of confusion, chaos, disorder, but a God of design, purpose, and order.

In the sphere of civil government, there is no lack of purpose, and we find in Romans thirteen, a most interesting commentary on this thought. Government is instituted by God. "There is no power but of God, the powers that be are ordained of God" (verse 2). Without God, there is no power, no government, no authority. He it is who thought well to establish it. His mind revealed its necessity. But because it is instituted by God, does not mean that the conditions in which civil government is found, are in perfect accord with His will. The "god of this age" is at work, but not without a hand restraining him. While the devil rules men, our God "over-rules" all things.

Why have a government? Why all these kings, queens, presidents, dictators, premiers, senators, governors, ambassadors, and a host of other officers of government? Jehovah has a people in this world; He has a band of followers among this horde of men who have deserted God; He has a flock in the midst of a wild jungle. These He desires to care for, protect and keep. Without a government, the hosts of the evil one would soon exterminate the followers of Christ. But, what a God-sent provision is the protection which we enjoy at the hands of our rulers! What other means could God use that would display His wisdom in guarding His children? "He is the minister of God," the servant of God, not in heart and mind, but God "over-rules" that they should unconsciously perform those things which are His will.

What then is my part in aiding to carry out this work which the state is used to perform? The state as a unit, as a body, is a non-Christian body. If I may join hands with an institution of the world, I may just as well call myself a worldling and not a Christian. As a member of the Body of Christ, the Church, it is my duty not to enforce law, but to bear the everlasting Gospel to men, to pray God's blessing upon the task of the Church, to entreat His Divine guidance upon those who rule over us, to be in subjection to them, and to insist, if necessary, with the boldness of Cephas, "We ought to obey God rather than men."

Lancaster, Pa.

BLESSINGS OF THE LORD'S DAY—HOW MAY THEY BE REALIZED.

—Rev. 1:10; Psalms 84

Topic for July 6

MOTTO

"A day in thy courts is better than a thousand."

MEDITATIONS ON THE TOPIC

I. Realizing the Blessings of the Lord's Day.—No one can enjoy a day of sunshine who spends all day in a dark place. Flow-

ers may bloom ever so fair but will bring no enjoyment to those who do not go where they are or who never look upon them and enjoy their fragrance. God is a loving Father who looks down continually upon His creatures in kindness, but they will never enjoy Him if they forget that He is and that He rewards them that diligently seek Him. So God has given us the day in which to worship Him and to refresh our souls in heavenly thought, but it will benefit us very little if we do not use it so as to realize the blessings which it has to give to us.

There are many advantages in having a special day in which all the people may devote their time in meditation, prayer, and Christian edification. Such a time can make provision for an assembly of people at one place where they can be taught and edified together, and where they can inspire one another with noble things. Even if circumstances should so come that one cannot be present in the assembly, it is still possible to enjoy its fellowship by prayer and the consciousness that others are there engaged in such things. We cannot realize the blessings of the day unless we exercise the privileges provided to make the day a blessing. Those who neglect the house of God and who follow after business or their own pleasures are not only depriving themselves of blessings, but are by their life hindering others from enjoying them.

II. The Text.—Rev. 1:10.—This passage tells how John being banished to the Isle of Patmos nevertheless realized wonderful blessings on the Lord's day because he was in the Spirit on that day.

Psa. 84.—This psalm expresses the delight and blessing of one who found it good to go to the place of worship.

OUTLINE STUDY

I. Blessings of the Lord's Day Realized.

1. By using the day according to God's plan.—Lev. 21:3; Isa. 58:13.
2. By following the example of Christ.—Luke 13:10-17; Luke 4:16, 31.
3. By following the example of the early disciples.—Acts 20:7; I Cor. 16:2.
4. By entering into the spirit of the day.—Rev. 1:10.
 - a. Hearing exhortations.—Heb. 10:24, 25.
 - b. Singing songs in the spirit.—Eph. 5:18-20.
 - c. Meditating on noble things.—Phil. 4:8.
 - d. Giving yourself to worship and prayer.—I Cor. 14:23-33.
 - e. Using the opportunities to do good to others.—I Thess. 5:12-22.
5. By avoiding things that hinder blessings.
 - a. Following our own pleasures.—Isa. 58:13, 14.
 - b. Neglecting the house of God.
 - c. Neglecting opportunities for spiritual upbuilding.
 - d. Neglecting to seek the welfare of others.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Sabbath.
2. Select a Memory Verse from the Outline.
3. Lord's Day Blessings for Children.

For Young People.

1. How We as Young People May Realize the Greatest Blessing from the Lord's Day.
2. How we May Let Social Matters Hinder Our Blessings.

For Older People.

1. What the Lord's Day Has Meant to My Life.
2. Blessings Which Have Been Let Slip.

PERSONAL THOUGHT

Do I make the most of the Lord's day
for my own spiritual upbuilding and for
the welfare of those around me?

SEED THOUGHTS

Come let us join with one accord
In hymns around the throne!
This is the day our rising Lord
Hath made and called His own.

This is the day which God hath blest,
The brightest of the seven,
Type of the everlasting rest
The saints enjoy in heav'n.

Then let us in His name sing on,
And hasten to that day
When our Redeemer shall come down,
And shadows pass away.

Not one, but all our days below,
Let us in hymns employ;
And in our Lord rejoicing, go
To His eternal joy.

—Charles Wesley.

SUGGESTIONS FOR JUNIOR MEETINGS

This is a very timely and interesting subject for Juniors. The wording of the topic is significant. It takes for granted that the Lord gave us this one day out of the seven as a means of blessing to us. The Sabbath principle dates back to time of creation. God knew that man would be better off because of having a day of rest, and hence instituted the Sabbath from the very beginning. The question before us in this topic is how to realize the blessings that the Lord intends that we should have because of our having the Lord's Day for rest and worship.

If we stop to consider that it is the Lord's Day we may get some idea as to how we should act in order to receive His blessings. It is first of all a day in which we worship the Lord. The morning should find us at the house of the Lord, for the Sunday school, where we learn His Word, and again in the church service where we further worship Him in song, prayer, and in the ministry of the Word. We can not expect to receive the Lord's blessings if we absent ourselves from His house, either through laziness, indifference, love of pleasure, or other selfish reasons. Working on Sunday is another way in which many people miss the blessings that God wants them to have. Boys and girls who play or otherwise spend the time rather than go to Sunday school or church, are losing something of great value to their lives, indeed they are losing the influences of the greatest things in the world, the things of God, Christ, and the Bible.

On Sunday afternoons we should again remember that this day belongs to the Lord and it is not a time for pleasure or work. We should do only such things that we think Jesus would approve of our doing on His day. If we take walks to the woods, or engage in childish games, let there be nothing noisy or boisterous that would be out of keeping with the holiness of the day. The day is to be kept holy. Let us do nothing to desecrate it, but do all to the honor and glory of Him who gave it. Then we will realize the blessings He has in store for us.

Suggestive assignments: *The Meaning of the Lord's Day; Things That We Should Avoid on the Lord's Day; Things That Will Help us to Realize the Blessings of the Lord's Day; "Remember the Sabbath Day to Keep it Holy."*

HOW BLESSINGS OF THE LORD'S DAY MAY BE REALIZED

By John M. Baer

"And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it."

The Sabbath is of divine origin. After the Creator had finished His work, we read that, "God did rest," and He set apart a day for His people to rest likewise. However, there must be a distinction made between a day of rest and a day of idleness. Christ is our example in this. It is not necessary to cease from all activities in order to rest, but rest does demand a change. We need a change from the daily toil of the week to the service of the Lord. God knows far better what is good for us than we ourselves know. This day of rest was instituted for our spiritual, physical, mental, and moral welfare. "The Sabbath was made for man, not man for the Sabbath."

To-day, we have the first day of the week for worship, the Lord's day, in place of the Jewish Sabbath. To the true Christian there is nothing burdensome about the command, "Forsake not the assembling of yourselves together." It is his delight to do so. Not only is his soul refreshed in the morning and evening services but he has a spirit of devotion during the entire day. It is a day from which all business affairs and financial worries should be barred.

The Christian will begin the Lord's Day with a prayer for divine guidance throughout the day. For him it is a day of opportunities. Then it may be his privilege to direct the thoughts of others in the Sunday school class or in Young People's Meeting. After the services he may read his Bible or grasp the opportunity of visiting some sick friend. He can read, sing, or pray with those who are less fortunate than he. "All for Christ" is his motto.

However, it is not so much in church services or in visiting the sick that Satan has a chance to do his work of destruction, but he comes to the group of young people who are spending the afternoon together. How easy it is to find ungodly associates, to play foolish games, to engage in ridiculous conversation, or to attend places of public amusement! It is on these occasions that the true child of God can prove his loyalty to the Master. How much better it would be to spend the afternoon in spiritual song service, in sober uplifting conversation, or in helping some hungry soul.

When we are in doubt as to the activities becoming to a Christian on the Lord's Day let us ask ourselves the question: "Can I do this 'all to the glory of God?'"
Hagerstown, Md.

THE INFLUENCE OF A SERMON

John Newton preached in an English village. Such was the indifference that only a handful came to hear him. But among the number was Scott, the commentator. The sermon turned his thoughts toward the truth, and all the Christian influence of Scott's Commentary may be traced to that sermon. That restricted service, which seemed almost like wasting time, may have done more for the world than any other service in Newton's life. The world is listening yet to that sermon.—Methodist Recorder.

LIFE OF JOSEPH FUNK

(Continued from page 181)

al Cyclopaedia of American Biography, the twentieth edition of which has just appeared. This book devotes one half page to the sketch of the founder of the Ruebush-Kieffer Company and also carries his photograph. The sketch follows in part:

"In boyhood Ephriam Ruebush went to Mountain Valley (now Singer Glen) to study music and learn bookbinding and printing under Joseph Funk, known as 'the father of song in Northern Virginia.' He taught music in Virginia and West Virginia during the Civil War.

"Returning to Singer Glen, he was associated with Aldine Kieffer, John W. Howe, and Cornelius Hammack in establishing a printing office under the name of "The Patent Note Company," the name being derived from a system of shaped notes devised by Mr. Kieffer.

"With the publication of the first song book, "The Christian Harp," of which 100,000 copies were sold, the success of the new firm was assured. The company was reorganized in 1873 as the Ruebush-Kieffer Co., with Mr. Ruebush as president and business manager. In a short time the company took over the publication of the "Musical Million" which was founded in 1869 by Joseph Funk, and issued it regularly until 1914.

"Mr. Ruebush, until his death, remained president of the company which published millions of copies of song books which were sent to every part of the globe.

"He was the last of that noted group of musicians who gave to Rockingham county its state-wide reputation as a musical center. He was treasurer of Shenandoah Collegiate Institute and School of Music. He was a strong advocate of temperance and an active worker in the Virginia Conference of the United Brethren Church."

He died in Dayton, Va., November 18, 1924.

Other collaborators and descendants whose biographies would constitute an article in themselves may be only passingly mentioned here. William H. Ruebush, (mentioned before) a great-grandson of Joseph Funk, was for some time a teacher of music in Shenandoah Collegiate Institute; also a writer of popular song books. To him we are indebted for information concerning this article.

James H., a brother of William, studied music under prominent artists and has likewise filled a prominent place in the musical field.

The names of A. J., and J. H. Showalter are familiar to many as musicians and hymn writers. They likewise trace their ancestry directly to the Joseph Funk family.

It would be a pleasure to mention others, but space limits us. So we conclude this abbreviated sketch of a family which has made a great contribution to the art of song, voicing our appreciation of their labors, and with a hope because of their efforts, that others may be inspired along the same lines.

Scottdale, Pa.

THE SUNDAY SCHOOL

THE GOSPEL OF MATTHEW Chapters Twenty-six to Twenty-eight

By Geo. J. Lapp

This is the last of Bro. Lapp's series of articles on The Book of Matthew. We trust many have been helped by these studies which have run parallel with the scope covered by the International Sunday School Lessons during the first six months of the year. We wish to extend our thanks to Bro. Lapp for the service he has rendered to Monitor readers.

These three chapters include the trial, death, and resurrection of Jesus. We shall take up the subdivisions in the order given by Matthew.

Mary and Judas Contrasted (26:1-16). The shadow of the cross was deepening. In only two short days Jesus would be arrested. Already the leaders of the Jews were congregating and making definite plans to arrest and bring to trial Him whom they considered an impostor and whom they thought best to get out of the way. But His love was never-ceasing and He regarded the low estate of the humble followers who by that time had come to be despised by the Jews. He was the guest of Simon the leper. It is thought by some good authorities that Simon was the father of Mary and Martha.

At this time Mary's devotion and Judas' treachery were manifest. The former anointed Him with precious ointment. The latter was avaricious and used this as an occasion to criticize and later to betray his Lord.

It is interesting to note what was involved in Jesus' defence of Mary's devotion. (1) No gift can be too great if it is an expression of true love; (2) Recurring gifts to the poor can and should give way to those which come but perhaps once in periods of time; (3) Jesus places the highest value on true motives for service; (4) The influence of a truly Christian act will never cease.

The Last Supper (26:17-35). Jesus saw to it that this supper should be eaten in a place where there would be no interruption. The supreme figure through this whole narrative is Christ. No painter could have pictured this wonderful scene better than did the writer. Jesus allowed no disloyalty at the breaking of bread. Neither should the Christian Church in our day. He carefully explained the meaning of the bread and wine. He promised His followers a share in the Kingdom. He then went forth with a song of triumph (most probably the Psalm 118). We too should turn from the observance of this sacred rite with a sense of new strength and hope for this life and the life to come.

Jesus in Gethsemane (26:36-56). This

garden agony seems hard to excuse when we know that Jesus knew what the victorious outcome would be, but He was bearing the sins of the world and the pressure weighed Him down. His agony adds to the mystery and fuller meaning of the cross. While agony gripped His soul most fiercely He prayed, and through this communion with the Father was sustained in His resignation to His will.

But there is the contemptible figure of Judas who had previously bargained away his Master and now was treacherously leading a mob to commit the foulest crime ever done in the history of the world. But Jesus was composed and fearless before His cowardly enemies. Though conscious of His power He refrains from using it. He came into the world for such a time as this.

We are not always conscious of our weakness. It is easy to shout loyalty when it is popular to do so, but to be loyal when we are shouted down by a maddening mob is another matter. His grace will sustain us and His cause will never fail. We can well afford to remain true to our Lord and Master at all times.

Jesus before Caiaphas (26:57-75). This first trial was really illegal and the judges stood convicted of prejudice, dishonesty, and hatred. They were not competent to judge impartially. Caiaphas asks Jesus whether He is the Christ in order to obtain further proof that He is a blasphemer and closes his understanding to a true conception of the Kingdom. It looks as if the action of the judge were staged to arouse the mob to some definite action. And, they did act in spitting in Jesus' face, smiting Him with the palms of their hands, and deriding Him.

What of Peter? He is at this time denying his Lord and being brought to bitter tears of repentance for his rash act. He received forgiveness for it, later met his risen Lord, and expressed his sustained love to Him in both word and deed.

Jesus Before Pilate (27:1-26). Caiaphas rent his clothes in disgust while Pilate was used as a tool of base insincerity, craftiness, and intrigue. While there is a shadow of conviction present in Pilate's attitude, yet he too presents a contemptible

picture of one who lacks the courage of his convictions and is afraid to do right in a time of crisis because of the blackness of his own deeds in the past. He is like all of his kind who trifle with conscience and attempt compromise instead of definite confession of the right. He attempted to be neutral and failed. How many like him are afraid to take their stand for Christ and finally at the agitation of the howling mob "deliver Him to be scourged and crucified!"

In this scene Judas hastens to his dreadful doom, Pilate yields to the mob, the Jews bring contempt and disaster upon themselves, Jesus is delivered to be crucified, and Barabbas the robber is set free.

Jesus Crucified and Buried (27:27-66). Space forbids giving all the details. The reader should carefully tabulate them chronologically by comparing Matthew with the other three gospels. Matthew was greatly impressed by the title that was placed over the cross, "This is Jesus, the King of the Jews." They had looked upon Him, mocking Him, and pierced Him according to prophecy; and although the title was made in derision the testimony it bore was real, and "Blessed is he that cometh in the name of the Lord." The darkness, the quaking earth, the opened tombs, the dead raised to life again, the veil of the temple rent in twain—all proved the title on the cross to be true. Truly, this was the Son of God. The rent curtain in the temple gives us the key to the mystery of the death of Christ. The way into the Holy of holies was opened that there might be opened for us a new and living way and that we might have direct access to the Throne of grace. The atonement did this for us. By it the Gospel of repentance and remission of sins becomes the true message for the lost world.

They sealed the tomb after they had placed the body of Jesus in it so that there might not be any possible error as to His death.

The Resurrection (Ch. 28). Various phenomena proved the victory of Christ, even in His death, but here stands out a glory which far surpasses them all. Although the tomb was securely sealed, and no man dared to touch the Government seals, the angels descended from heaven and rolled away the stone right in sight of the amazed watchmen who would have arrested any human who would dare to do such an act. The guards were witnesses of the resurrection, but heavy bribes influenced them to put out a falsehood. The angels, the women, and the disciples saw Him after He arose from the dead. How gladly they

must have received the great commission! They rejoiced in the promise of His abiding presence. The resurrection glorifies the cross, and from that time to this, there has been a holy halo about its shadow. The atonement was made perfect through the resurrection.

Chicago, Ill.

THE RIGHT USE OF THE SAND TABLE

Mrs. M. C. Yoder

I first want to say that it is my aim as a teacher of the sand table class, to teach the little tots, from two to four years old, something from each Sunday's lesson. Then my prayer is that I may plant a tiny seed in their hearts that will mature as they grow and that will prove a help to them and lead them to Christ, the Good Shepherd.

It is in the sand table class that we have the child in his innocence, an opening bud, ready to drink in every impression. He is as "wax to receive and marble to retain." Here begins the habit-forming period of his life, and the impressions made at this time will linger with him throughout the years, even though he may wander astray.

It is at this point that the sand table comes in, to help impress the child with the truth. The purpose of the sand table is to furnish something tangible to hold the attention of the little child and keep the thought well focused during the lesson story. The sand table fulfills that purpose because a picture is formed, in the mind of the child, which may be carried away.

The child at this age is full of activity; he just cannot be quiet for long. So if we illustrate the lesson on the sand table we have something with which to hold his attention. With a little thought the teacher can illustrate each lesson. For instance, one can use paper cut-out figures, small twigs, stones, tinfoil to represent water, gilt-covered letters to form an outstanding word such as L-O-V-E, love; and cardboard hearts to represent our hearts—black with sin and made pure white when Jesus is ruler. Sometimes I direct the attention of the children to a picture of the lesson on the wall. This they will usually talk about. During the summer I often have a bouquet of flowers for the table. They of course, present an opportunity to speak of God as the Creator.

A lesson that the children love and which presents a wonderful opportunity to the teacher is that of the shepherd and the sheep. By the use of a few objects such as a figure of the shepherd, sheep and perhaps a sheepfold, the lesson is made more impressive to the child. Green paper is used to represent the green pasture in contrast to the barren sand. Now, for instance, the teacher may stress the thought that a Christian cannot grow on barren ground, so we must have the green pastures. The mothers get their little children ready for Sunday school so that they may come and learn about the Good Shepherd. There is the figure of Christ, as the

Shepherd carrying the lambs in His arms. The children soon learn to recognize this picture. I love to tell the children how Jesus loves and cares for each one of them like the shepherd does for his sheep, also how the mothers long ago brought their children to Jesus and how He blessed them. Now is a good opportunity to teach them a few short verses, such as, "The Lord is my Shepherd."

I would not be surprised if you would say that it is not worth while to try to teach them while they are around the sand table for they seem to do everything else but listen. Nevertheless, do not give up, for it will bring results. I have had mothers tell me what their little ones have learned in class and how they try to tell it at home. This gives me new courage to press on.

I think it is well to teach the children where their hearts are, and then that their hearts are the rooms that God made for Jesus to dwell in.

When my class gathers around the table we first take up the money the children have brought. This year they have contributed about twenty-five dollars for missions. Then I ask them to close their eyes and fold their hands to talk to Jesus. We have a little prayer then, after which the story is told. I find it best not to allow the children to play in the sand until after the story. With patience this can be accomplished fairly well. At one Sunday school that I visited the sand table is covered up until after the story is told. After the story the children may play in the sand. We have spoons, funnels, or small cups to play with. Even after they are allowed to play, one can talk conversationally with them, having them repeat verses, for instance.

Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10: 14). We who are teachers want to use the best means at our command to make Christ real to our pupils, no matter what their age.

Elkhart, Ind.

HOW I WOULD CHOOSE MY WIFE

And now abideth faith, hope, charity, these three: but the greatest of these is charity.—I Cor. 13:13.

In the spring, when the thoughts of youth turn to love, comes the question to every young man, Will I choose a mate this year? It is the one great decision that we are called upon to make, for our whole future depends upon it. For once we have chosen there is no turning away from our choice, for "what God has joined together let no man tear asunder."

We might take the thirteenth chapter of first Corinthians as our guide, for there are the necessary qualifications, faith, hope, and charity, and the greatest of these is charity—not only the love now, but the love we must have in the years to come.

The first is faith. We must have faith that she is the ideal and she must have

faith in you that you have that faith in her.

Then hope, for in her are all our hopes of what we are and what we expect to be. Then comes the supreme good, charity or love. This is the one thing that must not be questioned in our minds, but we must have a true and whole-hearted love for the qualities that she has.

Affection and affinity are the two key words that should actuate us in the selection of our life's companion. Those unions which are based on acquaintance, knowledge, ascertained congeniality, and fitness are the ones which best stand the wear and tear and finally yield the most.

Then where are we going to find these qualities—on the street, at the dance, or other public places? No. When you go to your church or to your Y. P. M., look around you and you will find them, for the ideal girl is not of the world but of God, and as Christian men we should find Christian girls.

Now comes the personal side of my own choosing or what I am looking for in my own choice. I must love her. She must be a Christian. She must have virtue. If I expect these from her, does she not expect them from me?

I might mention that I have found that ideal, and yet it is sad but true, for she is not for me, but has selected a great life work for herself. But let me tell you about her. First, she is a whole-hearted Christian; she is a leader of the young people, she has taken advantage of the opportunities that have presented themselves to her; she is well educated, whole-hearted and tender. She is not beautiful or rich, but she has that something about her that attracts. There is a beauty about her that lies below the surface and radiates from her that only a friend can see, and my Christian life and work have been greatly strengthened through her.—Sel.

THE MISSIONARY CHURCH

(Continued from 175)

And the world would soon be evangelized. The three "ye's" would be brought into full force, and that is all that is needed. PRAY YE, GIVE YE, GO YE. Oh, such praying as we would have, and there would be no need to ask the outcome! There would be no asking for money nor volunteers. The last two are the result of the first.

Prayer is the backbone of the Christian church.

Conclusion.

The object of the church is to evangelize the world.

The method of accomplishment is that each member must feel that he has an individual responsibility in the task and then put his shoulder to the wheel.

Christ's command to me is: "Pray ye therefore the Lord of the harvest;" "Give ye them to eat;" "Go ye therefore and teach all nations."

Markham, Ont.

COMMENTS ON WORLD NEWS

THE MOVIES AT LAST ADMIT THEIR CRIMINAL ACTS

Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.—Mark 9:42.

To destroy the faith of childhood, to demoralize the youth of the day is a heinous crime. Too long have the movies been guilty of this business. The warning text above should make the chills go down the back of individuals connected with the whole business. Lately, the movie managements admitted their guilt, in our mind, when they voted to put into effect a new code of morals. The following is their admission of guilt, when they suggest that in the future they want to do better.

"That the use of liquor in American life shall be restricted to the actual requirements of characterization or plot.

"Pointed profanity is forbidden.

"Obscenity in word, gesture, reference, song, joke, or by suggestion is forbidden.

"Indecent or undue exposure is forbidden.

"That scenes of passion shall not be introduced when not essential to the plot; sex perversion or any inference of it is forbidden on the screen.

"That the sanctity of the institution of marriage and the home shall be upheld; that adultery shall not be explicitly treated or justified.

"That crimes against law shall never be presented in such a way as to throw sympathy with the crime as against law or justice.

"That acts of murder or brutality shall be presented only in such a way as will not inspire imitation; that methods of crime shall not be presented in explicit detail on the screen; that revenge in modern times shall not be justified as a motive.

"Dances which emphasize indecent movements are to be regarded as obscene; the subject of white slavery shall not be treated on the screen.

"No film or episode may throw ridicule on any religious faith; ministers of religion in their character as ministers of religion should not be used as comic characters or as villains.

"The use of the flag shall be consistently respectful; the history, institutions, prominent people, and citizenry of other nations shall be represented fairly."

Personally, the new code of conduct will not matter as far as we are concerned, because our policy has always been, "Stay Out," and that from the standpoint of great principles. But we are concerned about the welfare of 250,000,000 in the entire world that attend, although this is a small proportion of the inhabitants of the globe, but large enough to materially affect the moral conduct of men and women to a great extent. We believe that no spiritually minded Christian will even attend such places as Oberammergau, where the Passion play is given, a reproduction of the scene of the crucifixion of our Lord. To make a spectacle of these sufferings is sacrilege. Men should experience such a definite blessing of God in their soul, that the need for amusement would not exist. It is possible to find more recreational pursuits than attendance of the movies and theaters. Nevertheless, we are glad for any action of the boards of motion picture producers, and distributors in America that makes for more decent living for those that go, but

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

we say again, we believe that men, women, youths and children ought to "Stay Out."

THE UNREST IN INDIA

There shall be.....distress of nations.—Luke 21:25.

Mahatma Ghandi has defied the British Empire, one of the greatest powers on the face of the globe. On Sunday, April 6, at sunrise he walked through the dismal streets of the village of Dandi, waded a short distance into the Gulf of Cambay, and dipped up water in an earthen vessel, preparatory to the distilling of salt. Throngs cheered, jeered the police, and he defied arrest. Many of his followers were arrested for doing the same thing, one being his own son.

The sleeping nation of India, like China, is awaking from its age-long slumber. Being but half awake it imagines all sorts of weird and wild things, even to the extent of blaming Great Britain for all its miseries. The unrest of India is in a measure a world-wide situation, and is but a forerunner of the times spoken of in the Word of God about the end of the age. Since God has foretold these things they need not be excessively disturbing to the believer of the all things in the Bible.

India's problem is not England, Alaska or Mars, it is India, with her unspeakable sins, her crumbling false systems of religion, her social system which has chained 230,000,000 people with 2,000 different systems of caste, and created 50,000,000 untouchables, outcasts of human society. In other words the trouble with India is the sin problem. No amount of political freedom will give India the liberty she needs, and so much desires. The evangelization and conversion of India to the Lord Jesus Christ and His saving Gospel will give India what she needs and seems not to want.

Lately, the British Government locked up Ghandi, for the general good of India, he being reckoned a disturber of the peace.

It is generally conceded that India, under the Union Jack of the British Empire, is in better hands than if it were in its own hands to-day, with the bitter enmity that exists between the Moslems and the Hindus. This the outstanding leaders in India can plainly see, which is also the reason that England has the support she has in India from many of the rulers.

Out of the present distress may come a nation with Dominion status, which we are positive Great Britain will be glad to grant to India, once the Indian people are able to use it wisely to their own good. Ghandi has given notice that he might consider sitting by a round table, if England were ready to make some concessions. This they undoubtedly are willing to do at a time advantageous to both India and England. What the outcome of the present insurrection may be we cannot tell, but any one knowing the Hindu mind with its attendant fanaticism, and cheap views of human life, may well have some fear. May

the Lord of all nations overrule to His eternal glory, leading India to Himself, ere the day of His coming again, when He shall sway again the scepter of UNIVERSAL SOVEREIGNTY.

THE LONDON NAVAL PARLEY

For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.—I Thess. 5:3.

The representatives of the Big Five have returned to their respective nations, to receive the cheers and jeers of the home folks, in United States, Japan, France, and Italy. The Conference was held at London, England. Time is required to properly evaluate the results. England, United States, and Japan have formed a triple alliance. France and Italy could find no place of agreement, except in a measure to humanize (it can't be done) submarine warfare, as well as to sanction limitations in a few minor instances. For the United States the Conference will mean the saving of some millions of dollars, and was well worth it, though the expense of the Conference was \$4000 daily. The United States will scrap two battleships, the Utah and the Florida. The agreed ratio between the fleets amounts to 10-10-7. The Conference ends the claim of Great Britain to being the "Mistress of the Seas." The Treaty must still meet the governments of the various interested nations for ratification. In all the three powers reduce their fighting craft 560,000 tons, auxiliary vessels by 220,000 tons—in all a total tonnage of 780,000. This means a cash saving of \$2,500,000,000, and to the taxpayers of the United States \$1,000,000,000. This is indeed a huge sum for a tax-ridden people.

A battleship holiday was decreed till 1936, when the next conference is to convene. No super dreadnoughts have been constructed since 1922. The Conference also restricted submarine warfare to certain zones.

However, there is an undertone of preparation for future wars in the world, although many nations signed the Kellogg Treaty to abolish war as an instrument of national policy. There is far too much of the martial spirit in the world. Mars, the god of War, is still rather secure upon his throne. The world needs the Prince of Peace to bring rest to the troubled waters of the nations.

STATISTICS OF THE CHURCHES IN THE UNITED STATES

I will build my church; and the gates of hell shall not prevail against it.—Matthew 16:18.

In the above quoted text Christ undoubtedly refers to the mystical body of Christ, the organism, not merely the facts about the visible Church which any one can see, and know quite a great deal about. The statistics we are about to give have to do with the visible Church, in the United States, and are the work of Dr. H. K. Carroll, for the year 1929.

The net gain for the year was 300,000 over 1928. This is considerably lower than the million gain of 1928. However, the increase that year was abnormally large over other years. The Methodist Church shows the first decrease in its history, a loss of

2440. The figures are not large, but the fact is. The Methodist Church won her first million in America by evangelism, and ceasing to be evangelistic she is beginning to lose, the first time since 1765. This is one of the fruits of modernism in her ranks. A mutilated Bible will not hold the rank and file.

Another significant fact, worthy of close attention, is that the churches holding strongly to their creeds show the largest ratio of growth and increase. This is just the opposite to the general cry, "that the Churches must tone down their creeds, and bring them up to the times."

The largest membership of any Protestant denomination in America is that of the Methodists, 9,162,280. The Baptists are a close second, with some 9,141,856. The Catholic membership is 17,299,147. The membership of all churches passed the fifty million mark this year for the first time, the exact number being 50,006,566.

There has been no falling off on the list of ministers in general; young men have filled the gaps, despite the knockers. The need of the hour is for ministers to enter the "upper room," for a fresh unction of the Spirit, the membership, likewise, and then to go out in the interests of true evangelism.

Several figures about our own denomination are in order. The total membership of all Mennonite bodies passed the 100,000 mark in the United States by 505. Our own Conference numbers 41,410. This was an increase of 306 during the past year. The next in size are the General Conference Mennonites with 21,582, showing no increase. In all Mennonite bodies reported there are 1593 ministers, and 971 congregations. There was a decrease of 13 ministers. Two of the Mennonite groups report a decrease.

The outstanding need of the hour is for the revitalizing of the Christian experience of millions of these professed followers of the Lord Jesus Christ, this to be made possible by the effective preaching of the whole counsel of God, and followed with active efforts to evangelize the rest of the nation, and other parts of the world.

THE LITERARY DIGEST DRY-WET STRAW VOTE

Nor drunkards.....shall inherit the kingdom of God.—I Cor. 6:10.

The so-called Nation-wide Literary Digest Poll, of Dry and Wet votes has provoked wide attention, as well as provoked a great many people. Many editorials and other writings have sought to show the fairness of the poll, but personally we are of the opinion, that there is something wrong somewhere. In the first place the questions were not put fairly. To find out the sentiment of the country the questions could have been placed in a way to find out more accurately what people are thinking. For illustration, a man might vote for modification, for different reasons, and himself be a dry. On the other hand a referendum that is unofficial is wet propaganda itself, when a law is on record, and that by a majority action of all the law making bodies of America.

Dr. Poling of New York claims that the woman vote of the country is largely eliminated. The Prohibition organizations everywhere requested Drys to ignore the Poll. This undoubtedly affected the vote to some extent. Dr. Poling challenged the Digest to show up its poll lists and disprove his charges. This they refused to do, even though they were guaranteed "properly safeguarded inspection."

Mr. McClain, a widely known social worker makes the following charges:

"Nor can they guarantee the integrity of the ballots returned against duplication and counterfeiting. G. W. Musgrave, of the law firm of Musgrave, Bowling and Hesse of Baltimore, wrote to The Literary Digest under date of March 5, 1930, asserting that he personally knew one man who in some manner secured 15 ballots, all of which he voted Wet, and another who similarly voted 6 Wet ballots, while his own came to him already marked favoring repeal. He also cited the case of an acquaintance who received two ballots, one at his office and one at his home, both of which were voted Wet.

"The Literary Digest has prided itself upon the accuracy of its forecasts based upon 'straw votes,' but it is a remarkable fact that in almost every instance its polls on prohibition have signally failed. The 1922 poll showed a total vote of 490,002 for modification or repeal, with only 306,255 for enforcement, yet prohibition has made consistent gains in every congressional election since that time and in the Presidential election of 1928 the Wet candidate carried only eight states. In three states where the liquor question was submitted to a direct vote of the people The Literary Digest's polls went far wide of the mark. The Massachusetts poll showed 13,029 for enforcement, 13,927 for modification and 8,260 for repeal. Yet at the election the enforcement code was defeated by 103,876. In Ohio there was shown a Wet majority of more than 5,000, but two months later the people voted down a proposal to legalize 2.75 per cent beer by a majority of 189,472. The 1922 poll showed California almost 2 to 1 against enforcement in September. In November the state adopted an enforcement

code duplicating the Volstead Act by a majority of 33,943, and four years later defeated an effort to repeal it by a majority of 63,617."

Regardless of straw votes, the Bible strongly warns against the evils of strong drink, and Christians should continue testifying against its use, and baneful effects.

The Catholic Advance, the official paper of the Roman Catholic Church of Kansas and Oklahoma, has this to say, in answer to the question, "Does Prohibition Pay?"

"As a direct result of Prohibition Kansas has \$200,000,000 in banks and \$67,000,000 in mortgages in other States. In Kansas there are:

"54 counties without any insane.

"54 counties without any feeble-minded.

"96 counties without any inebriates.

"38 counties without any poorhouses.

"53 counties without any persons in jail.

"165 counties without any representatives in the State Penitentiary.

"Kansas has had prohibition in force longer than any other state in the union and its testimony ought to count for something in the prohibition controversy."

THE CONSTANTLY FILLING PRISONS

I was in prison, and ye visited me not.—Matt. 25:36.

Verily, I say unto thee, To day shalt thou (penitent thief) be with me in paradise.—Luke 23:43.

The problem facing the American Republic with its prison system is appalling. Everywhere prisons are crowded beyond normal capacity. The prison system of to-day seems to be an enigma, with no one know-

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ing the solution. As reforming places prisons seem to be a failure; they seem rather to be places where crime is taught, and where criminals still learn better the ways of the underworld. Prisoners usually come out penniless and bitter. Often they come out without a trade with which to earn a reasonable living. It seems that the whole system of prisons needs to be thought through and better methods of handling prisoners are certainly needed. The problem should be taken seriously.

The prison horror of Columbus has attracted world-wide attention. This with the other prison tragedies of the last twelve months is making a marked impression upon the nation. The fire at Columbus was but a petty one from the financial standpoint, cost about \$11,000, but the loss in human life was frightful, with 319 dead, while 230 burned and smoke-choked men

were sent to the hospital. Somebody bungled, even some guards laughed at the first horrified appeals of the prisoners. The Fire Chief of Columbus claims that every life could have been saved.

Some one may say, "Well, that was good riddance, just that much relief for the rest of the world." But is that the answer of a Christian, who believes that the souls of men exist for eternity, that men are either saved or lost? Take another look at the above quoted passages of the Bible, in which we feel the pulse beat of Jesus towards prisoners, and His example of saving one in His last hours. The sights in the Ohio jail were beyond description. The cries of the doomed men were heartrending. They have reached beyond the State of Ohio, and President Hoover has urged immediate action by the Federal and State Governments. While larger prisons and

more prison reform are greatly needed, there is also something that we can do about helping in the problems incident to the present crime situation.

1. Bring to the attention of men the authority of the Word of God; this in itself will restrain the lawlessness of men. But when men in the pulpits of America spend time tearing out leaves, no wonder the jails are filling. There is some connection between "modernistic pulpits" and "lawlessness" with its filled jails. The God of the Bible still lives.

2. Preach the Gospel that still saves such men as Jesus snatched from the jaws of death and hell before He died.

3. Give us homes, with fathers and mothers known for their faith and piety, where the atmosphere and the admonitions of the Lord are being seen, felt, and heard.

4. Seek to properly and adequately teach the Word of God to the "rising generation." A noted judge, before whom 4000 boys under the age of 21 were convicted of crime, declared he was satisfied that not more than three attended a Sunday school. In a certain city of Eastern Pennsylvania where much lawlessness existed in the colored section, a young lady opened a Summer Bible School in the lawless end of the city, and in four years no criminals have come before the court from that place. The Word of God is living and powerful; let us give it a chance.

"May the love of God keep our hearts and minds steadfast and true upon Thee our God."

"The most miserable man on the face of the earth is the Christian who is trying to enjoy both worlds."

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Josiah's good reign.

2 CHRONICLE

all them that had conspired against king A'mon: and the people of the land made Jo-si'ah his son king in his stead.

CHAPTER 34.

Josiah's good reign. 3 He destroyeth idolatry. 8 He taketh order for the repair of the temple. 14 Hilkiah having found a book of the law, Josiah sendeth to Huldah to inquire of the

1: 21, 22, 1

2 De. 5, 32.
17, 11, 20.
28, 14.
Jos. 1, 7.

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CHRISTIAN MONITOR

JULY, 1930

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PROBLEMS OF THE PRIMARY SUNDAY SCHOOL TEACHER

By H. N. Troyer

THE FIRE

By Lillie Esch



It was July. Every leaf of corn rolled tighter and every cucumber vine lay flatter as the broiling sun drove the mercury nearer one hundred degrees in the shade of the back porch.

Sam Connor sniffed the air as the team of mules turned into the lane.

"Now who's been foolish enough to light a fire on a day like this? It hasn't rained for three weeks."

He stopped in front of the house and entered the kitchen for a drink. Sam fairly revelled in that

kitchen, in fact, in the whole house, for had he not built it only that spring? It was large and conveniently arranged with a pleasant upstairs for bedrooms. True, he had to borrow money against Sarah's wish, but that little old shack on the hill was far too small. It was fourteen by eighteen, tar paper on the outside, blue building paper on the inside and served as kitchen, dining room, bedroom, and parlor, all in one room. Sam had built it for himself eight years before. Later Sarah had consented to share it with him. Now four little Connors clamored for food and a place to sleep. A new house had been a necessity.

Fifteen minutes later Sam stood on the west porch letting a steadily rising wind fan his face.

"Sarah, come here once," he called.

Standing beside her husband she watched a thick cloud of smoke rising in the west. Already the air was full of the odor of burning green pine.

"Will it come here, Sam?" Sarah demanded in anxious tones.

"Don't believe so, for the wind is too much in the south for that. But I guess I'd better hitch the team into the buggy so I can go if a call comes for help." And Sam started for the barn.

Ten minutes later as he emerged from the stable a neighbor dashed up. "Got everything ready to fight fire? Things will be hot around here before long. See that flame?"

Sam looked. Two miles away he saw the leaping flames and the wind had changed, driving the full force of the fire straight towards Sam's buildings. So heavy had the smoke become that the sun in mid-heaven looked like a great brazen ball.

On it came; that great roaring, crackling

forest fire, driven by an already mighty wind and fed by the treetops from the great pines and hardwood forest which the lumbermen had slain five years before. The smoke became so heavy that both men and beast rushed wildly about trying to escape its suffocating grasp.

Still it came. Burning tinder was carried a mile. Every blade of grass and pine knot took fire, so dry and hot was it. In a few minutes Jack Sabourin's house would go and that was only a quarter mile away. Men were dashing wildly about throwing water first on the house, then on the barn, and on the lumber piles. The intense heat evaporated the water almost at once and flying sparks seemed to ignite the very sand.

Sarah stood at the kitchen window and watched it all. Her sympathetic nature went to Mrs. Sabourin but a cold fear gripped her very heart.

"There goes their house," she cried. "Will ours go next?" A heart-rending appeal for protection ascended heavenward.

She was torn from the horribly fascinating scene by the cries of her children. "Mamma, I can't breathe, give me a drink," "Mamma, drink, drink, me thirsty," came from one and then another.

Another glance out of the window told Sarah that the timber in the pasture lot was now one flaming mass. The smoke was so thick that there was only light as of dusk and it was only half past three in the afternoon.

As the wall of the flame moved onward there seemed no escape. Fire! Fire! Everywhere was a blazing furnace. The heat be-



RESOLVED TO-DAY

A little more giving and a little less greed;
A little more sharing to those who are in need;
A little more bearing other people's load,
A little more Godspeeds on the dusty road;
A little more rose and a little less thorn,
To sweeten the air for the sick and forlorn;
A little less kicking the man who is down,
A little more smile and a little less frown;
A little more Golden Rule in marts of trade,
A little more sunshine and a little less shade;
A little more respect for fathers and mothers,
A little less stepping in on the toes of others;
A little less knocking and a little more cheer
For the struggling hero that's left in the rear;
A little more of love and a little less of hate,
A little more of neighborly chat at the gate;
A little more of the helping hand by you and me,
A little less of this graveyard sentimentality;
A little more of the flowers in the pathway of life,
A little less on coffins at the end of the strife.

—Selected.

came almost unbearable. Rabbits, deer, squirrels, and porcupines dashed into the back yard, racing around the house for means of escape. All were undisturbed by the usually watchful Sport for he was cringing into the farthest corner of his kennel, seeking protection from this on-reaching, roaring death. Pheasants, quails, robins, and cardinals fluttered about in the trees beside the house, seemingly seeking the protection of their natural enemy, man, choosing rather to seek mercy at his hands than to be lost in the terrible flame.

Closer, and closer it came. Now the very stumps in the barn lot were burning. Sam dashed in for a drink.

"Can you save the buildings, Sam?" cried Sarah.

"I don't think so, but we're trying. We have them soaked and we have to keep at it every minute," and he was gone.

Still that awful wind and burning smoke. How the children were crying!

What was that? Yes! The corner of the eaves of the barn was smoking. A bucket of water put it out.

But as Sarah saw another part catch fire tears formed and would not be kept back. Just when they were beginning to see their way out this must happen! Had they not struggled and skimped along all these years to pay off the mortgage? In fact, it wasn't all paid yet. There were debts on the new house, on the barn, on the machinery, and on everything, it seemed to her. Their plans to buy only on a cash basis from now on flashed before her. Now they were being plunged in deeper than ever. Terrible! Would they even get out alive?

As these things raced through her mind she gathered her little ones in her arms and kneeling on the floor in the cozy sitting room, committed herself and her all to Him who knows best. Then she felt better, as though somehow, all would come right in the end.

Outside a terrific fight was going on. As soon as the men succeeded in putting out one burning part of the barn, they would see smoke rising from another part.

"We can't let the barn go," cried Sam. "If we do everything else goes with it."

Then suddenly the wind died down. The sparks no longer flew so far. A few men could watch the buildings.

"To Sabourins, let's see what we can do there yet," shouted a big neighbor.

At Sabourins an even more terrific scene had taken place. Their house and almost all the contents had been the first to burn, catching from the lumber piles. The log stable, hen house, and every outbuilding was gone. Only the barn was left. Jack Sabourin had built it only that summer. Those were the years on that certain Michigan frontier when the tarpaper shacks and log stables were being replaced by commodious frame houses and large hipped roof bank barns. Accordingly every man's new barn or new house was almost as dear as life itself, to him. Justly so, for it was the result of, in some cases, twenty or thirty years of battling with the soil to make a living and save enough for improvements.

(Continued on page 199)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXII

SCOTSDALE, PA., JULY, 1930

No. 7

THE LURE OF OUR FEATHERED FRIENDS

By Ellrose D. Zook

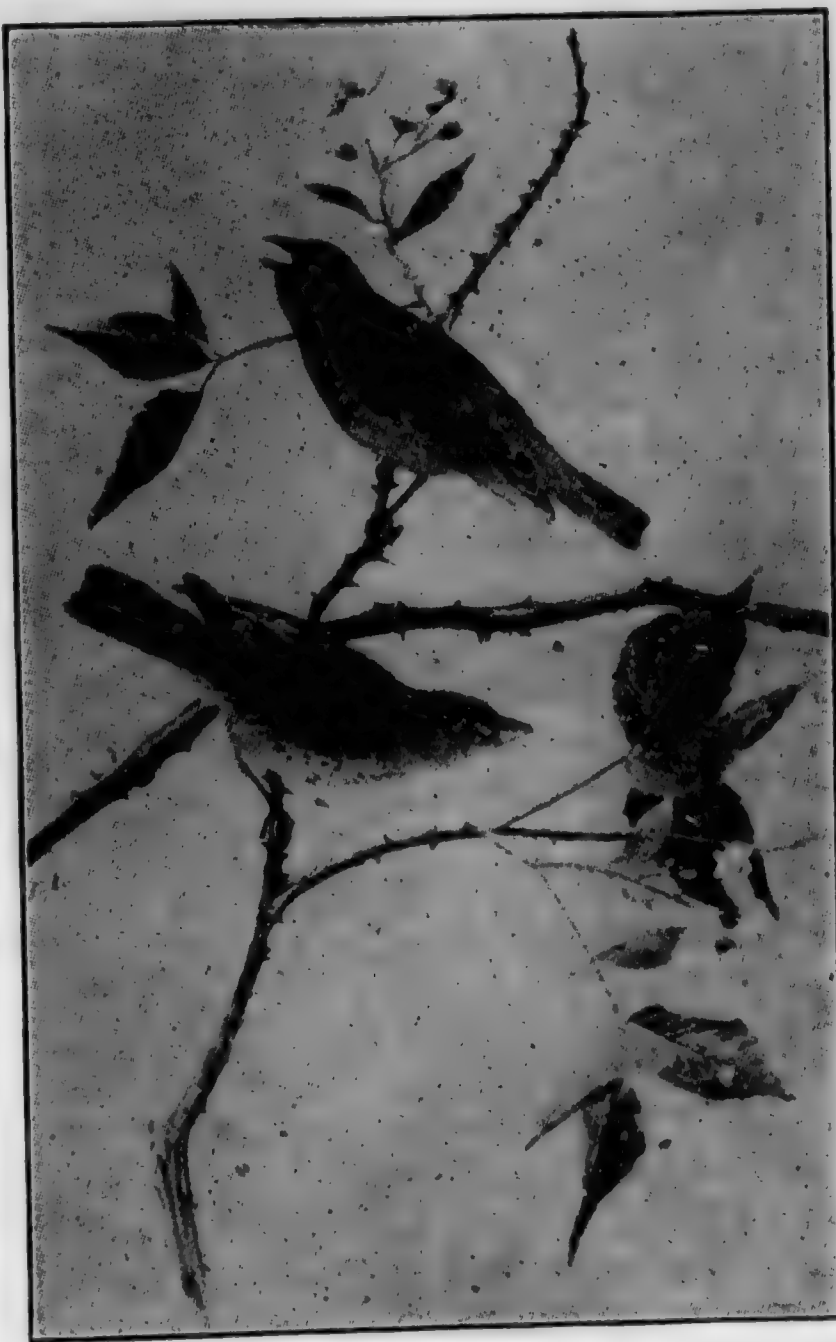
"Life is to be fortified by many friendships." Friends are not only for ourselves but for others as well. By them are the wounds of life healed and the weakened links in character's chain strengthened. But friends do not exist only in the realm of mankind; they are to be found in the realm of nature, the trees, animals, and birds. One of nature's exceptionally inspiring friendships is with feathered friends, and some of the representatives of this happy group of songsters are always present, and ready to be friends to all. The friendship with the birds should not be hindered by too close intimacy at first. Man must prove his desire to become a friend by acts of kindness and interest. He who becomes a true friend of the birds will have received a true friend in return.

The feathered family are our friends in many ways. They keep this earth an agreeable and pleasant place on which to live. Great numbers of insects which are a nuisance to mankind and animal life are destroyed by birds. Caterpillars which would soon destroy orchards are kept under control by the warblers and vireos. Larger birds help to destroy rodents and snakes, and seed eating birds destroy weeds. Birds can then be said to be useful from a commercial standpoint.

Although birds may be interesting because of their usefulness, yet their different characteristics are far more alluring and fascinating to the bird lover. If any one would be a bird lover, let him arise at early dawn and listen for the first notes at the approach of morning. Or let him spend a day in the woods while bees are humming near fragrant honeysuckles, or in the fields and meadows while the last drops of dew are yet clinging to some shaded spots that he might hear the happy chorus. Or let him spend an evening and a night by a singing brook and listen to shrill and mournful songsters. To hunt and find a bird, see its beautiful plumage, and then to sit by until it gurgles over with a rapture of melodies, is indeed a taste of the lure of our feathered friends.

The fascination and thrill of hunting and finding different songsters is similar to the lure of fishing for trout and landing a fighting captive. The bird lover must get into the spirit of nature before he can approach the birds. No one can find birds if he employs the modern spirit of rush and then expects all the different kinds of birds to come at the first sight of their prospective friend. He must be

slow, stopping and listening at regular intervals. His eyes must be keen and quick. Birds generally see his approach long before he arrives, for they have keener eyesight than he has. Flashy and prominent colors are a hindrance in finding birds. Birds also have a more sensitive hearing than human beings. A quiet approach with a keen eye and a sensitive ear is not only necessary for the bird lover but also adds interest and joy to the search.



Happy Songsters

Habits of birds must be known before they can be easily found. Some birds like the deep woods, some the briers and thickets, others the open fields, meadows, and fence rows. One songster you will hear on the top of a towering tree, another you will find on the ground. One can be easily approached, another must be studied at a distance. The rare genus is more difficult to approach. Birds can be distinguished by their manner of flying. Thus the habits of different birds can be learned by association with our feathered friends.

Just to wander through a woods, to crawl

through brier patches and thorn bushes, or to walk across meadows and fields, are adventures of interest in hunting a bird. The search is but the beginning of the joy to be found in the bird kingdom. The delightful part to the ear during the search is the birds' singing on trees and bushes, and calling and chipping from the ground and hidden thickets.

Birds usually have either a call, chip, or a song. Most all have a chip of some kind in addition to the song. A pleasant surprise awaits the bird lover when he identifies every little whisper or chip he hears. Since the chips of different birds are so nearly identical, they often can not be recognized as belonging to any particular bird. This fact makes bird hunting even more interesting and fascinating for the bird lover. Everyone is acquainted with the call notes of the robin when he becomes excited and flutters about because of an approaching enemy. The loud boisterous chirp of the English sparrow is familiar to all. If a long, low whisper is heard in the woods, a cedar waxwing may be near, sitting in the top of some small tree with a number of his mates. The cardinal who has also a beautiful whistle has but a short chip and can be easily mistaken for another bird. Some of the warblers, our most inspiring songsters, have but a chip and may be seen if hunted carefully and patiently. A chip that is not recognized should not be attributed to some bird which is familiar. A chip may reveal one of the treasures of the bird kingdom.

The chip is not the bird's song. The warbling and happy singing of birds will often make the bird lover stop and meditate. Just before dawn, the robin may be heard giving the first notes for the feathered chorus of the day. His singing is loud and filled with richness and depth. The song sparrow, perched near by on a small bush or a fence post, soon begins his warbling and cheering notes. Near the sleeping room window may be the bubbling little songster—the house wren. From the tops of trees often come the songs of the gay little warblers. The beautiful notes of the wood thrush may come floating through the air from a near-by woodland. His song is inviting for he says, "Come-to-me-e-e-e." A volume would be necessary to tell about the songs of all our feathered friends. They can only be appreciated by the person who finds and hears the songs for himself.

The little vesper sparrow is the beginner of the night chorus. Some of the songs of the night are as attractive and luring as those in the daytime. The hooting cries of the owls are often heard. Another contributor to the

(Continued on page 199)

THE UNEQUAL YOKE

Should a Christian Support Modernism?

(The Autobiography of a Dollar)

By Martin Paul

CHAPTER SEVEN

(In which I meet the girl)

Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.—Proverbs 31:30.
Her cheeks had caught the bloom of clover.—Whittier.
To doubt her fairness were to want an eye;
To doubt her pureness were to want a heart.
—Tennyson.

As the school days drew to a close, I was scarcely ever lonely, even though upon the shelf. Student life is the most interesting of any, I should judge. Some few things of the outside world I saw when my master would take me for a stroll at times to read me in case of spare time. But this seldom happened. There were still many pages to be read, and my one hope was to be taken along to the station to meet Spike's friend.

I was. Spike went very early to make sure he would be there on time, and took me along to while away the minutes until She arrived. It spoiled my joy a bit to have him read a chapter in me, though it happened to be one of the better chapters. The train rolled in. What a happy couple they must be, I thought! There they came, he with her grips, and she with her smiles, and the sweetest face I had ever seen. I was still on the bench where Spike had left me. She sat so near to me, that I could hear and see everything that passed between them. She was so glad he would be graduated soon, and could begin to serve. She had two more years of nursing to do, then she, too, would go out into the mission field, as nurse. Unless—Unless what? Unless something unforeseen should happen. They laughed. She would be so glad to be able more directly to serve her Savior, and spread the good news that He died for man's sins. How she envied him his chance! She wished she were a man. Wasn't it wonderful to be a missionary?

He answered, "Yes." But he said it a bit awkwardly, a bit bashfully.

"Why Walter, you did not give up the idea of being a missionary?"

"Not at all. Only I'm afraid I cannot believe that Savior story any more. I'm going to spread practical Christianity."

"Why, don't you call saving souls practical Christianity?"

"Well, I suppose. But first we ought to save their bodies, and show the spirit of Jesus in Christian service."

"But isn't the soul much more than the body?"

"I think the soul will be all right, if the body is all right. That is, if it lives on at all."

I was surprised at his candor. She was surprised at every word he uttered. "Really, Walter, did they teach you that, and do you believe that?"

"All educated people now-a-days believe it, Mary. And you will too, by and by."

"Never, Walter, never! So help me God."

"Don't you think I am a Christian?"

"Why, Walter, how can a man be a Christian without a Savior to forgive sins? You are not sure that the soul lives after the body—you don't believe in the resurrection?"

"Well, no."

"Then you are just like the Sadducees at Jesus' time. O Walter, think of your soul, think of eternity!"

"But I am sure you admit that other people can have a different viewpoint from yours!"

"In ordinary things, surely. Where God has spoken, never!"

"But what has God spoken? How can you say there is no other viewpoint about that?"

"There is a different viewpoint, but that is the wrong viewpoint. Paul says that we preach Christ crucified, and whoever brings a different Gospel, let him be accursed."

"Be broad-minded, Mary. God surely will not condemn any one as long as he tries his best."

"Suppose he 'tries his best' to resist God?"

"Well, if the Bible is true, then I'll tell God on Judgment Day that these things about eternity are too deep for man, that I could not come to a definite conclusion, and so tried to live right, and ask Him to be satisfied with the best I could do."

"And God will ask you whether He did not give you very plain instructions about eternity in the Bible, and showed His love to you, and ask you, why you did not follow directions, but despised His warning, because you thought you knew better. What can you do for a man who refuses to believe God? Suppose a man does not read the warning before a dangerous cliff, or does not believe it, and falls down and breaks his neck; whose fault is it?"

"That's your way of explaining it." How soon had Spike learned all the current phrases!

"No, that's God's way of putting it. 'He that believeth on the Son, hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.'"

"But, surely, as long as you are in earnest in your belief, it does not really matter what you believe. At least I'll take a chance on that."

"But, Walter, think how awful that chance is. To be always and always in hell and torment, and never to get out. O Walter, please, please don't be an unbeliever. Oh,—" she hid her face in her handkerchief. He was visibly moved.

"Maybe I will not, if I have the right partner," he suggested.

"Will you promise?" She asked it perhaps a bit too eagerly.

"You can hardly expect that I say I believe, when I don't!"

She bit her lips.

"Be my wife," he urged, "and by and by you'll get me to believe, or at least I won't expect you to believe as I do, and you then have an opportunity to work on me and pray for me."

"I'll pray for you any way, Walter, every day and every day. How happy your proposal would have made me an hour ago! Now I'm sorry, oh so sorry."

"You won't marry me, Mary?"

"No, Walter."

"Won't you think it over and let me know later?" he begged.

"No, no; faith is too important. If husband and wife are not at one in that, in what can they be at one?" She wept again. He did not answer. Apparently he was struggling between anger and love, pity and disappointment. It was a relief when the train whistled.

"Good-bye, Walter, perhaps forever. But I hope to see you again in heaven."

"Won't I see you this summer?"

"No, I've made up my mind to accept auntie's invitation to spend my vacation with her. When I come back, you will be on your way to the heathen. To the heathen, without a message of hope. Oh, what a pity!" She stepped inside.

"Good-bye, Walter."

"Good-bye, Mary." The train began to move. Spike stood gazing after it for a long time. A white handkerchief waved to him, until it grew small and tiny, and disappeared in the distance, a symbol of the hope and faith

that had become smaller and smaller, and finally disappeared from his heart. Well he remembered the handkerchief. He had carefully selected it, and sent it to her for Christmas, a pretty little silk cloth with an "M" beautifully worked into it. "Good-bye, perhaps forever," she had said. Would he never see her again?

The next events passed quickly, and of most of them I know little enough. Spike was graduated, and ordained for mission work, with a very good commendation from his school. His mother had been utterly disconsolate when she learned how he stood with his God. What a promising young servant of Jesus the devil had destroyed! Why had she not known what sort of university that was?

Why had she not, with her husband, decided on a different one? Was there any that could be trusted? The pastor had advised this one, and of all people he ought to know. The father, though deeply grieved, did not express himself so freely. The heart-to-heart talks of the parents and their son did not alter conditions. Spike was glad to say good-bye, because he expected more easily to quiet his very busy conscience farther from home. The days passed swiftly. Soon Spike left, and now three people's prayers came daily before the throne of God for his soul. Could the devil be a match for them?

(To be continued)

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TO FORGET

By Fannie Brunk

The hot July sun beat down as one car after another raced through the street. The boom of firecrackers told Catherine Howard, as she rubbed her sleepy eyes, that that day had once more arrived. She could feel little Billie's fingers on her neck, could hear his eager voice, "Oh, movah, wasn't that a big one?" could see his large, deep blue eyes sparkle with excitement, could see him jump up and down with glee, and could see the amused smile Willard gave her. How happy they were—but that was two years ago and this was to-day. Then she had been feeling so well, so strong and so joyous—but now, every bone in her body ached, every muscle was stiff, and there was a nagging thump, thump in her head. In the bottom of her heart a voice cried—"Billie, Billie, Willard." She sprang from bed and with hasty, mechanical motions dressed. A few moments later found Kate, in her little blue roadster, at the filling station.

"Ten," she snapped to the service man. "Water too." A violent tramp on the starter, the grating of gears, a quick pick-up of the motor and—she was gone.

"She's surely got the snap," said the attendant to the man waiting on the opposite side.

"Yes," was the reply, "but she's a wonder in my office. Not well liked—but she's the most capable girl I've had. Snappy all right—a man hater and detests children."

"Hard-hearted and sassy, I'd say."

Kate, stamped harder on the gas, hoping that speed would drown out the images of that morning. She knew not what she had passed,—always her eyes were on the road straight ahead of her. She glanced at the speedometer—fifty miles—could it be possible? On and on she went. seventy-five—eighty miles. She must be only a little way from Chicago. She turned off of the Highway into a quiet country road. Bang!

"A blow-out. I knew that tire was about shot. Why didn't I change before I left?"

But no tire was flat. The laugh of half a dozen boys came from under the bridge she had just crossed. As she walked toward the sound, she called, "Boys come here." Her voice was so demandful that five lads soon appeared and stood before her.

"What do you mean by a trick like that? Haven't you had any training?"

Another laugh and four of them ran off calling,

"Come on, Billie."

"Billie" thought Kate. Before her stood a dirty, blue-eyed boy. "About three, just the age—"

"Are you my movah?"

"No, I should say not."

"But, Daddy says movah will come some time. You're so pretty and I thought maybe you was movah."

"I'm not, Get along and be good." She could see a few tears tumble down over his cheek. She wanted to turn and take him in her arms.

But instead she jumped in the car and started off. A little farther on she passed through a village named Dewville.

Oh, those beautiful blue eyes—and the way he said "movah"—just like Billie always had. Those eyes haunted her; that voice called to her. Sitting up straight in the car, she increased her speed. The battle in her mind was so great she neither saw nor heard the train—
CRASH!

When Catherine opened her eyes a few days later, she thought she heard the cries



MYSELF



I have to live with myself and so,
I want to be fit for myself to know;
I want to be able, as the days go by,
Always to look myself straight in the eye;
I don't want to stand with the setting sun,
And hate myself for the things I've done.

I don't want to keep on the closet shelf
A lot of secrets about myself,
And fool myself as I come and go
Into thinking nobody else will know
The kind of man I really am;
I don't want to dress myself in sham.

I want to go with my head erect,
I want to deserve all men's respect;
And sure in the struggle with fame and self,
I want to be able to like myself.
I don't want to look at myself and know,
That I'm a bluster, and bluff, and empty show.

I never can hide myself from me,
I see what others can never see;
I know what others can never know;
I never can fool myself and so
Whatever happens I want to be
Self-respecting and conscience-free.

—Deckwith.

of a tiny baby and saw the clear gray eyes of Willard—but only a nurse was in the room. Seeing a glass of water she tried to reach for it, but couldn't. The nurse helped her.

"What time is it?" Catherine asked weakly.

"Four thirty. Are you resting all right? Or do you wish to turn on your side?"

"I'm all right, thanks."

Again she could see those pleading blue eyes. Through the open window flowed soft strains of music.

Oh why did she have to hear that? It called to her mind that beautiful evening about six years ago, when Willard had first told her he loved her. How wonderful he had been through everything. Would she ever have stood it when influenza swept her family away, if it had not been for Willard? How wonderful he had been, and then when he told her he loved her—how happy they had been and how much joy Billie had brought them. But Willard's last words to her, "Catherine you must choose." Could she ever forget them? Oh, Billie, if you had only lived, perhaps it would all have been different!

She shut her eyes but images still raced through her mind. She tried to turn over, but couldn't. The nurse turned her and applied some more water to the parched lips. Soon she fell into a restless sleep.

Minutes slipped into hours, and hours into days, and days into weeks. Still Catherine lay in the hospital; still those thoughts of those happy years rushed through her mind. And those eyes of that dirty little boy called to her—he was just like her own Billie and he must be the age Billie had been the last summer of his short life. She had thought Willard had been terrible to her, but how had she treated him? How had it all happened? They had loved each other so!

Outside the door the doctor was asking the nurse:

"Can't you find the seat of the trouble? Physically, she is getting along fine, but she doesn't seem to care to live. Can't you find out what is wrong? If we are to pull her through, she must have a desire to live."

The nurse shook her head.

"Her employer at South Bend says she has been married, but has resumed her maiden name, and he doesn't know to whom she was married. He also says she's a man-hater and is cross. Something is back of it. She's been sweet all the time he's been here."

"Do what you can, Miss Collens."

When the nurse entered the room again, a child was crying down the hall.

"Who is that?" asked Catherine.

"It is the adopted son of Willard Lewis. He has had an operation for appendicitis, and he is just coming out from the influence of the ether."

So long had Catherine covered her feelings, that the nurse never knew that her heart gave a few extra beats when she mentioned the name of Willard Lewis.

"Tell me all about them."

"Willard Lewis is a successful business man here in Chicago and on the Fourth of July he took a little spin and came back with the child—Billie is his name. His mother died when he was just a baby and his father is a good-for-nothing—always told Billie that his mother would come back sometime."

"Where did he live?"

"Oh, in some little village called Dewville."

"Dewville? Had Willard adopted that dear, blue-eyed Billie?" Catherine asked herself.

"Some boys blew off crackers and Mr. Lewis thought that he had a blow-out so stopped. He said, 'I fell in love with Billie at once, because he reminded me of a child that was once very dear to me.' Billie's father was glad to get rid of him. Mr. Lewis seems happier then we have ever known him to be."

Catherine smiled and turned over—pretending to be asleep.

Miss Collens stepped out into the hall and met Mr. Lewis and the doctor.

"How is Miss Howard, Miss Collens?"

"Better, Doctor, she is resting fine."

"Miss Howard!" questioned Mr. Lewis.

"Yes, Willard, Catherine Howard. She has been seriously hurt."

"Come, Doctor, I'd like to talk to you a little." And they stepped into the doctor's office.

An hour later Willard Lewis rapped on Catherine's door. When he entered the room she was asleep, but stirred and said, "Willard."

He stepped to the bed and took her hand, "Yes, Catherine."

"How is Billie? Will he pull through?"

Those were the very words she had said to him when they stood together over Billie's death bed. He stood looking at her pale face as she slept. How different things had been after Billie had gone. Shouldn't it have drawn them closer together? Instead they had drifted apart. He came home from the office tired and cross. He remembered that once she had asked him gently what was wrong and he had snapped her an answer. He had been having trouble at the office. But he had told her none of it and became absorbed in his own affairs—stayed away late at nights

and came irregularly for his meals. She had become careless and extravagant. Ends didn't meet any more. Things went from bad to worse. They saw less and less of each other. In the spring he had told her, she couldn't go on spending so much. Finally, he had said she must choose and she'd said, "I choose to divorce and to forget." He had tried to forget too—but it had been impossible—he had loved her so! Why had he treated her as he had? Why did he let his troubles make him cross and hard toward her?

She opened her eyes, smiled—and then remembered everything.

For a long time they merely looked into each other's eyes. Then he asked, "Are you feeling better, dear?"

"Yes."

"I'm afraid I've made your life miserable."

"I—I couldn't 'forget.'"

He knelt beside her bed.

"Neither could I. A divorce can't undo a marriage."

"I haven't a right to ask forgiveness—but—I—I've been so unhappy."

"I hope you won't be any longer." Then, "And Billie is so cute."

She smiled, "I know; I've seen him."

Goshen, Ind.

THE DOCTRINES AND PRACTICES OF THE HUTTERIAN BRETHREN

By John Horsch

Religious Certainty

It is not probable that there ever was a people who took religion more seriously than did the Hutterians in their best period. Their faith and Christian life resulted in a peace of mind, a consciousness of fellowship with God which made them aflame with certainty. Of their martyrs it is said that they would not consent to the least deviation from their faith and practice, even if by so doing they could save their lives. A recent writer says: "They evidently had not the slightest misgivings as to their position, and they considered the smallest of their peculiarities well worth dying for." However, the reason why they valued all their peculiarities so highly was that they designed their whole life to be religious, placing religion above every other interest. Their peculiarities were parts of their religious life, though in themselves some of them may have seemed insignificant. A recent writer who spent a number of months among the Hutterians in Canada says:

"As you sit talking with your host (in a Hutterian colony), quietly, without any formality of knocking, the men and women, and boys and girls of the community file into the room, all eager to hear the conversation of the stranger. There will be but one subject discussed, no matter how cleverly you may try to avoid it: and that subject will be religion; for it is the one subject that permeates all Hutterian thought, the one subject in the light of which the Brethren judge of every other. 20th Century America knows little

of that sort of piety which makes the enveloping atmosphere of all Hutterian life. Hutterian people think in terms of the Bible and talk in Scriptural language. Their sermons on Sunday are little more than a succession of Bible verses, with brief running comments; and their daily conversation is almost as Biblical."

Church Discipline

A number of persons were excommunicated by the Hutterian Brethren for disowning the creed of the church, and excommunication meant expulsion from the communities except for such as desired to be re-accepted on the terms laid down by the church. A recent writer holds that such treatment accorded to those who dissented from their doctrine was persecution, and further intimates that there is in principle no difference between it and the way dissenters were dealt with by the state church Protestants. Now, church discipline cannot be classed as persecution. Even secular organizations, such as the Free Masons, use discipline and exclusion. Church discipline is taught in Scripture and was practiced by the apostolic church. There cannot be a New Testament church without the use of discipline. Between the Hutterians and persecution of those who differed from them stood, among other things, their emphatic rejection of any union between the church and the state, their insistence that the state must not meddle in matters of faith, and their strictly consistent attitude on the principle of non-resistance.

Ritualism had no place in Hutterian economy. "Not only was the character and life of the church marked by simplicity and sobriety," says Dr. Joseph Beck, "but their worship as well. Instrumental music, statues, and pictures and all external display were excluded from their places of worship as a matter of course. The latter had no towers and no bells." Indeed, in Moravia they had neither church buildings nor meeting houses. They met for worship in their dining rooms.

A Modern Writer on the Present-day Organization of the Hutterites

At the head of each community or village stand two men, the preacher who ministers to the spiritual needs of the group, and the Wirt or Householder (often unfortunately called the "Boss" in North America), who has charge of industrial affairs. To advise these two men and assist them there is a body of elders, usually numbering five. These men, as a rule, hold office for life.

The preacher is chosen partly by lot. The male members of the Brotherhood name those men in the community whom they consider fit for this office, and then cast lots to determine which of these shall serve. The preacher is on probation for several months and then, if acceptable to the communion, is ordained.

The Wirt and the elders are chosen by direct vote of the voting body. This voting body consists of the male members of the church. Practically all power resides in the hands of this body. Although they delegate extremely great power to the Wirt and the preacher, they always reserve the right to depose either of them in case they prove unfaithful or unequal to the trust that has been given them. Such depositions have been not at all rare throughout Hutterian history. All mat-

ters of importance have to be acted upon by the voting body before they can be transacted.

The Wirt handles all the money of the community, holds the keys to the community storehouses, and arranges and directs all the community work. Under him and responsible to him there are subofficers in charge of each separate craft—the farm boss for the work in the fields, the head miller, the carpenter, blacksmith, shoemaker, head cook, and so on. Each of these receives whatever supplies are needed from the "Wirt," and each turns over to him all the products of his department of work.

There is no money in circulation within a community. The only money used is that required for dealing with the world outside. There is nothing whatever within a community that is thought of as private property. On entering the Hutterian church a person gives over to it everything that he possesses; and if he leaves, he can demand nothing back. This fact is made definitely clear to every applicant.

Literature

The sources of and treatises on the history of the Hutterian Brotherhood have been mentioned in the footnotes with the exception of the latest important publication, *Die Briefe der oesterrichischen Taeufer*, von Robert Friedmann, in *Archiv fuer Reformationsgeschichte*, Vol. XXVI. The history of the Brethren was practically unknown to church historians before the publication of the epoch-making work by Dr. Joseph Beck, *Die Geschichts-Buecher der Wiedertaeufer in Oesterreich-Ungarn*, Wien, 1883. This work is based on a number of the minor chronicles of the Brethren and other pertinent source material which the author collected from Austrian and Hungarian archives and libraries. He found various references to the *Great Church Chronicle* but did not succeed in his attempts to locate a copy of this work. The church in Kreutz in Transylvania which fled into Wallachia and then migrated to Russia did not have this book, but in 1773 obtained it from Alwintz, and later another from Sabatisch. These two manuscripts are now in possession of the Brotherhood in America. This work contains their history from their origin to the year 1685. The chroniclers were Kaspar Braitmichel, Hans Krael, Hauptrekt Zapff, and others. The two manuscripts brought over from Europe are not identically the same, one having considerable material that is not found in the other. The latter was printed in 1923 through the efforts of Elder Elias Walter in Macleod, Alberta, Canada, under the title, *Geschicht-Buch der Hutterischen Brueder*.

The so-called Smaller Church Chronicle records the history of the destruction of the church in Hungary and Transylvania and its subsequent renewal and further experiences until the time of the migration from Russia to America. The principal writer was Johannes Waldner (1749—1824). After the year 1801 additions were made by other writers. This work will soon be issued in print.

Scottdale, Pa.

Make the best of opportunity, and to do so find a way to create it.

THE FIRE

(Continued from page 194)

This was the fact in Jack Sabourin's case and because of it he placed himself between the flame and the barn and fought! Fought until he must be burned! Fought where a man thirty years his junior would have crumpled! Fought with his very life! Fought for that barn! When urged to leave it he cried, "If this barn burns, I burn with it." When his shirt caught fire a man rushed in and poured a bucket of water down over his head. When his trousers began to burn he received another bucketfull.

So he fought and won!

The wind died down and soon a few drops of rain fell. Then more and more until there was a steady downpour.

That night as the Sabourins gathered with the Connors around the table they were a pitiable sight. Every one's eyes, from little Tom Connor of six months to Jack Sabourin of sixty years, were swollen, red, and blood-shot from the smoke. Jack's eyebrows and eyelashes were gone. His arms and hands were blistered. His whiskers and hair were singed. Mrs. Sabourin's grief over their losses was heart-rending and Sarah Connor did what she could to comfort her. Even little Audrey was weeping because her pet lamb, her most loved friend, was gone.

It was the Connor's habit to thank God for something every day, so before retiring they all gathered in the sitting room and as Sam prayed the Sabourins joined in haltingly with, "Father, we thank Thee that we still have each other and the barn." Sarah followed with, "Father, we know that you ever keep your own and we thank you for such an assurance!"

Mio, Mich.

THE LURE OF OUR FEATHERED FRIENDS

(Continued from page 195)

night chorus is the whip-poor-will. At a distance his song is beautiful, but on drawing nearer, it is rather shrill. His song is a welcome addition to the many other attractive and alluring renditions by our bird friends.

Besides their song or chirp the birds are interesting because of their varied colors and color combinations. Since often a bird will not sing when the bird lover is present, it must be appreciated and recognized from its size, characteristics, and colors. Because many birds are alike in size, the color usually stands out prominent not only as a mark of identification but as a picture of nature's handiwork.

Birds that are about us every day are often not recognized or appreciated. The attractive parts of the robin are his black head and rufous breast. The white tips of the outer tail feathers can be seen while he is flying. The bluebird is gifted with a shining blue back and a light, reddish brown breast. The song sparrow has black spots on his throat extending to his breast. One little brown spot is seen on the tree sparrow's breast. While the chipping sparrow is happily singing

in some bush, his little red cap may be seen. Many more rather common and plentiful birds meet us during the summer, and we should learn to appreciate them.

The warblers comprise a group of birds that are less common. They may often be found hopping from branch to branch in the top of towering trees in a woodland. They are beautifully colored. The yellow warbler has a fine red necklace, while the Canadian warbler has one of more somber black. The most common of this class, and yet beautiful and attractive, is the myrtle warbler. The black and white warbler seems to be a little different from the rest in nature's adornment. All beautifully colored birds are shy and difficult to approach. Nevertheless, they can be found and studied, and afford interest and recreation.

Nothing has been said about winter birds. The song sparrow and the cardinal usually remain during the whole year. Birds that come from the north to stay with us during the winter are just as fascinating and attractive as some of the summer birds. Birds in the winter can be found in coniferous woods where they are protected. A bird lover may be surprised to find the responses that come after a few calls. The bird kingdom is present during the cold months with a goodly number of hearty songsters as representatives.

The treasures and inspiration of this throng of feathered friends are disclosed by the door of interest and love. The individual can enter at once by showing his kindness and affection to those that are singing at daytime and at night, during winter and summer. The songs are uplifting and cheering. The colors, tints, and shades, all portray some of the harmony and beauty of the Great Artist's handiwork. These treasures and inspirations, after they have been realized and absorbed, constitute the lure of our feathered friends.

Scottdale, Pa.

SOME CURRENT EVENTS

The Salt Tax of India.

The much discussed salt tax on the natives of India was not originated by Great Britain when she began to rule in India. A former practice was only continued, so as to divide the tax among all the people, for the operation of their own government. It was general in Europe and Asia for centuries. One person in India consumes about 13 pounds of salt per annum. Since 1924 the tax has been 55 cents per hundred. This would make the sum of a fraction over 7 cents a year for one person. While this amount means much more to Indian people where wages are extremely low, there is no great oppression in this case in India, but Ghandi wisely selected something that everybody uses, so as to touch and arouse all India.

A. Wet Platform for Morrow.

Dwight Morrow of New Jersey, the millionaire father-in-law of Lindbergh, has brought to himself not an enviable popularity by his espousal of the "repeal of the Eighteenth Amendment." He advocates loyalty to the Constitution, till it can be changed. One can hardly think of Ambassador Morrow's taking such a platform upon which to ride into the Senate from the State of New Jersey. But such is the case.



EDITORIALS



Summer Religious Activities

With the advent of July we at once recognize that we are approaching the heart of the summer season. And summer brings its distinctive activities, whether religious or otherwise. The Fourth of July, with its celebrations of the nation's independence, furnishes something to do for large numbers of people, but many of these activities are more injurious than beneficial. Every year these celebrations bring a toll of injured and killed, because of the high-powered fireworks that people play with. After each campaign for a "safe and sane Fourth" there seems to come a reaction of noise and confusion that is extremely hard on the nerves of many people who are well, to say nothing of the harmful effect upon those who are ill. Let us hope that this year the pendulum will swing to the side of sanity even in the world's celebrations, and that all Christian people will keep aloof from any activities on this day that are not consistent with a life consecrated to the Master. We want to encourage the movement in many places to have special religious meetings on this day. This not only provides a phase of activity that is definitely helpful and conducive to spiritual growth, but may be the means of removing the temptation for some people to go to questionable places and indulge in harmful practices.

During the early summer period Vacation Bible Schools are held in many of our churches and Sunday schools. This is a means of activity that we wish to encourage, for it provides many additional hours of religious instruction for our boys and girls. A three weeks' course of Bible school, as usually conducted, gives more instruction than a whole year of Sunday school work of half-hour sessions, or an equivalent to a year's work of forty-five minute periods in Sunday school. We know that many Sunday schools have been engaged in this work this summer and we believe that much good has been done. May the good work go on.

The next phase of summer religious activities that we shall mention is that of the Young People's Institute. This work was started some years ago and it seems to have proved its value to the Church. It provides Christian instruction along many lines and helps to form correct ideals of life. It gives our young people opportunities for Christian fellowship, helps them to solve their problems, and leads them to a fuller consecration to the service of Christ. This work is conducted under the auspices of the Young People's Problems Committee of General Conference. This year the aim is to have three regional conferences instead of one central one as heretofore. Bro. I. E. Burkhardt, instructor of Bible at Hesston College, has been appointed Institute Director. He will be assisted by a strong corps of Christian teachers, and we believe that the institutes this year at Kitchener, Ont., Goshen, Ind., and Scottdale, Pa.,

as planned for, will be the means of reaching large numbers of our young people and making definite contributions to their lives. Read the article on this subject by Bro. Burkhardt on another page of this issue.

Unemployment

As the figures for the United States census are being published from time to time we are constantly reminded that many people all over the country are out of work. Besides we see in our home communities that many men are working but part of the time, if they are fortunate to have work at all. It is no news to say that we are passing through a period of financial depression, for we all feel it in some way or other, even though the repeated crashes in the stock market do not directly affect the great mass of the people who have never owned any stocks or bonds. The low prices in the grain market affect many of our people very vitally and directly from a financial standpoint, but all of these conditions merely reflect the fact that something is wrong with our economic structure at this time.

Just what all the causes are we do not know. It is no doubt true that we are still reaping some after effects of the World War that ended over ten years ago. During all this time there have been abnormal conditions that have kept up an inflated prosperity. As these conditions gradually gave way to more normal peacetime conditions things began to seek the levels that they had before the war. All of this requires a readjustment of our industrial and economic life and this can not be effected until we strike the bottom and begin to build anew on the old foundations. It is no doubt true also that the present machine age is to a greater or less degree responsible for much of the present unemployment. One machine after another that displaces the labor of many men is put to use in factories and on farms. Until this readjustment is taken care of by natural laws through which the balances in life are maintained there must necessarily be people who are out of work.

No doubt these and many other conditions contribute toward the present era of unemployment. Our analysis of the situation may be far from complete and yet in the light of what we do know we may be able to do some things that will help to tide us over this period and to readjust our living to a scale more in keeping with things as they are. First of all we can go back to a simpler way of living. We will probably have to do that whether we want to or not but we can make the change much more gracefully if we begin before we are made to do so by force of circumstances. Less luxuries, a wiser and more conservative use of necessities, and a constant vigilance to keep our expenditures well within the limits of our earning ability, will be a great help in meeting the situation.

As may be expected, contributions to the work of the Lord will probably be diminished unless we practice econ-

omy and use good common sense. Let us cut down on our own expenditures, especially for things that we may have planned but which we do not really need, and continue our gifts to the Lord's cause as heretofore. Perhaps, if we are among those who are temporarily out of work, there may be something after all that we can find to do. We may have to work at something else than we have been accustomed to doing, perhaps something less to our liking, but let us be satisfied with the humbler, yet equally honorable tasks, if those we have chosen fail us in an emergency. And above all, let us look to the Lord to guide us in our decisions, our work, and our use of the things with which He has entrusted us.

Sunday School Lessons for the Third Quarter

With the last Sunday in June we closed a very interesting series of Sunday school lessons in the Book of Matthew. All who followed these lessons must have been impressed with the richness of spiritual treasures in this first book of the New Testament. We may be loath to close the book as we reach the last lesson in June, but really this should not mean that we close it; it should be more opened to us than ever. Because of this six months' study of His life the Lord Jesus should be more precious to us and we should have a keener appreciation of the great work that He did for us as He lived among men for thirty-three years and then gave His life as a sacrifice for our sins. When we think of what He did for us we should be all the more ready to carry out His last great commission to go into all the world and bring the Gospel to every creature.

The interesting thing about the Bible is that we constantly have new fields to explore, new treasures to unearth. When we have followed one rich vein of spiritual ore for a while and then turn to another we find it just as valuable and useful as what we had before. The perennial freshness and helpfulness of Bible truth attests to the divine inspiration of the Book. So as we turn to our new lessons on Representative Men and Women of the Bible, and in this quarter study some of the great characters of the Old Testament we shall find things new and old to inspire us to higher planes of living, to greater depths in the love of God, and to new and wider fields of service for our Master.

We will find it interesting, I am sure, as we follow the great pioneers of faith through their varied experiences in life. We will find that in principle their experiences were much as ours are to-day. They had to go through trials and testings, and endure hardships and suffering for the cause of the Lord. On the other hand they experienced the joys that can come only to those who truly serve God. Their sublime faith, their loving obedience, their untiring service, all beckon us on to follow the gleam which they saw and followed, the light of the living God. Let us follow their footsteps as they followed Christ.

Keeping Cool

This is a subject in which we will all be interested as the hot days of July and August come upon us. As the temperature rises our mental and physical energies lag and our capacity for work decreases. And we wonder how we

may keep cool not only so that we may be more comfortable, but that we may be less irritable to those about us and be better able to do our work. Some will leave their accustomed abodes and seek refuge in the mountains or along the seashores. Others will seek the soda counter in the hope that a few iced beverages may give relief from the heat and humidity. But the great mass of the people will toil away in spite of the heat and try to keep their spirits cool even if their bodies are perspiring. One way to keep cool in warm days is to remember that the heat will not always last, that in a few months the cool weather of autumn will be with us again, and before we are aware of it, almost, winter will be at our doors and we will be wishing for some of the heat that we thought we were overburdened with during the hottest period of the summer.

During a presidential campaign a number of years ago a popular slogan was, "Keep cool with Coolidge." It is no secret that the former president has a wonderful capacity for keeping cool under the most exasperating circumstances. That may be at least one reason why he left the White House and the enormous burdens of the presidency in good health and spirits. Which makes us think that it is a good thing to keep cool not only in warm weather, but at all times and in all affairs of life. Do troubles harass? Keep cool. They must pass away some time just as sure as the summer gives way to fall and winter. Do fears bother you? Keep cool. God is still in heaven and has control of things. If you are His true servant things will eventually come out all right. Keep as cool as you can in warm weather, but whatever the outside temperature, whether hot or cold, remember to keep your temper and mind and spirit cool, no matter what comes in life. This can be possible in its highest sense only through a complete trust in God, which brings us the realization that He will keep in perfect peace the mind that is stayed on Him. Isaiah 26:3.

The Epistle to the Galatians

During the five Sunday evenings in the month of August the topics for the Young People's Meetings embrace a study of the book of Galatians. This is one of the smaller books of the New Testament that will richly repay the time and effort required for a careful study. It is interesting from a personal standpoint in this that it gives us some light upon the life of the Apostle Paul that is found nowhere else. Paul's three-year stay in Arabia, his fifteen-day visit with Peter in Jerusalem, and other intimate touches of his life are recorded only in the Galatian letter.

Interesting and illuminating as is this personal element the spiritual truths of the book are the most important. As soon as we begin to read it we are impressed with the fact that there is no other gospel that can bring salvation excepting the Gospel of Jesus Christ which Paul preached wherever he went. Justification by faith is one of the great themes of the book, as it also is in the book of Romans. We find a number of other similarities in these two books. We hope that we will make the most of this opportunity during the month of August to become better acquainted with the book of Galatians. In the August Monitor we expect to publish a study of this book by Bro. Ezra C. Bender, Martinsburg, Pa., instructor in the Johnstown Bible School.

CHRISTIAN LIFE

WHAT ABOUT THE YOUNG PEOPLE'S INSTITUTE?

By I. E. Burkhardt, Institute Director

In August of 1929 the General Conference Young People's Problems Committee conducted a Young People's Institute at Goshen, Indiana, just prior to the General Conference. One hundred and twenty-six young people attended. Inspiration and enthusiasm ran at high tide. The young people almost unanimously expressed a desire for another institute at another time. For this latter reason the General Conference committee has this year decided to have three regional institutes instead of one central institute. These will be held at the following points and at specified dates: Scottdale, Pa., August 6-10; Goshen, Indiana, August 20-24; Kitchener, Ontario, September 3-6.

The aims of this work are not much different from any other work of the Church, except that it is an attempt to specialize in the instruction of young people and in the solution of their problems. The motto is: MORE CONSECRATION, WIDER FELLOWSHIP, GREATER LOYALTY. The ideas to be conveyed are, the great challenges which the lowly Christ brings to young people to bring their entire powers within the range of the will of God. Also, the possibility of fellowship and social release afforded in meeting with scores of young people from many different communities. And still more, the cleaving of our souls and hearts to the heart of the Master in an undying loyalty to Him and His Church. This, in short, is what is meant by: More consecration, wider fellowship, greater loyalty."

The method by which the leaders of the movement hope to bring the foregoing to realization is that of "the young people's institute." An attempt is made to have a vigorous leadership who are acquainted with the problems of the young people. Courses are offered in Bible, missions, life work, personal evangelism, social activities, and religious education. Talks and lectures will be given on life work topics, on doctrines of Mennonitism, and general subjects of real interest to young people. It is to be hoped that many will take advantage of this opportunity and attend any one of the three meetings—either Scottdale, Goshen, or Kitchener.

The Institute will afford an excellent vacation for a week. Instead of going to the beach, go to the Institute. Instead of an aimless trip in sight-seeing, come to

the Institute and accompany several of the leaders of Mennonite youth who will show you through the caverns of thought formation, through the picture galleries of the Book of Life, through the discussion of the many problems that baffle you from time to time. Be sure to let this rest time, study time, fellowship, and inspiration time be an attraction. The price in money will be small compared with what vacations usually cost, and the returns will be abundant. At least, that is the testimony of those who have been there. Note a few replies given by those who attended before:

PEACE

By Oscar Burkholder

The war is over. Peace has been declared.
The victors' hearts are full of vibrant joy.
The vanquished ones; no joy with them is shared,
They must with sadness dark, their hearts employ.

Yet there is sadness in the victors' camp,
For men, who came to fight, are still in death.
Some long wounded, and others' brows are damp.
Sweet peace is dim when one must fight for breath.

But this is peace that comes when war is done.
Victor, vanquished, the price must dearly pay.
Innocent ones at home share every one
The joy of nights of dread turned into day.

Yet such a peace does not free men from sin;
Nor from their hearts remove the dreadful lust.
The victor makes peace, strength there was to win.
The vanquished, too, made peace, because he must.

"Some day! Some day!" The vanquished one exclaims,
"Some day our nation's hopes will once more burn.
We'll not forget the heartaches and the pains,
Next time defeat will be the victor's turn."

It was to such a world all torn with strife
God sent a messenger from His own throne;
By the yielding of His sacrificial life
He brought good will and peace to every one.

"Not as the world giveth, give I to you,"
Is the age-old offer of God's free will;
No other way can man to man be true,
For man-made peace doth fail and always will.

Of all the lessons noble man should learn,
To war no more is greater far than all;
His heart of love for every man should burn;
His life committed to prevent his fall.

Yet man this truth cannot himself attain,
For peace with man and God is God's free gift.
In Holy Writ the truth is noon-day plain;
Our peace with God precedes the human lift.

Then by the grace of God, and man to man,
Let men seek peace with God with real desire.
And by such peace man's future welfare plan;
The fruits of peace fed by a Holy Fire.

Breslau, Ont.

"Several vital questions have been solved for me. It was a special enjoyment to be privileged to meet in a discussion, groups of girls only. Here we could freely present the problems which face each one of us. It was such a help to me."

"One of the first glimpses of the Institute I received was while reading the Youth's Christian Companion at the home of a friend one Sunday afternoon. At the identical place my friend noticed Col. Lindbergh fly directly over their home towards Ottawa and coming nearer and nearer to his vision until he could read the words SPIRIT OF ST. LOUIS on his plane; so I feel that during the few days spent at Goshen under the leadership of capable instructors, who have so successfully fulfilled the purpose of the Young People's Problems Committee by clearly presenting to us in a complete program:

"1. A Deeper Knowledge of the Word,
"2. A Wider Vision of the Work of the Church,

"3. Opportunities for thorough Discussion of Young People's Problems,

"4. The Challenge for Definite Avenues of Christian Service, which certainly brought myself, and I believe all those who attended, into closer touch with the SPIRIT OF CHRIST."

"I will always look back on these four days as some of the happiest I have ever spent. I was made to think of that great meeting over yonder in heaven. If Christian fellowship is so good on earth, what will it be in heaven?"

Many others could be quoted but these must suffice now. Watch the August Monitor for more discussion.

Elkhart, Ind.

HOW WISDOM AND POWER COME

"Be still and know" that God is God and that without him we are nothing. It is the way to know the deepest things, the greatest things. "Let all the earth keep silence before him," that it may learn to recognize his voice. "Shut to thy door. Pray thy Father in secret."

It is a noisy world we live in, too noisy to do serious work. We need silence to think, to contemplate, to understand. We need quietness to gather strength and balance. And wisdom. The greatest things go on in quietness. The mightiest forces in the universe operate in absolute silence, even in the realm of things material. How much more in the world of spiritual realities!—Gospel Messenger.

THE NEED OF GOD'S GRACE IN OUR DAILY LIFE

By Mary Ethel Yoder

I am quite sure that we all realize the need of God's grace in our daily life without a long discussion on my part. All of us have often asked ourselves the question, "How can I best live near to God?" We have all felt that common desire to be more worthy of our Lord and live more truly the life of God on earth. We know that the spiritual life of man in its fullest sense is but our life under the love of God. It is for us to live, not one day of the week, but seven days. The majority of us were not born to be famous or to do the great thing, but each one of us has our daily life through which men may see God in us. Our real lives are seen in the daily duties we meet. The steady pull day by day, after the experience on the mountain top, and after the hundred yard dash, comes the steady walking mile after mile. The real test of life is here. What is the plan for that?

Have you noticed that the old earth receives a fresh baptism of life daily? The moisture rises during the day from ocean, and lake, and river, undergoes a change in God's laboratory, and returns nightly in dew to refresh the earth. It brings to all nature new life, and new beauty. Its power to purify is remarkable. It distills only in the night when the world is at rest. It can come only on clear calm nights. Both cloud and wind disturb and prevent its working, it comes quickly and works noiselessly, but the change effected is beyond measure. This is God's plan for the earth, and this too is His plan for our day-by-day life. In Hosea we hear God's voice saying to His people, "I will be as the dew unto Israel." And so it seems to me that He "who is alongside to help" will be by the atmosphere of His presence to us, as the dew is to the earth—a daily refreshing of new life, with its new strength, and rare beauty.

Just as the dew falls only on nights when the conditions are favorable, so also will it depend on us whether or not we receive this daily refreshing. There are certain conditions which we must meet. We must keep the inlet open through which these fresh supplies come. So in the first place we must keep our life clear of hindrances. The world in which we live is full of cross currents which would interrupt the flow of power into our lives. Here are a few that are so common that we often forget that they are cross currents: Failure to keep our bodily appetites under control, jealousy, self-seeking, trusting in our own efforts more than in God's power, worry, the hot hasty word, the uncontrolled temper, lack of honesty in our lives, a critical fault-finding spirit, and many more that could be mentioned. These are little things, but it is the little things that often clog up the passage through which the real things of life must come.

Another thing upon which fresh supplies of power depend is the cultivation of personal friendship with God. A man's friendships shape his life more than anything else, and that is the relationship which God Himself

desires with each of us. To those who would enter into this relationship I present a bunch of Keys—the Key-time, Key-book, and Key-word: The Key-time is time alone with God daily. Shutting other things out and yourself in with God. It is giving Him a chance to instruct, to sweeten, strengthen us. One must use the Key-time if he is to know the friendship of God.

The Key-book is the Word of God. Through it God will speak to you and our vision of God and of life will change. It will clear the vision, and discipline the judgment.

HOW CAN WE SHOW OUR LOYALTY TO CHRIST BY SEPARATION AND CONSECRATION?

By Nancy Shank

Shallow thinkers often try to confuse the issues at stake in the Christian's separation from the world. The real issue is a line-up with the program of one or the other of the two sides. We are either on the side of the Lord and righteousness or on the side of Satan and evil. There is no fellowship between the two. "Light is light and darkness is darkness, a vast difference between the two." So "the friendship of the world is enmity with God." The leadership of the world is directly against godliness; and for this reason it is out of the question for any child of God to forsake the ways of Godliness and conform to the sinful ways of the world.

"Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18).

The invitation goes out to all who are striving to enter in at the strait gate that leads to the way of Life. It is a call from the Lord, for "He has called us unto a holy calling," not according to our works but according to His own purpose and grace. And He is jealous of His own with a godly jealousy, desiring that we live entirely for Him.

"Come out from among them and be ye separate." How is it known when one steps out on the Lord's side? "By their fruits ye shall know them." When the heart is changed it takes all with it,—dress and outward appearances, conversation, work, business,—everything. Standing true and being faithful in these outward manifestations is the most sincere way of showing our loyalty to Christ. It is right to talk but there are times when the life we live is a much better proof, a clearer vision of what we are, than any words that we may speak.

To be separate from the world does not mean seclusion from it. But, if we want success in our Christian lives it is best to associate with those who live a pure life before God. Not that we shun others to the extent that we do not seek to win to Christ those who do not believe. "As we have there-

The Key-word is obedience—a glad prompt doing of what our Friend wants, because He wants it. It means to learn His will and then do it. He would work in us that He may work through us. These are the three keys which will let us into the closest friendship with God and with them goes the Key-ring, on which these Keys are strung—implicit trust in God.

These Keys and this Key-ring, used faithfully, will mean friendship with God, which is the one secret of power, fresh and strong. And God is willing and ready to be as the dew unto each one of us, which is the only thing that will help us to live this daily life, which is the real test of life.

Wooster, Ohio.

fore opportunity let us do good unto all men." But we are not to love the things of this world. "Set your affection on things above." Let us at all times remember that we are separated from the world unto God. And we should not be ashamed if we are looked upon by the world as being a peculiar people, but we should rather rejoice. For "ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people (why?); that ye should show forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9).

It is a wonderful privilege that is the Christian's—to show to the world the glories of our Lord and King.

We now think of consecration, which means to dedicate or devote to the service of God. Our church buildings are dedicated and used expressly for the cause of Christ. Every Christian ought to be consecrated to the Lord that His work may have first place in the life. Consecration includes a number of things. It means a complete surrender of all that we are, and have, and ever expect to be, which includes bodies, talents, time, possessions, all.

A story is told that a number of years ago an engineer was caught under his engine in a wreck in California, without a chance for release. While in that condition he was praising God for salvation. A millionaire who was on the train came to the front and hearing this man in his dying condition praising God said that he would give all he had for an experience like that. The engineer hearing this remark said, "That's just what it will cost you brother, ALL."

A willingness to give up all for Christ is evidence of consecration. It was here that the rich young ruler failed and turned away sorrowfully. Perhaps we think that when God asks for our life He wants to rob it; to separate it from the objects of its love; to make it a hard, joyless life. There never was a greater mistake. God wants to fill our lives, enrich, anoint, and give them back to us as a sacred trust to be lived for Him and for His honor and glory.

The illustration of the vine and branches

explains this for us. Is the branch of any use except to bear fruit? No, it is fit for nothing but to be burned. Now we ask the branch, "What is your relation to the vine?" And it will answer, "I am utterly given up to the vine, and the vine can give me just as much or as little sap as it chooses. I am at its disposal and the vine can do with me what it likes." Our relationship with Christ should be like this. It ought to be such that we are entirely at His disposal.

Nothing is more striking in Christ's earthly life than His attitude of absolute submission to the Father. "Lo, I come to do thy will." This was the complete expression of His earthly life and ministry. When we stop to think that it was so needful for Christ, the sinless son of God, to yield His earthly life wholly to the Father, how much more, then, is it necessary for us poor sinners, who are redeemed by His precious blood, to surrender ourselves completely into His hands.

In conclusion then let us gather the thought in a few words. Christ Jesus said: "I am the vine, ye are the branches." In other words, "I, the living One, who has so completely given myself to you, am the Vine. I am the Almighty worker full of divine life and power." "Ye are the branches." If there is in your heart the consciousness that you are not a strong, healthy, fruit-bearing branch, not

closely linked with Jesus, not living in Him as you should be—then listen to Him saying: "I am the Vine, I will receive you, I will draw you to myself, I will bless you, I will strengthen you, I will fill you with my Spirit. I, the Vine, have chosen you to be a branch. I have given myself utterly for you. I became man and died for you that you might live. My desire for you is that you surrender yourself entirely to me."

What shall our answer be? Oh! let it be a prayer from the depths of our hearts that the living Christ may take us and link us close to Himself. Let our prayer be that He the Living Vine may give us of His life. Then we may truly sing: "I am His and He is mine."

"Consecration means obedience
To the Spirit's every call,
A full surrender of our life,
And a giving over all.
Meaneth dying, meaneth living,
Death of life and self to God:
Meaneth work or patient waiting,
Or meek submission 'neath the rod.
Meaneth such a full surrender
That we'll never dare to ask
Why God gives our faith such testings,
Or assigns so hard a task.
We are here to be perfected;
Only Christ our need can see.
Rarest gems bear hardest grinding,
God's own workmanship are we."
Markham, Ont.

feeling it is no better than, or not as good as his own old religion. But down through the ages God has ever had those who bore good fruit. It is to those who, in spite of dungeon, fire, and sword still lived the Christ life, and still told the story over and over to others, even though they were compelled to flee from one country to another for life and freedom in religious worship, that we owe deep gratitude indeed. This beautiful land we call ours was not always ours. Our forefathers found religious freedom here but they also found a vast wilderness in which they had to eke out an existence. The history of the pioneers who cut out the forests which once covered our rich and fertile farms and built up this vast empire is one of hardship. Other men labored and we are enjoying the fruits of their labors. As these homes were secured for us by the price of blood so were our Bibles and Christianity.

It is a fact that much of the good we get from trees is available after they are dead, after they are hewn down, cut, and sawed into a thousand different pieces. The beautiful furniture in our home is made of dead wood, yet it never decays, for it is preserved by a rigid curing process and paint or varnish. Listen what the Bible says about the Christian's being dead. "How shall we that are dead to sin, live any longer therein? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life. For he that is dead is freed from sin. Now if we be dead with Christ we believe that we shall also live with Him. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. 6: 2-4; 7, 8:11). "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the son of God, who loved me, and gave himself for me" (Gal. 2: 20). Not until we give up ourselves unreservedly into the Master's hand, to let Him hew and design of us what He wills, can we expect peace, true happiness, and a really successful fruitful life.

Trees are wholly dependent upon God for their existence, food, water, and sunlight, without which they would soon die. We have often seen them growing on steep hillsides, among the rocks and in deep gullies. We wondered how they could live and grow in such places, but they seemed to do their best to dig down among the rocks for food and sure footing, reaching out towards the sunshine for more of the life giving rays. They rocked gently in the breeze, their leaves, as beautiful as those of their kind in more favorable positions, rustled and sang with the same joy. So with the Christian. Some lives seem filled to the brim with troubles, afflictions and sorrows they are helpless to avoid, yet God in His wisdom knows why and that it is best. Others are located in more favorable and pleasant positions. Like the tree we must do our best where we are. Neither can we help in which country nature places us, in America, China, or Africa. We cannot help it if we are white, yellow, or black, but

HOW GOD'S PEOPLE ARE LIKE TREES

By M. Lena Kreider

He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.—Psalm 1:3.

No better location could be found for a tree than that described by the Psalmist in this verse. God tells us that His people are like a well favored tree, with food, water and sunshine never lacking; such a tree grows strong and prolific; its leaves never wither and it never fails to bear sweet and abundant fruit at the proper time. So the Father promises that to us nothing needed shall be lacking. "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt 6:33).

What would this earth be without our graceful, beautiful trees? And what would the world be were there no Christians in it? "Ye are the salt of the earth," the Master tells us. It is ours to preserve the earth, to dress and keep it until He returns.

Have you ever thought what a great part trees have in preserving life on this earth? We use them for fuel, for houses, barns, implements, furniture, ships, etc. They produce fruit for food, medicines, rubber, and numerous other things. School children remember how scientists tell us that coal and oil supplies were formed down deep in the earth. How would the world keep from freezing on cold winter days if there had never been any trees? Think of the tremendous catastrophe that would befall the whole civilized world if our coal supply should suddenly become exhausted. In the ages past, He who knows the end from the beginning marvelously provided a means whereby we can be comfortable and

happy. As He has provided for the natural comforts of man so He has provided for our spiritual needs.

As trees have a thousand different uses, so the Christian has a thousand duties to perform for the Master before His return to take us home. Each kind of tree has a different use. Some are good for making furniture but wouldn't do at all for some other purposes; some are best suited for flooring, some for outside use, and some for making boats. So with God's people. Each one has his place to fill, each his individual talent given him by the Creator; each one his own special characteristics, especially designed by the Master hand for a certain place and work in life. As no other wood can do quite as well for a certain article, so can no individual fulfill your God-given duty quite as well as yourself.

As we enjoy untold comforts and blessings from the trees that lived and died long ago so we are possessed of a vast heritage handed down to us by our forefathers and the early Christians. The Christian Church had a very small beginning. Jesus compared it to a grain of mustard seed which is very small indeed, but it grew and kept growing until it became a great tree and fowls of the air lodged in it. Christianity is a tree that cannot be destroyed though many have tried it. Now numerous nations hide under its sheltering limbs, though the fruits many bear are so bitter and poisonous that the heathen goes away disgusted,

wherever we are when we become Christ's we will let Him live in us and we will rejoice in doing it.

As a tree cannot live without food, sunlight, and water, so no Christian can exist without feeding upon the Word of God, drinking of the water of life, and living in the light of Jesus.

Trees never fail to bear fruit after their kind. Apple trees never bear peaches, fig trees never produce grapes, rubber trees never bear pecans. Jesus says we can tell His people by the kind of fruits they bear. "Do men gather grapes of thorns, or figs of thistles?" He asks. "Even so every good tree bringeth forth good fruit. A good tree cannot bring forth evil fruit neither can a corrupt tree bring forth good fruit" (Matt. 7:16-18).

A wise orchardist cultivates, sprays, and prunes his trees so that they will produce an abundance of large, perfect, delicious fruit. The small trees he cuts back, we might think shamefully far, but he does this to make them grow stronger. He cuts out most of the limbs so that only three or four are left. How disfigured it looks! But he knows it will never make a good producer unless it is rid of all surplus sprouts; it would take too much strength just to support the tree. All crippled limbs must come off. If the tree is inclined to grow lopsided he trims and props it so that it will grow straight. So the Heavenly Father deals with us. Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit." This pruning is not always pleasant, but it is for our good and the good of others, that He refines and prunes us so that we may all grow unto the measure of the stature of the fullness of Christ. That we might be perfect as He is perfect. "Till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man." Christ is the perfect tree. The Father aims to get us to grow like Him and to have us bear fruit like the perfect, standard tree. We must abide in Christ if we would bear good fruit. "Without me ye can do nothing." "I am the vine ye are the branches" (Jno. 15:1). "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me" (Jno. 15:4). We abide in Christ by faith, Bible reading and study, prayer, faithful Church attendance, obedience to the Word and Church, and exercise in every good work. There is no possibility of abiding in Christ, and being alienated from the teachings of Christ.

As a puny, diseased tree bears shabby, knotty, illfavored and small fruit so does the careless, soul-neglecting, would-be Christian. As the Father's loving care and pruning fails to bring the desired results, He finally casts off the indifferent ones, just as the orchardist does with unprofitable trees and branches.

Trees serve as a protection from storms and the burning sun, also as a refuge and home for numerous birds and small animals. God's people protect others from sin. They make a neighbourhood much cleaner and healthier, socially, and spiritually. To them the down-trodden and troubled go for refuge, food, and comfort. I think a tramp who has passed through a neighborhood could tell you how many Christians it contained and where they

live. If our dear boys and girls would only stop and think what the fruits of Christianity mean to them surely they would determine that they will be trees that bear good fruit. Christian parents are indeed a protection and shelter for the children. Happy indeed is the child who possesses parents who protect and shelter it from sin by wise counsel, discipline, and teaching. And happy the child who heeds their warnings, staying within the shadows of parental teaching. A haven of rest indeed is such a home to the wayward one, sick of sin and folly.

In ourselves we are as insignificant and helpless as the acorn that falls by the wayside.

"Child, when happily you are resting,
Neath the great oak's monstrous shade,
Think how little was the acorn
Whence this mighty tree was made.

"Think how little things and lowly
Have a part in nature's plan,
How the great have small beginnings,
But the child becomes a man.

"Little efforts work great actions;
Lessons in our childhood taught
Help us to subdue the tempter
Shape our actions and our thought."

Like the mighty oaks rooted deep into the earth, their long and sturdy roots entwined about the rocks beneath them, so the Christian is commanded to be rooted and grounded in love, to be "strong in the Lord and the power of His might," not soon uprooted and tossed from the foothold of faith in God by the storms of life. The winds make the trees stronger and they should make us dig deeper for a firmer hold on the rock of ages.

Palmyra, Mo.

WHY SHOULD THE CHURCH ASK ANYTHING OF US?

By Helen H. Betzner

Paul says in Eph. 4:11, "And he gave some apostles, some prophets, some evangelists, and some pastors and teachers." What a wealth of unknown and unrealized possibilities lies in us as young people!

Before the Church can ask anything of us we have to be Christians. I believe the Church's desire for her young people is described by David in Psa. 144:12: "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." Take a glimpse at the hundreds of young people to-day who do not know the joy of the Christian life, and some not even knowing about our Christ who makes it possible. What a glorious heritage we as young people of the Mennonite Church have, to have been sheltered by her from our youth!

We have advantages, privileges and opportunities that saints have never had before. The blessings of the Church seem to arch our future like a beautiful rainbow. With but one life to live and one life to give in service for our King; what a challenge for us to-day! And since the Church is the bride of Christ, anything that she asks of us we should do. In obeying her we are obeying and serving Christ.

"So we being many are one body in Christ." If we then pledge our loyalty and faithful support to the Church she surely has a right to expect us to support her standards and principles, and help spread Christ's kingdom. Sometimes we may think that the things the Church asks of us are too much and too hard. We may be laughed at for some of her principles and sneered at and disregarded. Or we may become weary and discouraged. But recall the many times Jesus was weary, scoffed at, mocked and scorned. What is our persecution compared to His? We have a beautiful secret in Hebrews, the secret of Moses' strong life: "For he endured as seeing him who is invisible."

"Weary pilgrim, heavy laden,
Often tried for all you're worth,

Would you sell the joy of heaven
For the glittering things of earth?"
The Church is doing her best for the young people, offering all kinds of opportunities for spiritual growth and education, such as church schools, Bible schools, and various activities in the home churches. In view of this fact she can ask for our service, for each of us can do something. It does not take great men to do great things, it only takes consecrated men. Paul in writing to Timothy gave an inspiring verse: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Our everyday life is the most worth while service, for the way we live speaks louder than the things we say. What a happy thought to know that the Church asks us to live a life that shows we have been with Jesus!

"Oh, we long to be like Jesus,
Ever loving, gentle, pure,
Ever ready at His bidding
To be kind, sincere, and true."

The young people of to-day will be the Church of the future, and we need the nurture and training we get by serving her to-day. And Christ has given the Church the commission to go into all the world and preach the Gospel of Jesus Christ. He is depending upon the Church to spread this Gospel of peace and joy, and as the young, active part of the Church this duty devolves upon us. It pays to serve and glorify Christ, and there is real joy in His service. "Knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ.

Kitchener, Ont.

Take joy home
And make a place in thy great heart for her,
And give her time to grow
And cherish her;
Then she will come, and oft will sing to thee,
When thou art working in the furrows, ay,
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad—
Joy is the grace we say to God.

—Jean Ingelow,

• MISSIONS •

GONDWANA

By Minnie R. Graber

This is the first of a series of articles by Sister Graber in which she writes interestingly concerning the history of the Chhattisgarh Country in the Central Provinces of India. This is the section in which the American Mennonite Mission is located, and our missionaries must not only learn Hindi, the literary language of the country, but the Chhattisgarhi dialect, which is spoken by the people. The relation is something like that of Pennsylvania Dutch to High German.

Lovers of history may be tempted to read what I have to say about a section of India which has often been designated as the most jungly place of all Hindustan simply for history's sake. Others will turn the pages quickly at the prospect of facts and dates. So dry and uninteresting, they say! Some may think, "What of Indian history? It is a thing quite apart from me!" and they will let the title suffice while they turn to read Old Settler Stories, of how our ancestors, Hostetler, Mast, Shank, and others, helped build up American civilization, and more directly lived righteous lives, the fruits of which have become our inheritance. Yes, the Indian our fathers dealt with was an imposing being.

Childhood fancies and childhood stories proclaim him that. Years have not succeeded in wiping out the delight of "Ye who love the haunts of Nature,
Love the sunshine of the meadow,
Love the shadow of the forest,
Love the wind among the branches,
And the rain-shower and the snow storm,
And the rushing of great rivers
Through their palisades of pine trees,
And the thunder in the mountains;—

Listen to there wild traditions—
To this song of Hiawatha!"
Nor has time or distance wiped from the mind the mystery and wildness of the local stories—

the mound in the Mt. Zion graveyard where we were told as children that Indians were buried. The heart always beat faster at sight of the place. And the arrow heads turned up in plowing, and strange markings on trees—I grant this all to be interesting but the story I wish to tell is of another Indian and it seems quite an entrancing story to me—quite so, this jungly tale.

Several years ago a motor chugged up steep inclines, a road lined on either side by bamboo forest and that led out finally to a rocky plateau of small acreage, devoid of tree or shrub. From that height we had a view of unequalled grandeur. Wherever we turned it was to see jungle, jungle, jungle. There were small mountain ranges here and there and a smoky haziness hanging low over all. This

spot may be found eight or ten miles south of Ghatula. Today when my mind pictures Chhattisgarh, a jungly land, it is to recall that scene with the fascination it held that day. The wealth of forest, the wild animals roaming in its seclusion, the hundreds of villages in and about were mere afterthoughts before the one mighty scene. It is of the country that lay below us, in the four directions of which I now write.

This country is Chhattisgarh in the C. P., old Gondwana.

You, who have written letters to your friends and relatives in the Mission here, remember that part of the address included C. P., without which most certainly the address



A Typical View of the Chattisgarh Hills

had not been complete. C. P. stands for Central Provinces. I shall use the terms, Chhattisgarh, Central Provinces, and Gondwana interchangeably, for these names designate practically the same territory, Chhattisgarh, technically however, designating an area with Raipur as an approximate center. The name Gondwana was originally used for a tract of country lying in the northern part of the modern State of Hyderabad but later came to be used to include the whole of what is now the modern Central Provinces. Why it should be called in olden days Gondwana will be seen later. The word Chhattisgarh means thirty-six forts, and was so called because of the thirty-six fortified cities scattered throughout the district.

Why always the word jungly? Only because of the multiplicity of trees?

"Chhattisgarh, Wah! Jungly!" How often we need to hear it, until even we foreigners, who have spent only a few years of our life within its borders, rise in indignation to defend the land. Teachers, doctors, lawyers, and others who have come here for work and livelihood show their superiority complex in no complimentary terms. Should the food not be prepared to their more delicate taste they say, "Oh, what does the Chhattisgarhi know about cooking?" Should half the class of boys fail in examinations they find it far easier to say "no brain power," than to attribute it to any lack in the teaching, and should you yourself as an American question the virtues and possibilities of India they are quick to tell you that you must never judge India by what you have come to know only in Chhattisgarh.

The history of Gondwana is extremely fascinating for the same reason that a pearl must be purchased at a fabulous price—there is such a scarcity of it. You may find books upon books written about the history of Hindus, of the cultured Aryans who swept down from the central plains of Asia with their Vedic hymns and historical poems, but of the aborigines who were driven back into forest fastnesses and low mountainous regions by these same conquering Aryans, there is little to be read. Those forest fastnesses and low mountainous regions are our Gondwana, the modern Central Provinces, and of the aboriginal tribes, the Gonds in early days were by far the greatest in number and power.

In the days when Palestine was the great highway of the World, when the mighty nations marched their armies up and down the fertile Esdraelon plain, when merchant trains and innumerable travelers incessantly moved over the well beaten trail, how different was then our Gondwana. Completely cut off from the outer world, armies moved from the northern plains to the Deccan of South India, little disturbing her. Were the armies composed of peaceful traders or armies of invasion they generally passed to the west of Gondwana. The wild jungle region was brought in touch with civilization first when Arayan sages and ascetics began to appear in the wild regions seeking fit places for contemplation and penance. The earliest bits of history we have of the Gonds have come down to us chiefly through these very ascetics and holy men.

It is interesting to note that the doctors, compounders, teachers, not natives of Chhat-tisgarh, come by their superiority complex honestly. Their ancestral sages and teachers seem to have had the same. There is a passage in the Ramapana which shows how the more cultured Aryan considered the Gond in those early days. The picture becomes more humorous when we remember the Aryan Sadhu was quite a sorry looking spectacle himself, with his long matted hair, ash covered, half naked body. What must the Gond have been like? This is what the holy man wrote of the Gonds:

"The shapeless and ill looking monsters testify their abominable character by various cruel and terrific displays. These base born wretches implicate the hermits in impure practices and perpetrate the greatest outrages, changing their shape and hiding in the thickets adjoining the hermitages, these frightful beings delight in terrifying the devotees. They cast away the sacrificial ladles and vessels, they pollute the cooked oblations and utterly defile the offerings with blood. These faithless creatures inject frightful sounds into the ears of these faithful and austere eremites. At the time of sacrifice they snatch away the jars, the flowers, the fuel, and the sacred grass of these sober-minded men."

Soon after the holy men began entering Gondwana, they were followed by Rajput adventurers, for unlike the Knights Templars

of Crusader days, these religious ascetics deemed it not proper to practice holiness and defend by arms their religious convictions. They were evidently nonresistant. The Rajput knights acted the chivalrous lads they were and defended the holy man's flowers and pots from being snatched away by some mischievous Gond while in worship. In more adventurous mood they continued in the country and it came about that many a one married the daughter of a Gond chieftain.

The Gond was and is yet a simple hearted, slow, somewhat timid creature, so that these young regal princes soon established themselves as rulers, here and there throughout the country. However, the brilliance of the Rajput was not wasted on the slow but sure Gond. Before many years passed, benefited by their conquerors' learning and customs, leaders of no mean quality rose from among the Gonds, and, deposing these semi-Aryan kings, themselves began to rule.

From that time, that is from about the thirteenth century to the eighteenth century since Christ, four great dynasties of Gond Kings ruled simultaneously in Gondwana. This was the Golden Age of the Gonds. We shall try briefly to describe this age in a later article.

Ghatula, C. P., India.

(To be continued)

WINNING THE LOST IN OUR CITIES

By Jonathan J. Hostetler

This article supplements the Young People's Meeting topic for July 20.

"To-day if ye will hear his voice, harden not your hearts, as in the provocation." To-day more than ever before, is this warning necessary for you and me, dear reader. Paul, the greatest apostle of Christ of all times, thus repeated this warning to His Hebrew friends, even as great King David had spoken in the Psalms, and to-day we should again realize the importance of the message. While it was spoken for instruction in right living, even so it stirs us to a realization that thousands, yea, countless millions, are dying in a lost condition, especially in our cities.

It is true that the responsibility of the Christian and the need of the lost are equally as great in the rural sections and smaller towns. However, at this time we are emphasizing in a special way the need of winning the lost in our cities. As we look at the people in our cities and learn of their ways and manners of life we can hear these words ring out, "Harden not your hearts," and we feel as the poet, "Oh! that we had a thousand tongues to tell them of a Christ who saves from sin."

In our American cities alone there are millions of souls perishing without a Savior. Even less than one-tenth of our city population profess to be Christians while thousands of these only have their names on the church roll. Just think that about only one in every fifty you meet are real born-again Christians! The others are still unsaved and in the hands of Satan. These

people, who are the ones we are interested in, usually fall into three general classes with specific characteristics.

We are often inclined to pity the poor and unfortunate ones because of their economic and degenerate conditions. But greater than this should be our pity that they have not accepted our Christ. Their chief interests are mainly in self-sustenance. Seemingly they live by the hand-to-mouth method, or through begging, or picking and stealing foods from others. In their idleness and from brooding over their conditions they yield easily to temptations that cause them to become drunkards, dope fiends, vagabonds, and thieves. They readily accept any new idea, thought, or religion, but since they have a weak will they do not become very strong in any new relation, morally or socially.

The ordinary individual, the working man or woman, while getting along in the world financially, and who perhaps most frequently lives a good moral life, is not any better in God's sight than the vilest sinner. They, too, need to be saved to inherit God's kingdom. In the cities this class of people have little time for thought or religion. Their daily routine demands their time so fully that they rush through their breakfast, catch a running street car for their work, trying to get there on time, yet usually late. After working hours they rush home, get ready to go out for a good time and waste away their life on self, re-

tiring at night for a few hours of sleep. Their hustling to and fro allows them very little time for thought cultivation and thus through lack of use their minds narrow down and they become self-centered, grouchy, and unpleasant. This results in a repulsive attitude to any and all right encroachments of their personal popular liberties, as the use of liquor, the privileges of the highways with their cars, and immoral tendencies. They endeavor to avoid religious contacts, but readily respond to other organized forms of meetings and activities.

The wealthier people without salvation are greatly to be pitied, in that with their so-called privileges and conveniences they fail to accept the greatest of all—the possession of a Savior. They are hedged about, it seems, by their exclusive associations in society and business. Their life seems to be occupied, but often with so much play and pleasure that immorality also stalks upon them and Satan has them in his bonds.

These three classes of people are not limited to the above descriptions nor is every one in each class like the others, but these distinct characteristics are most prevalent and help to describe the life that Satan leads a sinner into when he hardens his heart. Friends, there are hundreds of these brushing by your elbow every day, and does it not awaken us to the fact that we must let them know the reality of Christ's redemption? Are you not moved to ask what to do to tell them?

It is only by our love for Christ and obedience to Him that we become His servants and are able to help these unsaved people. It must be a sincere desire within us that prompts us to act in winning the lost. The peace and joy we have in our hearts, since Christ redeemed us, gives us unlimited happiness and moves us to help others. It will make any one else just as happy to have Jesus, and it is our privilege to present Christ to them by our life as an example as well as telling them of Jesus.

Not only must it be a desire on our part as Christians to witness before men, but if we love Him we will obey His command to tell every soul of Jesus and preach the Gospel to all creatures. Disobedience often brings displeasure and is sin to the believer, thus we become imperiled by Satan's power. Then again, we owe our life and service to our King and Master. His Majesty, our Creator, has a right to demand it of us. After Jesus had taught He also became an example for us as He personally met and talked with sinners, helping them and showing them the way of life. In all of His teaching and contacts with the people the main effort was to teach or present eternal life and salvation to His hearers. After speaking, or along with His teaching, He gave personal evidences with a miracle or some kind deed. Even so we can bear our testimonies with personal evidences as shown in our daily life.

But we must realize that there is a great

responsibility resting upon each one of us. It is not God's will that any should perish, but that all should be saved. Thus He entrusts your friends, neighbors, visitors, and even your enemies, into your hand that you should be the means of leading them to Christ. This is a most serious fact, but very true, that some people's only way of salvation is through you—your life, words, or deeds. God holds us all responsible for certain others. He does not leave us there, however, but leads us to those people at some time, and thus we cannot miss them. Only one thing remains,—that is to be willing to speak and be used at those times. This may seem hard, but with His

Word and power you may set your heart to win some certain person and nothing can keep you from it if you depend upon God. No obstacle or enemy is too great or strong for God and His power.

Thus we know that every one can be reached in some way, and God has already gone before and prepared the heart of him whom you seek by implanting some religious impulses that can be ignited into a flame. The Holy Spirit also is present with you and convicts the sinner, thus giving him impelling motives to seek something better, which you now present.

Chicago, Ill.

LITERATURE DISTRIBUTION IN THE CITY OF GOSHEN

By Freeman S. Gingrich

There is nothing particularly undesirable about the water in the Jordan River but it certainly does get foul and stagnant after it reaches the Dead Sea. At Goshen College we have a good many missionary talks and we are very glad for them. But, however good they may be, they have to be put into practice or else they will get stale just like the water in a sea without an outlet. Here at school we young folk have very good times. Some of them consist of doing the Lord's work right here in the city. We distribute Gospel literature in non-Christian homes—and those we reach need it badly.

This is the way our work began. As many of you know, we have a Christian Worker's Band here at Goshen College which meets every Sunday morning before breakfast. At these meetings we have had all sorts of talks—talks that were inspirational, talks on methods, talks on qualifications, and then some more talks. Now talks are splendid things to have, but the Apostle Paul never started an Asia Minor Church by sitting around in Jerusalem talking about it. The Lord put him to work, and that is just what He did with some of us folks. We might also say that we enjoy our work a good bit more than merely sitting around on Sunday morning after a substantial breakfast.

Our city has only about twelve thousand inhabitants, but some of them are woefully poor. Many of the tumble-down shacks on the northeast side of town are positively not fit for human beings to live in. We never knew about conditions before starting work in our districts this winter. Canvassing the homes was naturally the first thing we did, because we felt it was quite essential for us to know among what kind of people we were going to do our work. Going out two by two, we visited about one hundred and fifty homes. In our district the houses have no numbers; therefore we had to number them ourselves. A map was drawn, giving the location of all the homes visited. We use this for reference. At only three places did we receive discourteous treatment of any kind. Upon calling at the houses we asked for the name of the people and the number of children in the home. At every place we also inquired whether the

children attended Sunday school, and also found out as definitely as possible what the present attitude of the parents is towards Christianity. In the first sixty homes visited the number of children was unusually small. The ninety homes that were called upon last were classified as follows: At thirty-three every one attended services at some church; at three the wife and children attended; at thirteen the children were sent alone; at forty-one no one ever went to any service at all. We kept a complete record of all our information.

After examining the results of the canvass carefully we prayerfully decided on the needs of each particular home. The most suitable papers were assigned to each family. We use one hundred and five copies of The Youth's Christian Companion, forty leaflets with beautifully colored pictures, and about fifty good tracts every Sunday morning. We aim to give out up-to-date copies of The Way every month just as soon as they are published. On Easter Sunday our folks received copies of the Gospel of John. The children are just wild about the pictures. The great majority of the grown folks treat us splendidly. Some have told us they read every word of The Youth's Christian Companion.

Five students are working in the section called East Goshen. Each worker is supplied with a little map showing the location of about ten homes which he or she is to visit every Sunday morning before Sunday school. On the reverse side of each worker's individual's map or card is a table of information, giving all the known facts about these particular homes. On Saturday evening we arrange our papers. On each copy we put a number corresponding to the house number where it is to go. This part of the work is very important and has to be done carefully or else wrong papers will get to some of the homes. You will readily see that that would not do at all. We aim to get away from blundering just as much as possible.

We come in contact with some hardened sinners. One old man likes to fire the tracts we give him out the door soon after we leave. The Lord is not through with him yet. He gets his tracts and papers every week. Some

of our people fear that after a while we will come around to collect money. The following conversation took place just a very short time ago:

"Are you fellers bringin' them papers expectin' to get some money out o' this?"

"Absolutely not. We don't care to have your money; we are interested in your soul. What we would like to have you do is to read the papers."

"Well, I'm just gonna' tell you if you expect somethin' for them papers you're jist out o' luck."

This same man invited us into his home where he entertained us by playing a phonograph. What do you think he played? "Oh, do not let the Word depart, and close thine eyes against the Light!" He told us that he did not believe in Christ. He may get a few more visits because he is really under conviction.

"And what is your aim in doing all this work?" you might ask. Well, we would like very much to start a mission Sunday school in the near future if at all possible. The literature work will be carried on during the summer months while some of us are at home. We are not sure who is going to pay for the papers but we trust that this will come out all right. We will use about sixty dollars worth during the coming year. Most of the material used now is up-to-date. Our friends at the Publishing House send us the left-over copies of The Youth's Christian Companion every week, free of charge. We take this opportunity to thank them for this much appreciated kindness. Just the other week we ordered forty-five regular subscriptions. The College Sunday school is going to give us fifty copies of THE WAY every month. We would like to put out as much up-to-date literature as possible, because handing out old papers is not a very desirable thing to do in mission work. Very few of us would appreciate it if some one came along and handed us an old paper that he did not care for any more.

We do not mean to boast. Remember our undertaking in your prayers. It is our desire to acquaint you with what we are doing. The methods used are far from being perfect, but it is the Lord's work and we hope He will see fit to make it worth while. God's Word will not return to Him void.

Goshen, Indiana.

AMOUNT OF PAPER USED BY NEWSPAPERS

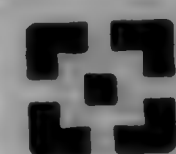
The statement is made that "the annual consumption of newsprint in the United States would make a two-foot strip, reaching 40,000,000 miles or half way to the sun."

Something like five thousand full-grown trees go into the waste baskets of the country every day. They represent newspapers that have been read and thrown away.

To grow a tree is a life-time proposition, and not like a crop that can be planted in the spring and harvested in the fall. The American Forestry Association is striving to impress on the people the economic value of trees.—Publisher Unknown.



BIBLE STUDY



BIBLE STUDY COURSE

Zephaniah and Haggai

ZEPHANIAH

At least one of the prophets springs from royal blood. David is called a prophet, and in the book of Psalms are found many prophecies, especially prophecies concerning the Lord Jesus, the Son of David. Zephaniah is a direct descendant of David, being the Son of King Hezekiah, (Hizkiah, verse 1). The line of descent would be: Hezekiah, Amariah, Gedaliah, Cushi, Zephaniah. The time of the prophecy, in the days of Josiah, the son of Ammon, king of Judah, would agree with the time of the prophet as a descendant of Hezekiah. See Chapter 1:1.

It is of interest to note that the kingly prophet is true to the mission which God gave him. He is a prophet of judgment, and he does not spare even his own people when their sins call for the judgment of the Lord. He does not excuse the sins of the people nor does he incline to ameliorate the judgments of God. In the closing chapter of the message there is a spirit of promise and hope for Israel, for the Lord is true to His own promises to the children of Abraham, whom He promised to make a great nation and through whom He promised to bless the world. For the sake of these covenants with His people the Lord would again restore the nation.

The Message of the Prophet

- A. The introduction.
 1. The time of the prophecy. In the days of Josiah.—642-611 B. C.
 2. The identity of the prophet, Of the Kingly line.—v 1.
 3. The message that came for the Lord.—v 1.
- B. The Message of the Prophet.
 - I. Utter destruction to come upon the land from the Lord.—1:2, 3.
 - II. A definite judgment to come upon Judah and Jerusalem.—1:4-18.
Note that this prophecy was uttered after the fall of Samaria.
 1. They have forgotten God and have sought after idols.—vv 4-6.
 2. The people who have forgotten to sacrifice to the Lord shall be made a sacrifice to the Lord in judgment.—vv 7-13.
 - a. The rulers judged.—vv 7, 8.
 - b. The untrue and striking servants.—v 9.
 - c. The faithless merchants and bankers.—vv 10-12.
 - d. The dealers in real estate.—v 13.
 - e. The farmers or planters.—v 13.
 3. The nearness of the day of judgment.—vv 14-16.
 4. Great distress will come.—v 17.
 5. There will be none to deliver from the judgment.—v 18. The usual expedient to save a nation is its wealth, which in this case will be of no benefit.
 - III. An opportunity for repentance and the

prophet's call to repentance.—2:1-3.
IV. The generality of the judgment—the whole land of Canaan, the Canaanites, Philistines, Moab and Ammon, Egypt and Assyria.

Note.—the nations that were usually confederate with the land of Canaan would be included in the general destruction so that none would be able to help the other. The events of time proved this prophecy to be true, for the land was taken by the King of Babylon and all the nations mentioned were made tributary to him.

V. The causes of the judgment as noted by the prophet.—3:1-7.

1. The indifference to the law of God of the leaders of the people. 3:1-4.
 - a. The princes or rulers were avaricious.
 - b. The judges were slow, awaiting bribes.
 - c. The prophets were false.
 - d. The priests were unholy, and kept not the law.
2. The disregard for the faithfulness of God and refusal to repent and accomplish needed reforms.—3:5-7.

VI. What God will do while he awaits the repentance and reformation of the people.—3:8-13.

1. He will assemble the nations who will execute His judgments.—v 8.
2. He will prepare judgments for the whole earth.—v 8. Note that when God prepares a judgment for His people He will not pass by the wickedness of the world.
3. He will prepare for the restoration of the pure people.—v 9.
4. Preparation for restoring His own scattered nation.—v 10.
5. Prepare for the purification of His children.—v 11.
6. A restoration and gathering of the remnant of Israel.—vv 12, 13.

VII. A definite prophecy of the restoration Judah and Israel.—3:14-20.

1. A call and promise to both nations.—v 14.
2. A deliverance from enemies and the Lord in their midst.—vv 15-18.
3. A restoration promised that will be the praise of the world.—19, 20. This prophecy is plainly one which includes a final restoration of both nations which will be the astonishment of the world. This prophecy is one of those whose fulfillment is yet to be seen. It has no spiritual fulfillment even in the present Church dispensation.

HAGGAI

The Prophecy of Haggai is peculiar in that it is the first of the prophecies of the Restoration Period. Ezekiel and Daniel were the prophets of the Captivity. The last three books of prophecy are ascribed to the three prophets of the return. It was by the encouragement of the latter three prophets that

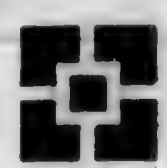
the people were encouraged to rebuild the house of the Lord and the walls of their city. Through all the experiences of life the Word of the Lord needs to be brought to the attention of His people. He dwells in their midst and He keeps them under the counsel of His will, and blessed are they that ever give heed to His Word and will.

The Prophecy of Haggai occurred in the sixth month of the second year of King Darius. It precedes that of Zechariah by two months. Nothing of definiteness is known concerning the man. Tradition has it that he was born in Babylon and returned with the Jews to Jerusalem under the Prince Zerubbabel. But we know that God had His servant at hand when the people needed the message that He gave to encourage them.

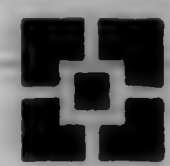
The Message of Haggai

- A. The introduction.
 1. Haggai, called the Prophet.—1:1.
 2. The time, the second year of Darius, the sixth month.—v 1.
 3. The address to Zerubbabel, Governor of Jerusalem, and Joshua, the High priest.—v 1. Cf. Ez. 5:1; 6:14.
- B. The first message of the Prophet.—Hag. 1:2-15.
 1. The people discouraged in building the house of the Lord on account of the lack of their prosperity.—1:1-6.
 - a. Their complaint.—v 2.
 - b. The cause of their poverty shown by the prophet—the neglect of the house of the Lord.—vv 3-6.
 2. The command of the prophet to build, and the promise of success.—1:7-11.
 3. The beginning of the work under Haggai, Zerubbabel, and Joshua, in the twentieth day of the sixth month.—1:12-15.
- C. The second message of the prophet, Second year, seventh month, twenty-first day.—Hag. 2:1-9.
 1. To the ruler, priest, and people.—2:1, 2.
 2. The former glory of the house, not duplicated in this.—v 3.
 3. The covenant of God remembered.—vv 4, 5.
 4. A latter house with exceeding glory promised to His people.—vv 6-9.
- D. The third message.—2:10-19.
 1. The time,—second year, ninth month, twentieth day.—2:10.
 2. The message concerning the sanctifying influence of the institution of God, the altar.—vv 11, 12.
 3. The defiling influences of the unclean things.—v 13.
 4. How the sins of the people had stood in the way of their success.—14.
 5. The date of the laying of the foundation of the house of God was the beginning of their prosperity and blessing, since they began to sanctify the Lord in their midst.—vv 15-19.
- E. The fourth message.—2:20-23.
 1. The time, the twenty-fourth day of the same, ninth, month.—v 20.
 2. A special message to Zerubbabel, the Governor.—v 21.

(Continued on page 219)



EDUCATIONAL



EUROPEAN TRAVEL SKETCHES

III. Wayside Scenes

By Paul Erb

It is an advantage to travel through Europe, as I did, by automobile or bus. For there as here the view from the railroads is more or less limited, and it is impossible to stop to look closer into what catches the eye. "The Heart of Europe Tour" was conducted with a specially chartered motor bus. We rode in the same bus for four weeks, from The Hague, Holland, all through the Netherlands and through Germany, Switzerland, and France as far as Paris. We stopped and started when we liked, and paused any time and anywhere according to our fancy. Nor did we stay on the main highways, the beaten paths that tourists travel. By narrow byways and through villages which had probably seldom seen Americans, did we go. We got our ideas of conditions, not from the tourists' agencies in the cities, but from the peasant peoples themselves. The unfolding of rural life, hour by hour and mile by mile, is one of the exquisite pleasures of European travel.

Let us take the buildings, for instance. We find that for the various countries and in different districts of the countries there is a typical rural architect. In England we looked for and saw scores of thatched roofs. We were amazed to learn that a well made thatched roof will last a hundred years. And no doubt most of the buildings that we saw were old enough to have worn out several thatches. There they stand close by the roadside, these veteran domiciles speaking almost intelligently of the generations which they have sheltered, and of the stirring days which they have witnessed. The thatch is thick, a foot or more, and is punctured here and there by windows peering out of the attic. Over the edges it is rounded, giving the house a comfortable appearance of obese old age. The accompanying photograph is a picture of the bus we used in England, standing in front of one of these thatched houses. The adjoining house dates from the days of Cromwell; in it we took our afternoon tea. Almost as interesting as the houses is the endless variety of fields on hill and in valley. All these fields are bordered by intriguing hedges. The hedgerows, in fact, have been an outstanding feature of the English

rural landscape for centuries, and it is something of a thrill to cast one's eye over such scenes as have inspired English poets from Milton's day to this.

The Dutch wayside is no less pleasing. Here one is impressed with the remarkable cleanness of everything. There are no weed patches; every available square foot is under cultivation. Where nothing else is grown is the lush grass, which the frugal dairyman will cut for his winter's hay supply. I saw potatoes growing up to the very ballast of the railroad track. And even the islands in the lagoons of this lowland country yield their toll of hay, which is boated to the barn of the farm. The fields are in more or less narrow strips and are fenced, not by wire, but by the



A Wayside Stop in Merry England

canal ditches. The cows, we were told, do not cross these ditches, and so no fences are needed except the gates over the little bridges. The fertile soil and the abundance of moisture cause a wonderful growth of grass in these pastures during the long days of summer. And there are few sights more beautiful than a herd of fat Holstein-Friesian cattle against the dark-green background of their Friesian pasture land. We stopped at one typical farm home to see the stables and to talk to the farmer. His farm consisted of about twenty acres. On this land he raised feed for fourteen cows, one horse, five hogs, three sheep, and twenty-eight chickens. Of course the house and barn are in the same building. But

the cow stable was absolutely clean, and one did not feel it incongruous to step from the cow stable into the kitchen. Although it was eight o'clock in the morning and we were entirely unexpected, everything was spick and span. Another typical thing in the Dutch landscape is the great windmills. These windmills are used to lift the water from level to level so that it can flow into the ocean. The windmills are being replaced by more modern machinery, but there are still plenty of them to give the landscape its historic flavor. We climbed to the top of the windmill shown in the accompanying picture. And the old woman who lives here was pleased to show us how it works.

Through rural Germany and France all the people live in villages, driving out to the fields to do their work, and hauling the products in. In these villages, in a more or less congested fashion, live the peasants and their stock. The typical village home is built around a sort of central courtyard, with the house and the

stables built in a continuous structure around it. In this court yard, likely as not directly in front of the house entrance, is a manure pile. Because this land has been farmed for centuries and requires much fertilization, barnyard manure is precious property. The manure pile is not scattered carelessly over the whole court yard but is built up neatly and carefully into a little stack. The farmers seem to consider it a sort of decoration. In fact, we were told that the social standing of a family is determined somewhat by the size of the manure pile. For there as here social standing is largely dependent on wealth, and the wealthier families have more stock and can keep up their land better. The streets in these

villages are narrow, and directly from the street or the very narrow sidewalk rise the old houses with their shuttered windows. From the windows and the doorway peer the faces of women and children and perhaps men, wondering at the huge motor that is disturbing the quiet of their village. Here and there stands a bakery or some other food shop, and nearly always the village church is conspicuous.

Of never ending interest and of endless variety are the vehicles and the pedestrians one passes on the road. I will pass this subject by and will devote a later article of this series to it alone.

I must return to the picturesque farms of

Germany, Switzerland, and France. Except for an occasional large estate the land is farmed in exceedingly small plots, from twenty to a hundred feet wide and ten or twenty rods long. As these different plots may be planted to different crops, the landscape has a very curious aspect. If one is on an elevation looking down over a valley, he seems to be looking on an immense patchwork quilt of various shades of green and yellow. In the Black Forests of southern Germany and in Switzerland many of the fields are fairly perched on the hillsides. It seems that no slope, if it can hold soil, is too steep to grow a crop of hay. I saw hay being made on hillsides so steep that no cart or even sled could be used to carry hay to the barn. The haymakers simply pile the hay on a sort of rope net, and then, slinging the load across their backs, they carry it to the barn. It is obvious that under such conditions as I have described most of the farm work must be done by hand. There is machinery there, of course, drawn by horses or by tractors, but this machinery is limited to the larger farms and estates. By far the greater part of the land is tilled by hand. The farmer and his wife and his children—all of them with hoe or fork or scythe labor from early to late to wrest a living from their few acres of ancestral soil. As we watched them gaze after us, pausing in their noonday meal under the tree or leaning on the forks in the field, we wondered whether they were contented and happy with their lot, or whether the fleeting vision of our tourist party roused in them a longing for change and betterment. Fortunately it is probable that their lives do not seem so circumscribed to them as they did to us, gazing in upon them from the viewpoint of our American standards.

In most of continental Europe there is a strong Catholic element. One evidence of this is the ubiquitous wayside cross. Standing by the roadside usually under some sort of crude shelter is a cross of stone or wood upon which may hang an image of the crucified Savior. As the peasants pass by to and from their work, they pause for their gesture of adoration and worship. There the cross stands, day after day, from season to season. It becomes weathered and moss-covered. As one sees these crosses, he is often reminded of the popular Gospel hymn which derived its imagery from them.

"Which way shall I take? shouts a voice on the night.

I'm a pilgrim awearied and spent is my light,
And I seek for a place that rests on the hill,
But between us a stream lieth, sullen and still."

"Near, near thee, my son, stands the old wayside cross,

Like a gray friar cowed with lichens and moss,

And its cross beam will point to the bright golden span

That bridges the waters so safely for man."
Hesston, Kans.

"True wisdom begins with the divine mind.
The better we know God, the better we know how to live."

It is often the last key in the bunch that opens the door.

HOME IDEALS

By Levi Mumaw

This is the second article furnished by members of the Young People's Problems Committee of General Conference. We expect to continue this series for a number of months. We trust you will find something helpful in each one, something that will give you higher ideals of life, help you to solve your problems, and lead you to a deeper consecration to Christ.

This subject could well be treated from a number of viewpoints but for this article we shall limit our discussion to the problems associated with the activities of young people, and more particularly to those who are just passing the teen age and are facing the activities of a mature life.

Every Christian home fosters a general code of home ideals. A large majority of our young people have had the advantages of this home training. The training may not have

faced, as well as the many opportunities offered by the business world, the question comes very forcibly to the consecrated young man and woman as to how the ideals that are sacred and have become a part of our being may be maintained in the adjustment to the new conditions of life awaiting us. It may mean a sacrifice of certain ambitions as we discover that our cherished hopes do not readily fit into our present perspective. It may mean the illumination of some faint outline that has been on the horizon and now is brought forth as a rising sun in the revelation of new possibilities. Whatever the experience may be, the hope of our ideals will in a large measure determine the convictions in this period.

In the normal life, there is a general desire and an expectation for the establishing of a new home. While the establishing of a new home may bring to test some of the conflicting ideals that have been fostered, the moulding of that which will stand the test into a form acceptable to all concerned will be the foundation for future happiness and service for the Master. In the creating of this foundation it is very necessary that the spiritual forces in our lives be given a definite place and only Christian impulses be allowed to mould its fabric.

In addition to the establishing of the home, the question of employment has a rightful place. Whether this will be on the farm, in the shop, in the office or wherever it may be, there must be the facing of a conflict between the lower and higher ideals of life. Victory along this line will mean an enriched life, happiness and contentment, and possibilities for Christian service. Defeat will mean disappointment, perplexing financial problems, dwarfed spiritual development, suffering of others, etc. Success is not attained only by conviction but through self-sacrifice. Finances on the whole are governed by certain principles with which every one must reckon. If any principles are disregarded, the consequences are sure to be reaped. If, under normal circumstances, consistent rules are observed and honest efforts are made, a reasonable amount of success is assured. In such success there is a compelling force that will assist in the further development of ideals in life that will stand the test of discipleship.

Those who find it necessary to leave the companionship of home friends will face new experiences and in the meeting of these experiences, there is a possibility of either developing further the convictions impressed upon us in our home surroundings or of allowing the new influences to have dominion over us which will mean a readjusting and possibly a weakening of our position. The youth of character is always in demand in the business world. He who stands for his convictions will sooner or later be rewarded liberally for any inconvenience he may have endured,



A Windmill in Holland

been uniform in all of its phases but with the personal experience of regeneration in life and a new found knowledge of truth and experience with the Master, the foundation for an active, fruitful Christian service has been laid.

Fortunate is the young man or woman who at this period of life is secretly so fortified that the influence of home ideals and influence may safeguard the soul against the many dangers and pitfalls lurking along the way. On the contrary, how pitiful the case where habits and degrading influences have been allowed a place and the helpful influences of correct home ideals have been trampled under foot! Such a life will not enjoy a deeper Christian experience and become a new power for the advancement of His kingdom on earth. Its possessor may be a dwarfed believer or become a shipwreck entirely.

As the larger problems of life are being

He who proves to be a weakling will soon find himself without position or friends.

In a certain business office a promising young man found employment as a Purchasing Agent. Things moved along very smoothly for a time as he was able to show to his employers that by shrewdness and tricks of his trade he could gain certain advantages for his firm. Things moved along quite well for a period of about six or nine months until he undertook to use this same shrewdness to his own advantage against the benefit he might be to his employers. He, however, found to his sorrow that others were able to detect his insincerity and disloyalty, which resulted in the loss of his valuable position. Having had a personal limited acquaintance with this individual, it was not difficult to understand how his character was weakened and under the strain of active business pursuits, his morality was broken down. He had not been fortified against the evil day through self-submission to the will of the Master and had trampled under foot any ideals of the higher order he may have had earlier.

In my early experience in life another incident came to my notice. A certain young man who had been brought up in a Christian home and he himself had confessed his Savior, was employed in a shop with a number of other employees. Things went along quite well, which usually is the case for beginners, but there came a time of testing. In the association with others at his work, he was not able to hold up the ideals every Christian home ought to maintain. In a fit of anger, he used the strength of his right hand in defence, as he supposed, of certain rights and the result was a broken nose on the part of his oppressor but he himself was dismissed from his promising place in the organization in which he was employed. He had lost the opportunity of a higher example to his fellow workers as well as a prospective field of employment.

To the man who is true to his convictions there are brought many experiences of joy and satisfaction. The weakling is never respected, even by those who would be his associates. As success comes to those who are facing the activities of life, the home is made brighter and the ideals become purer. Those who come under our influence find their cares a little lighter, and the bond of love and friendship becomes stronger. Who would wish to exchange such a home for the one that has been blighted through a life of indolence and defeat? May our altars ever be burning bright and our powers be engaged for the building of that which is noble and true as becometh every one who professes to believe on the precious name of Christ.

Scottdale, (Pa.)

"There is something bogus about the seeming goodness of a complaining and disagreeable growler."

"Mankind can never be saved from sin by a human priest or mediator, but only through Jesus Christ."

"Some die without having lived, but others continue to live, who have already died."

THE HEIRLOOM

By Ursula Miller

Part I

The British ship named Lydia sailed over uncharted sea—
When America in swaddling clothes gave the red men liberty—
Bearing our forbears, rugged, brave, to the land of golden hue,
Allured by the gift of freedom across the Atlantic's blue.
Sailing, sailing across the sea,
Where freedom sang a melody.

In the year of 1730, when the winter sun was pale,
And the north wind chased the snowflakes in a friendly, sportive gale,
Then a thrifty German landed and his lot among them cast,
With hopes looking to the future and his back into the past.
Stepping into the winter's cold,
Peckoner, thirty-six years old.

Right into the west and south land, so rugged a pilgrim, he
Strode on to found a colony in the land of Tennessee.
Into the wooded country with hills on every side,
Nature smiled her lavish gifts to prosper the pioneer tide.
He came into sweet Tennessee
To found the Beckner family!

And there in that virgin country a cabin of pine logs grew—
A house of logs—but a haven, a refuge from red men, too:
A home, withal, for the lady—her possessions, quilts, and things:
And the old, old cooking kettle from the crane in the corner sings!
The iron pot in the fireplace
Sings and cooks with charming grace.

And there they dwelt, his lady-love, and Peckoner of rugged heart
And built a name, and children came, of America now a part.
The work was hard and the iron pot was empty many a day,
But they forged ahead and they trusted—and nothing barred their way!
The kettle gave a savory smell—
When meat was plenty, all was well!

Part II

The day smiled forth in the morning and was smiling still at noon
At the old pot filled with cabbage and the Peckoners dining soon,
When friendly old Swift-Foot entered whose announcement brought a fear
More terrible than hunger or the scourge of fever near.
In tragic fear the old, old pot
Was buried in unsuspected spot.

The red men are faring forth, ere long to massacre every one
Of the entire Christian settlement ere ever the day be done.
The scalping knives shall be smeared with blood and white men's bodies lie
Hideous and mangled on the ground, no other shroud but the sky.
Hidden from sight the white man's God
Thwarted those plans with silent nod.

The whites fared forth without sword or gun—their trust in a mightier arm—
And silently fled and hid themselves before the whoop of alarm.
Reaching a place of shelter before the echoing night
Aided the plans of the red men and their devilish, murderous might.
Safely embraced in a stronghold,
They gave God thanks for sheltr'ing fold.

Part III

Back to that loved wood country—and back to the place of fears
Back, though, more safely traveled—yea, back to life's early tears,
Went the younger Nicolas Peckoner to the place he lived of yore
Seeking the old kettle sunk by a tree on the river shore.
The old iron pot from Germany
Fed many a Beckner family.

Back to the spot unsuspected—disturbing the relic's rest,
Heirloom of several centuries and comrade into the west,
And there the second Beckner built a cabin for quilts and things:
There the old cooking kettle from a crane in fireplace sings!
The old pot had many a thrill,
And hints of romance linger still!

He shouldered man's ancient burden and built up the family tree,
Strode as his father before him to the land of Tennessee.
He built a name and children came—of America truly part!
This rugged pioneering was America's blood red heart.
Sailing into life's future sea,
Where freedom lured with ecstasy.

Appendix

The Beckners thrived in America and made themselves a name,
They have scaled the ladder of honor in acquiring wealth and fame.
They are filling their given places as ever true men must,
Regarding life as a sacred thing and duty a sacred trust.
Sailing, sailing across life's sea
Where duty sings a melody.

The old, old pot with a broken leg in the place of honor stands,
Useful in days of long ago in sharing pioneer demands:
But now it is old and its busy days are gone with that early time—
It hearkens in sadness and gladness to America's newer chime.
The old iron pot had many a thrill,
And hints of romance linger still.

Note: the name Beckner formerly was spelled Peckoner, later Boeckner, but is now almost everywhere spelled Beckner.
Hesston, Kansas.

A BRIEF HISTORY OF THE BIRKY FAMILY

By Harvey Birky

In the forepart of the eighteenth century, about 1710, or perhaps a little later, there were three Burkey brothers in Switzerland, Andrew, Christian, and another whose name is unknown. They were a prominent Swiss family for their crest shows that they were of the royal line. But when the Gospel was brought to their country they embraced Christianity and renounced their title.

The name was formerly spelled Purckey, but has been changed to Burkey, Birkey, and Birky. It is evident that the change from P to B and the disposing of the "c" was made in Switzerland, and the other minor changes have been made in later years among different branches of the family.

These three brothers were tall, well-built men, of great strength, and were sought by the government of Switzerland for the army. But as they had accepted the nonresistant faith they would not serve. Andrew was kidnapped and never heard of again. Christian fled to France. Before his conversion he had become very proficient in the use of the sword, and since he was a strong and active man few could compare with him. There was a man in a certain fort at that time who prided himself on being an expert swordsman. When some one told him that there was a farmer out in the country who could overcome him, he told them to bring him in to the fort so that they could see who was the best swordsman. So they coaxed Christian to go with them to the fort but did not tell him their plot. When Christian reached the fort the Frenchman challenged him. But Christian would not fight. Then the Frenchman threatened to kill him. Seeing his danger Christian quickly disarmed the other man, and jumped over the wall to escape. But in doing this he was hurt internally and died within six months, at the age of forty years, about the year 1750, leaving his wife, one daughter and a son, Christian.

The French army sought this son Christian dead or alive. The army demanded that he serve his time. The soldiers dug into the hay and grain in the barn with their bayonets, seeking him. As Christian could not stay at home he fled to Germany and then to the province of Bavaria, followed shortly by his mother and sister. This took place about the year 1800.

Christian was married in Bavaria. There were six sons and two daughters in this family. It is thought that there was another daughter, who died in her youth, of whom we have no record. The names of the children were as follows: Katherine, Christian, John, Andrew, Valentine, Jacob, Joseph, and Elizabeth. Among these six brothers we find three deacons and one minister.

Between 1830 and 1840 this family prepared to come to America but the father suddenly took sick and died. It was later decided that the two older sons, Christian and John should make the journey alone which they did, taking with them provisions

to last during the journey as was customary at that time.

About a year later the other four brothers came to America, settling in Butler County, Ohio, where the two oldest brothers, Christian and John, had located. They stayed here only a few years, and then all six brothers removed to Tazewell County, Ill. About 1859 or 1860 the youngest sister, Elizabeth, who had married a man by the name of Eichelberger, came to America with her family, settling in the same vicinity as her brothers.

The mother with the older daughter who had married a man by the name of Jacob Rogie, remained in Germany. The families of the six brothers follow:

The sons and daughters of Christian were, Christian, John, Andrew, Valentine, Jacob, Joseph, Katherine, Fanny, Mary, and Elizabeth.

The sons and daughters of John were, John, Christian, Valentine, Elizabeth, and Katherine.

The sons and daughters of Andrew were, Christian, Andrew, John, Valentine, Magdalena, and Katherine.

The sons and daughters of Valentine were, Phoebe, Barbara, Magdalena, Katherine, Elizabeth, and Valentine.

The sons and daughters of Jacob were, Joseph, Christian, John, Katherine, Mary and Elizabeth.

The sons and daughters of Joseph were, Jacob, Valentine, Joseph, Daniel, Katherine, Elizabeth and Barbara.

Foosland, Ill.

HYMNOLOGY AND SACRED SONG

The Development of Church Music

By B. F. Hartzler

As far back as two thousand years before Moses, history records the discovery of a priestly hymn, which invokes One Supreme Being who "cannot be figured in stone." So we can scarcely tell just when the first hymn was introduced in worship, but I do not consider this of any great importance for this article.

It has been stated that the Jewish nation is to be credited with having given more to the music world in song than any other people, and it is to this tribe that I should like to refer for the beginning of our music of to-day. We get snatches of their inspired lyrics in the song of Moses and Miriam, the song of Deborah and Barak, the song of Hannah (sometimes called "the Old Testament Magnificat") in the hymns of David and Solomon, and all the Temple Psalms. Later the New Testament gives us the thanksgiving of Elizabeth, Mary's Magnificat, and the song of Zacharias. Jesus and His disciples sang, and so did Paul and Silas. The Hebrew race seems to be the only nation that had a complete psalter and their collection is the mother hymn book of the world.

It may be well at this point to define the hymn. It is quite natural to speak of hymns as poems indiscriminately, for they have the same structure, but a hymn is not necessarily a poem, while a poem that can be sung as a hymn is more than a poem. Imagination makes poems; devotion makes hymns. There can be poetry without emotions, but that cannot be said of a hymn. In short, to be a hymn it must express spiritual feelings and desires.

St. Hilary, Bishop of Poitiers, has been called the "father of Christian hymnology." About the middle of the fourth century he regulated the ecclesiastical song service, wrote chant music to Scripture words of his own, and prescribed its place and use in his own choir. He died A. D. 368.

Another important character in the development of Church music is St. Ambrose (340-397), Bishop of Milan, who collected the old

chants then in use which were nothing more than plain-songs and arranged and systematized them to a statelier effect. These were used for centuries after his death. As time went on church music was on the decline because the slow psalms were meddled with by reformers and the solemnity was lost by introducing fanciful embellishments, turns, and trills.

It was not until the sixth century that Gregory the Great (Pope of Rome, 590-604) came to the front and destroyed the Ambrosian chants. He founded a school of sacred music, composed new chants, and established the distinctive character of ecclesiastical hymn worship. This work continued to be the basis of cathedral music for a thousand years, and has really had an influence on our present-day church music. It may be well to keep in mind that all church music up to about the tenth century was all plain-song. The man who started the two part harmony was Hucbald of Flanders (840-930), whose work will be the subject of a later article.

Goshen, Ind.

WHAT IS OUR READING?

She read the Journal and the News,
The Green Book and the Red;
She kept the serials of the month
Securely in her head.
She read the sporting page; she knew
Each athlete by his name;
She read of baseball, football, golf—
Familiar with each game;
She looked the funny pages through;
She watched the mails to seize
The magazine she liked the best,
Whose columns most did please;
But in her house there was a Book,
With pages never turned,
Whose messages of hope and truth
Were still by her unlearned.
And still she reads and laughs and cries
O'er stories by the hour,
And lets the Book, dust-covered, lie
Unopened in its power.

—Selected.

THE YOUNG PEOPLE'S MEETING

THE WORK OF THE YOUNG PEOPLE'S MEETING

VI. A Forward Look

By J. Irvin Lehman

This is the last of a series of articles by Bro. Lehman on The Work of the Young People's Meeting. We believe these articles have been helpful to our readers and wish to express our appreciation to the author for the service he has rendered. May we all continue faithfully to support the work of the Young People's Meeting and trust the Lord to lead in the work of the future so that this agency may do its part in conserving our young people for the Church.

This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:13, 14.

Speak unto the children of Israel, that they go forward.—Exodus 14:15

It is not enough that we agree that the Young People's Meeting has been worth while and has helped to accomplish worth while tasks, such as winning souls to Christ, enlarging and enriching the spiritual life of many of our young people, and bringing all ages together in hearty cooperation in the work of the Lord. We need also remember that we have made some mistakes, sometimes have neglected opportunities, and at other times, through faulty judgment or unwise methods have hindered the work. Knowing this, let us set up a standard and then "press toward the mark."

Conditions are constantly changing and at times they call for a change of methods, but God has graciously hid from our eyes the details of the future so that in taking a forward look we know not "what a day may bring forth." Hence, we wish only to present a few principles that should guide us in our work.

First, we want to continue to give preference to the Bible in the selection of topics and in the discussion of subjects. True, we may study missions, Christian life in its social, commercial, and educational phases, but we want to study them in the light of Bible truth, and the Book will be our final court of appeal in all cases. Jesus authorized the use of illustrative material by referring in His teaching to many of the objects around Him. Whatever material we use that is outside of the Bible, let its purpose be to illuminate God's Word. The emphasis of the Scripture is that we teach the *Word*. Let us quote a few examples—"And these words, . . . shall be in thine heart: And thou shalt teach them diligently unto thy children" (Deut. 6:6, 7).

"Teach them to thy sons, and thy sons' sons . . . that they may teach their children" (Deut. 4:9, 10). "Search the Scriptures."—Jesus.

"Read," "meditate," "study."—Paul.

Since the Young People's Meeting is for the masses of young people we will need to study the Bible from the spiritual and practical standpoint rather than from the formal and technical. The suggestions of the Topics Committee lead in the right direction. See for ex-

ample topic for Mar. 23, 1930 on "The Fall of Man." Instead of raising technical questions such as the kind of animal the serpent was, or the kind of fruit on the tree of knowledge of good and evil, etc., we are led to the fact of the fall and its past and present consequences. This keeps the Young People's Meeting a place of spiritual instruction and refreshment for those of us who are busy in school, on the farm, or in daily business life, and brings to our minds the things that are "true, honest, just, pure, lovely," that their opposites which press the mind for admittance may be crowded out.

The question of adaptation will concern us more and more since in many of our larger congregations it seems necessary to organize Junior departments of the Young People's Meeting and with that arises another question, Shall we study the same general topic or shall the Topics Committee select one topic for each department?

Some advantages of the one topic system are:

1. We can study unitedly in the home.
2. There is economy of time and space in working out outline studies and helps.

Then also we believe (1) that practically all topics may be adapted to memory work and most of them may be told in story form; (2) that we need not wait until the child can comprehend all the truth embodied in and connected with a doctrine before we teach it. If this were necessary most of us would not yet have started to study some of them.

Second, let us aim to reach all the saved and unsaved young people within the range of every Young People's Meeting. Here is a wide open door of service for us all. We are "in the world" to-day by very direct contact. Jesus did personal work with the tax gatherer, fishermen, woman at the well, beggar, rich young man,—let us follow His example. This direct contact with the world affects us also in this way—it brings us near to that which is foolish, profane, vulgar, irreverent, untrue, and ungodly through the agency of the radio. And we are brought near to the unchastity and moral rottenness of the world at the public

bathing resort and many other of the world's pleasures and sins through the auto. Thus we are in danger of contamination. Hence the the Lord's Prayer, "Keep them from the evil," is still very proper, and we may help to answer it by reaching all the young people in our communities and bringing the influences of the Christian religion to them. Then they may appreciate God's grace, enjoy Christian fellowship, be happy in obedience to Christ, and active in His service.

Third, let us be watchful that we give responsibility to those who are growing in the work. When we are busy the years slip by so rapidly and those in the work often enjoy it so much and do it so willingly, and the young people grow up so fast, that unless we are watchful those in the work do it all and those growing up are forgotten until the Lord calls some of the older ones home—and then there is a break. It will be much better if we make the transposition from one generation to another so gradually that there will be no shock from change of organization or new responsibilities.

And, finally, let us go on in faith. Some incentives for us to go on are these: We may be safely guided in our work by the Word; we may receive power and be comforted by the Holy Spirit; our love for Christ will lead us on; our vision of the need will beckon us to increased activity; and we have the assurance that our work for the Lord is not in vain.

Some rewards we receive are these: A growing personal appreciation of Christ and His work for us, a consciousness of having helped others, and the assurance that we are working in obedience to the Master's will. Let us go on in faith.

Chambersburg, Pa.

WHAT IS A GOOD MEETING?

It is a meeting in which every one took his part unless he had a good reason for not doing so.

It is a meeting which has given some definite instruction and left some clear-cut impressions.

It is a meeting which does not end with itself, but goes on through the week.

It is a meeting that has jumped out of some rut on to a smooth road.

It is a meeting that gives inspiration for a better meeting the next time.

It is a meeting that the leader was glad to have led.

It is a meeting that makes others willing to lead.

And above all, it is a meeting in which every person has felt the presence of Christ.—The Enthusier.

YOUNG PEOPLE'S MEETING TOPICS

Notes and Suggestions

By the Y. P. M. Editor

The Topics Committee met on May 3, and selected and prepared a list of topics for the Young People's Meeting for the year 1931. The brethren, J. C. Fretz, Noah Oyer, John L. Horst, and the Editor of these topics, were present and had the kindly assistance of Bro. L. S. Weber of Toronto, Ont., Mission, in the place of our departed brother, N. E. Miller.

The Executive Committee has appointed Bro. Harvey Shank of Chambersburg, Pa., as a member of this Committee to serve until next General Conference. The Committee will appreciate suggestions and helpful criticisms from time to time, so that they may be enabled to make the helps for our Young People's Meeting better.

Suppose a stenographer should sit in your meeting and take down the things said and done exactly as you have rendered the program. Would such a report be helpful as a model if it were put in print? A brother gave a suggestion as craving some such report as a suggestive help for our Young People's Meeting leaders. We cannot borrow life from any one, but we may be enabled to see life manifested and thus be led to seek life at its source. About the finest thing that can be said of a Young People's Meeting is that it is expressing a spiritual atmosphere in which the workers in that meeting are living and walking. It is hard to have a spiritually awake meeting where those who make the meeting are spiritually asleep or dead. But, given life and spiritual strength, together with earnest application of our intelligence, the result will be an edifying meeting.

Every locality has its local needs and must adapt the work of the Young People's Meeting according to its own needs. In some of these places the general selection of topics may not fit in the local needs. This might particularly apply to mission fields in which the general life and spiritual activity of the Church is not the pertinent need. But we feel that there is something lacking somewhere if the selection of topics adopted by our Publishing Committee is not a general basis for the work in most of our congregations. Brethren from various representative fields have labored with a many-sided view to bring a balanced list of topics to meet the needs of our young people for this time. If you cannot at least bring out a similar line of thought there will be a distinct loss along some line which is considered important for our young people to meditate upon. We do not ask you to follow suggestions in a formal way. But we do feel that the tendency in some instances to find strange pastures, to the rejection of the pastures prepared by the prayer and labor of those who have been selected by the Church for the task, is not justifiable. At least give the topics consideration. And the Committee is open to suggestions for improvement, which suggestions you may give them at any time.

Besides the usual variety in classification of topics each month we shall begin in August the study of Paul's Letter to the Galatians. The first lesson is outlined in this issue. Here is an opportunity for real Bible study. May the Lord abundantly bless the study and enable you to get the message across to the understanding of others in the meeting.

LITTLE KINDNESSES WE CAN DO (Jr.).—Gal. 6:2-10; Rom. 12:9-21

Topic for July 13

MOTTO

"Be ye kind one to another."

MEDITATIONS ON THE TOPIC

I. Doing the Kindnesses We Can.—

There are none so small or so poor or so weak or so despised but it is in their power to do some kindness to some one else. There is no one living who does not have some blessing from God of some kind. If we would count our blessings we would find that they are more than we can number. Our numberless blessings may not be the same that others have. It is always possible to find some one with whom to share our blessings. And many of the blessings we enjoy come to us through the kindness of others. All blessings in the first place come from God. God has so placed us together in this world that we must share our blessings with one another to get the best out of them.

Will you stop to consider what you have to share with others? Without a single cent of money you may count the blessings of hands, feet, tongue, eyes, ears, mind, and heart. With these there are numberless things we may do in kindness to others. With our hands we can help father, mother, brother and sister, neighbors, and friends. Our eyes may be sharper than some one else's. These sharp eyes can see for grandmother, or some one whose eyes

are getting dim. With strong young arms and legs we may do quickly what feeble ones cannot do so easily and thus show kindness. With our tongues we can so shape words from a heart of love that will cheer sad or lonely hearts. With an active mind we may learn lessons that will make our life of service to others. If we try to use our minds in thinking noble thoughts then we will become more and more useful and helpful and can spread happiness wherever we go.

II. The Text.—Gal. 6:2-10.—Here one way of bearing burdens for others is to deal gently with those in fault and help them to get right with God. The teacher in all good things needs our help and prayers as well as those who are weaker and smaller than we. We may do good to all men as we have opportunity.

Rom. 18:9-21 suggests a number of ways in which we may do kindnesses to those about us. Even those who are enemies may be kindly treated for the evil they have done to us.

OUTLINE STUDY

I. How We May Do Kindnesses.

1. Lend our things to those who may need them.—Psa. 112:5; Matt. 5:42.
2. Speak gently with our tongue.—Prov. 31:26.
3. Give support to the weak.—Acts 20:35; Rom. 15:1.
4. Be sympathetic with the joys and sorrows of others.—Rom. 12:15.
5. Bear the burden of some one.—Gal. 6:2.

6. Share our goods with the needy.—I Jno. 3:17.
7. Give up our seat to those older.—Lev. 19:32.
8. Lend a helping hand.—Acts 3:7; Matt. 25:35-40.
9. Do as we would have others do.—Luke 6:31.
10. Give a cup of water to the thirsty.—Matt. 10:42.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Kindness.
2. Memorize a Select Verse.
3. Think of Other Kindnesses besides Those Mentioned in the Outline.

For Others.

1. The Value of Doing Little Deeds of Kindness to Others.
2. Examples of Kindnesses.

PERSONAL THOUGHT

Let us live to the highest service of kindness to which God has called us by the blessings He has put in our hands.

SEED THOUGHTS

"Bear Ye One Another's Burdens"

If any little word of ours
Can make one life the brighter,
If any little song of ours
Can make one heart the lighter,
God help us speak that little word,
And take our bit of singing,
And drop it in some lonely vale,
To set the echoes ringing.

If any little love of ours
Can make one life the sweeter,
If any little care of ours
Can make one step the fleetier,
If any little help may ease
The burden of another,
God give us love and care and strength
To help along each other.

If any watchful thought of ours
Can make some work the stronger,
If any cheery smile of ours
Can make its brightness longer,
Then let us speak that thought to-day
With tender eyes aglowing,
So God may grant some weary one
Shall reap from our glad sowing.

—Anon.

LITTLE KINDNESSES WE CAN DO

By Margaret Horst

I was being rushed to the station recently in answer to a telegram that was marked with a star. On the way, I thought of those kind-hearted persons who had helped me arrange for my classes, pack my traveling bag and then had prepared a much needed cup of coffee. And so I said to the kind driver who was taking me to the train, "No one can tell me that there isn't a great deal of kindness in the world." It seems to me though, that the people who are the kindest in crucial moments, are the ones who are also the kindest in every-day contacts. People don't suddenly become kind. Those who are kindest to me when I am in sorrow or trouble, are also kind when matters run smoothly. This makes their kindnesses doubly beautiful.

I wonder why there are so few really kind people? Ever so many persons own cars but it occurs to only a few to use them to do kindness to others. Many housewives can make excellent coffee; but only those with truly kind hearts know when it is most necessary. The best apple that I have eaten in a long while was selected from a basket, and brought to me by a little girl, who gave it to me with the graciousness of a queen. Some people have bushels of apples, but it never occurs to

them that they might slip one into a hand and cheer a tired heart.

Farmers visit friends in town sometimes and so often while the dinner is being prepared their wives say, "Oh, if I had only thought, I might have brought a dozen eggs, some cream, or a glass of jelly." Now, why didn't they think? I don't know, maybe it is because they aren't kind enough. I can't understand why we aren't kinder to our ministers and evangelists. About all that they get from some of us is criticism. Why not substitute a few pounds of sausage or a sack of flour some time for that unkind criticism? And then why not send a gift to the wife of our evangelist some time? Maybe she wouldn't appreciate it, but I suspect that she would. It doesn't take an especially intelligent person to be truly kind.

Then we can all give flowers. Last week a grandmother was waiting for me as I came from class. I was hardly on the porch when she pressed some flowers into my hand. They were the spiciest little carnations I ever smelled. Now, wasn't that kind of her? People don't need to be wealthy to be kind. Some people think if they only had money they would do many kindnesses. But they wouldn't. It doesn't work that way. They would likely be even less inclined to kindness.

I don't like the way we treat our missionaries when they come home. We ask them to give innumerable talks from the time they arrive until we must bid them farewell. I suspect they are even relieved sometimes when they get on the boat. Now why can't we give them a little more rest and money, and a little less criticism? They need clothing, why not sew for them? One missionary told me just recently how some kind friends had sewed for her, and she did appreciate it wonderfully. Maybe we could slip a dollar bill into the hands of home mission superintendents too sometimes. It doesn't seem fair to stay at mission stations to save hotel bills and never contribute a penny toward expenses.

Then we can pray for each other. I wonder why we don't do more of it. No one can really pray a prayer that benefits another, who hasn't first had his heart educated in the school of kindness. A mother told me once that her little three-year-old boy had prayed for me. I have loved him especially ever since.

"True worth is in being, not seeming.
In doing each day that goes by
Some little good—not in dreaming
Of great things to do by and by.
For whatever men say in their blindness,
In spite of their fancies of youth,
There's nothing so kingly as kindness
And nothing so royal as truth."

Hesston, Kans.

WINNING THE LOST IN OUR CITIES. Acts 12:19-26

Topic for July 20

MOTTO

"The Son of Man is come to seek and to save that which was lost."

MEDITATIONS ON THE TOPIC

I. **Lost to be Won in the Cities.**—A lost soul is a lost soul wherever it may be. Many of these lost souls are found in the cities. The cities have an accumulation of many classes of people in various walks of life. The circumstances in which people are found have much to do with the manner of work among them to win them to Christ. All lost souls must receive the same Gospel. Jesus is the Savior of the rich and poor, the ignorant and the learned, the high and the low. But the method of approach differs with the various individ-

uals. Jesus approached the woman at the well differently from what He approached Nicodemus. He approached the critics differently from what He did the publicans and sinners. But in every case He approached them with the burden upon His heart to do the best possible to bring them to repentance and salvation.

The lost among the common classes, the poor and the laboring class, were always easier to approach with the Gospel than those who were proud and self-righteous. It is much the same to-day. Wealth and worldly entanglements stand as a barrier to the salvation of the soul. But often, God in mercy reaches such souls by bringing them down and preparing the way for the missionary to bring the message of salvation to them and thus win them to Christ.

Knowing the difficulties as well as the opportunities in winning the lost in the cities it behooves us to consecrate ourselves to the task before us and let the Lord use us in reaching the unsaved.

II. **The Text.**—Acts 14:1-23.—This passage gives the experience of Paul and Barnabas—in the cities of Iconium, Lystra, Derbe.

OUTLINE STUDY

I. Classes of Lost Souls in the Cities.

1. The wealthy business man.—Matt. 19:16-26; Luke 19:2-10; Jas. 5:1-6.
2. The common laboring man.—Job 7:1-3; Matt. 20:1-15; Luke 15:17.
3. The extremely poor.—Prov. 13:23; Prov. 19:7; Prov. 23:21.
4. The leisure class.—Ezek. 16:49.
5. The criminal class.—Hos. 4:1, 2.
6. Extremely ungodly.—Rom. 1:24-32.

II. Possibilities of Winning the Lost of all Classes.

1. Those who come to Christ will not be rejected.—Jno. 6:37.
2. The despised are often more humble than the esteemed.—Matt. 21:28-32.
3. Those without opportunity are more ready than those with it.—Matt. 8:10-12.
4. The unlearned are more wise than the learned.—Matt. 11:25.
5. God reaches a few of the wise and mighty and noble after the flesh only.—I Cor. 2:26-31.

III. Our Opportunities.—Acts 26:19-23.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, City.
2. Memorize a Select Passage from the Outline.
3. Needy Children of the Cities.

For Young People.

1. Some of the Lost in the Cities We Know about.
2. What May we Do to Reach the Lost in Our Cities.

PERSONAL THOUGHT

Faithful witnesses bear the message in spite of opposition.

SEED THOUGHTS

The Soul Winner's Prayer

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

"Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

"Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong,

In hope that sends a shining ray
Far down the future's broad'ning way,
In peace that only Thou canst give,
With Thee O Master, let me live."

—W. Gladden.

Feed My Lambs

"There are thousands of little children,
A great and pitiful throng,
Who have never heard Christ's story,
And never have learned His song.
All over the world they are waiting
For the song so simple and sweet,
For the song the angels are singing
As they bow at the Savior's feet,
'Tis for us who have heard it so often
To send it far abroad,
The wonderful song and story
Of Jesus Christ our Lord."

—Around the World.

See also article on **Winning the Lost in Our Cities**, by Jonathan J. Hostetler on page 207.

SUGGESTIONS FOR JUNIOR MEETINGS

By Harvey E. Shank

It is God's plan and program that the Gospel message should be preached in all the world to every creature. Jesus said, "As thou hast sent me into the world, even so have I also sent them into the world." God has no other plan than this—His people are to carry on His work. If they fail the message will not be carried to the lost.

Since more than seventy per cent of the people of the United States live in cities, they surely are included in God's program. It is also a fact that where so many people live so near each other vice and sin of every kind abound. Movies, theatres, gambling dens, billiard rooms, pleasure resorts, etc., are calling to the children and appealing to them with jazz and bright lights. The darkness is on the inside. The motive of the promoters of these amusements is to make money. "The love of money" is the real reason, they have no care for souls nor even morality. They are trying to supply just what the depraved nature of men demands. Extremes are greater in cities than in the country. Very rich and very poor are both found in the cities.

Are not the cities well churched? No. Perhaps not half the people attend church anywhere. Why this condition? The church buildings are often so great and expensive that the poor and lowly are ashamed to go. Sometimes they would not be welcome, for they can not pay much.

Another thing, many of the churches have departed from the faith,—they have become modernistic and have no message for the souls of men. Jesus and the disciples did much of their work in the cities. In Acts 26:19 Paul, working in Damascus and Jerusalem and rural parts of Judea, preached repentance to all.

We may think that a simple and full Gospel as taught and practiced by our church is not suitable for the cities. I believe that the simple Gospel of Jesus Christ is suited to every age, every clime, and every condition, of the human heart. It is just the thing that is needed to remedy every condition in this our modern age. We believe many of our congregations could establish missions in towns near by and would be blessed for this additional service. It seems that the Lord gives some souls to faithful efforts in every field.

It would be an interesting study for Juniors to look up and give a report of the work done in cities as recorded in the Acts. Also to name some of the cities in which Jesus worked. Assignments could be made as follows: **Tell the Story of Nineveh; Tell the Story of Sodom and Gomorrah.**

CHRISTIAN APPAREL.—I Pet. 3:3-13; Rev. 19:8

Topic for July 27

MOTTO

"Be clothed with humility."

MEDITATIONS ON THE TOPIC

I. **Christian Apparel** is always such as is expressive of the character and calling of the Christian. The Christian is one whose conscience is responsive to every law of righteous conduct and holy thought. When this conscience acts upon the question of apparel it is always ready to respond in harmony with these laws.

What are some of the things that come under this head in respect to the clothing we wear? The first law affected by apparel is the law of chastity in thought and appearance. Hence we should as Christians wear clothing that would speak before men that we regard chaste thoughts, and desire to be an example of chastity before others. A second law is the need of bodily protection and comfort. It is evident that the law of chastity must not be sacrificed for the sake of bodily comfort according to the interpretation of those subject to fleshly impulses. But when we have properly protected the moral life of ourselves and others by a proper covering for decency, we shall not be so far away from a reasonable simplicity conducive to comfort and protection for the natural body. True modesty and humility dictates to the Christian that outward adornment is not to be emphasized for the purpose of displaying the person or exalting the wearer above his or her neighbor. It is not out of place that the clothing should declare plainly that the wearer is a Christian unashamed of His or her profession.

None who name the name of Jesus would feel comfortable in any form of apparel that would identify them with worldly principles rather than Godly principles. The false standard of caste through wealth and learning, and earthly distinction, is not desired by Christian people and their clothing will express their sentiments before a sinful world.

II. **The Text.**—I Pet. 3:3-13.—The true Christian adornment is character. Meekness, submission, love, courtesy, compassion, peace, are greater ornaments than all the outward decoration that could be purchased at great price.

Rev. 19:8.—Here fine linen, pure and white, is typical of righteousness of character portraying the glory of the saints as they prepare to be united with their Lord in eternal wedlock.

OUTLINE STUDY

I. The Use for Apparel As Sanctioned by God.

1. A covering for decency.—Gen. 3:21; Gen. 9:22, 23.
2. Protection from the elements.—Prov. 31:21; Job 31:19, 20.
3. To indicate their standing with the people of God.—
 - a. Distinctive sign among the children of Israel.—Num. 15:38-41.
 - b. To put off ornaments.—Gen. 35:1-5; Ex. 33:4-6.
 - c. To put off the strange apparel belonging to the world.—Zeph. 1:8.
4. To indicate character.
 - a. Unmixed with evil.—Deut. 22:11.
 - b. Unconfused sex.—Deut. 22:5.
 - c. Cleanliness for purity.—Ex. 19:10, 14.
 - d. A harlot's attire condemned.—Prov. 7:10; Isa. 3:16; Jer. 4:30.

II. Principles Outlined Above in the Old Testament For Christians To-day.

1. Nonconformity to the world.—Rom. 12:2; I Pet. 1:14, 15.

2. Spiritual adornment.—I Pet. 3:3-6.
3. Modesty.—I Tim. 2:9, 10.
4. True to sex.—I Cor. 11:3-16.
5. Humility.—I Pet. 5:5; Jas. 2:1-9; Rom. 12:16.
6. Peculiar.—I Pet. 2:9, 11; 4:3, 4.
7. Known as a united people.—I Cor. 1:10; Eph. 4:3; Phil. 1:27.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Clothes.**
2. Memorize a Passage from the Outline.
3. How God is Pleased for Us to Dress.

For Young People.

1. Standards of Dress for God's People in All Dispensations.
2. Outstanding Violations of Christian Principles in Modern Dress.

For Older People.

1. A Unified Program for God's Children in Dress.

PERSONAL THOUGHT

Does our natural apparel express the things which belong to the state of the Christian in the world and his separation from it unto the Lord of Glory?

SEED THOUGHTS

Fashionable Attire.—"Strange apparel" (Zeph. 1:8), the Bible calls it. The clothing that people wear is but an index of what is in the heart. Pride, haughtiness, social impurity, and others of the world's sins are all indicated by the manner of the clothing of people.—Doctrines of the Bible.

Just as fashion devotees subscribe to the standards of the world and follow its fashions in dress or otherwise, so the people of God should subscribe to the standards of the Bible as held forth and practiced by churches which are faithful to such standards.—Doctrines of the Bible.

O Royal Bride, give heed,
And to my words attend;
For Christ the King forsake the world
And every former friend.

Thy beauty and thy grace
Shall then delight the King;
He only is thy rightful Lord,
To Him thy worship bring.

Enthroned in royal state,
All glorious thou shalt dwell,
With garments fair inwrought with gold,
The church He loveth well.—Psalter.

SUGGESTIONS FOR JUNIOR MEETINGS

By Harvey E. Shank

After the fall of man it became necessary for man to wear clothing. Adam and Eve sewed fig leaves together for clothing. This was not satisfactory to God so He clothed them with skins of animals. This is a type of how Jesus is our righteousness, a covering for all our sins.

The subject of clothing demands attention from all. We must continually buy or make clothing, and since man's ways are usually different from God's we may expect to find principles in His Word on this subject. Almost every book in the Bible has something to say about clothes. When we buy any article of clothing we must decide the color and style we want to wear. If our heart is right with the Lord the Bible will be our fashion plate. If we are not Christians we follow the dictates of wicked men and women who are continually changing styles so people must buy oftener. I know a boy, not a Christian who had a black hat. Most boys had gray hats. He bought a gray one, although advised to get

a black one. Then all the boys got black ones.

Whose advice will we take as to our clothing? That of wicked folks who designate the styles of the world, or of the church, which, through prayer and a study of the Scriptures, has advised us in conferences as to our clothing? We are sure God wants us to be separate from the world in our clothing as in all other things. The policeman, conductor, soldier, etc., show their position by their apparel. We believe as young Christians we escape many temptations by a mark of separation in our apparel. We are told by Paul that our apparel should be modest. We believe this means not bright colored materials but goods of the quieter shades. If scarfs are necessary for warmth, why not get a shade that will be consistent with our simple faith?

In order to be modest our bodies should be sufficiently covered. The people of the world, who have largely lost their sense of shame, are sometimes made to blush at their own immodesty. The prayer head covering is not for protection or warmth, but as a sign of a praying woman, and shows her place or position to man in the Lord. May the Juniors be taught this ordinance or doctrine so definitely and distinctly that the future church may be safe on this as well as the other teachings on separation. Jewelry, ornaments, and costly array are also forbidden. We are likewise taught a separate clothing for separate sexes. There is no religion in dress; it is a heart condition. But boys and girls, you can tell the kind of tree by its bark and leaves. Just so we believe clothing is a pretty good index to the heart.

It would be interesting to tell the children of some of the different modes of dress of other nationalities, e. g., Hindus, and show that some points of distinction may be made by Christian Hindus. Assignments: "Blessings and Benefits Derived by Wearing Modest Apparel."

CHRISTIAN APPAREL

By Paul T. Huddle

Christian adornment as taught in I Peter 3:4 consists of the ornament of a meek and quiet spirit which is of great price in the sight of God. As apparel refers to clothing this subject resolves itself into a positive Bible teaching.

Since the time God clothed our first parents with skins up to the time of the latest fashions and styles the human race has wrestled with the dress problem. The Old Testament people of God were expressly commanded to be separate from the world in attire, and if they were clothed with strange apparel they were to be punished. Surely if under the law God's people obeyed and were blessed how much greater our privileges under the Gospel. We should be clothed with the robe of righteousness, walking as true sons and daughters of God, with the ornament of a meek and quiet spirit.

Psalms 45:13 prescribes the daughter's clothing and in Psalm 144:12 we have an admonition for sons. This does not permit a slovenly, dirty, unkempt appearance, neither a gaudy, showy, colorful garment like a gayly attired belle. All gay and bright colors are chosen by those least refined, and surely Christians should have Scriptural taste when choosing apparel. The more modest, less showy patterns, are always chosen by those of highest character in selecting clothing.

Comparing the dress or rather undress of the street harlot, the libertine, with a pure, chaste, young woman; or the modern, void-of-understanding young man with that of the upright, regenerated Christian youth, we see the two phases of this ever-present question.

However, the outward appearance only is known by man, but God sees and knows the heart, and here truly is a heart question. To the Spirit-filled, heaven-directed, obedient believers the question is one readily answered and the devil's onslaught is met by humility and obedience to God's plan of separation. To the untaught, rebellious, liberty seeker no garment save the robe of righteousness given by God through Christ can help him.

If God is separate and unmixed from evil, and the devil is the world's clothing designer, honest Christians will have but little difficulty in choosing correct apparel, styled and fitted in moderation, conforming to proper lengths and weights for proper protection from the elements, fully covering this temple of the Holy Ghost. Such may present their bodies as a living sacrifice wholly acceptable unto God.

Which do you prefer, reader, an ornamentation approved of God, taught in the Scripture, and lived by the saints, or the patterns, designs, and artifices of Paris and the devil? Dress and sin entered the world the same day and have had a peculiar connection ever since. Therefore, Christians, clothe yourself with humility, be lowly in spirit, seek the mind of Christ, and be ye separate and modest in your apparel that you may walk safely through this present evil world, escape its corruption, and be prepared to wear the white robe of the saints in glory.

Allen, Pa.

LESSONS IN GALATIANS (Lesson I). —Gal. 1:1-2:10

Topic for August 3

MOTTO

"The Gospel.....is not after man."

MEDITATIONS ON THE TOPIC

I. The Need of the Galatian Letter.—

Teachers who were seeking to make Jews of all Gentile Christians and who demanded that all of them keep the law of Moses as the Jews did, were very busy throughout the world making as many converts as they could of Gentile believers. These false teachers were imposing on the ignorance of the Galatian churches and leading them by their sincerity to embrace the message of circumcision as essential to salvation. Tidings of these false teachers' work reached the ears of Paul and stirred him to action. He felt as though he needed to "travail in birth" for them again as he had when he preached the Gospel among them. This "travail" consisted, no doubt, in fervent prayer in their behalf and in the inspired message which is contained in the Galatian letter.

Several things needed to be established which these false teachers were undoing. Among the first things which Paul suggests and emphasizes is Paul's authority from the Lord for the work he had done as an apostle to the Gentiles. With the discounting of Paul's authority as a chosen apostle to the Gentiles went the discounting of his message. He needed to emphasize that the Gospel which he was preaching was "by the revelation of Jesus Christ." Upon this authority Paul was bold to defend the doctrine of justification by faith. Upon this foundation he showed that it is not necessary to require the Gentiles to become circumcised and observe the law of Moses. They had received the testimony of God's saving grace in the outpouring of the Spirit upon them when they believed and before they knew anything of the obligations of the law of Moses. They could never improve their state by going back to the law. He then shows how the Spirit enables one to walk in the way of fruitfulness.

The Text of the Lesson.—Gal. 1:1-2:10.—

This is only a division for convenience in study. The Outline Study will show that the general head of experiences, in which Paul proves the source of his message, continues to the end of chapter two. In the first part of the letter Paul addresses them and titles himself as "Paul, an apostle of Jesus Christ." He incidentally in the salutation emphasizes the work of Christ as a Savior from sin and a deliverer from the "present evil world." He then goes straight to the mark in making known the reason for the letter that he is writing to them. He must have known the blessed experiences of the Galatian brethren in the time of their conversion for he freely reminds them of their past stand in Christ by which they were brought into the blessed experiences which they enjoyed. He points out very definitely the character of the men who have been misleading them and unveils their selfish motives. He invites them to examine into the sincerity of his own motives in bearing the message which he does. Then he proceeds with the experiences which prove the source of his message. His own conversion and call, God's direct revelation to him of the Gospel, his work in Syria and Cilicia, and God's unmistakable blessing; the Jerusalem Conference and its conclusions and divine approval; all these went to prove unmistakably that Paul was right in what he delivered to the Galatian churches.

OUTLINE STUDY

- I. Salutation.—1:1-5.
- II. Introductory Theme.
 1. The marvel of their quick change.—1:6, 7.
 2. The statement of the source of Paul's message.
- III. Experiences Proving the Sources of Paul's Message.
 1. Paul's preconversion history.—1:13, 14.
 2. His conversion and call.—1:15, 16.
 3. Revelation direct from God.—1:16-20.
 4. Experiences in Syria and Cilicia.—1:21-24.
 5. Experiences at the Jerusalem Conference.—2:1-10 (cf. Acts 15).
 - a. Companions.
 - b. Private conference with leaders.
 - c. What conference decisions allowed.
 - d. False brethren as spies.
 - e. Paul and Barnabas receive hand of fellowship.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Gospel.
2. Memorize a Passage from the Lesson Text.
3. Tell the Story of Paul's Conversion.

For Young People.

1. What is Meant by the "grace of Christ?" (v. 6).
2. The Inspiration of Paul's Teaching.

For Older People.

1. What Did the Jerusalem Conference Accomplish?

PERSONAL THOUGHT

Do I realize that God is back of the standards of my life and that I have heavenly foundations for the faith which I exercise in Him?

SEED THOUGHTS

"Free from the law, oh, happy condition, Jesus hath bled, and there is remission, Cursed by the law and bruised by the fall, Christ hath redeemed us once for all."

—P. P. Bliss.

Watch the August Monitor for a Study in the Book of Galatians by Ezra Bender, Martinsburg, Pa.

SUGGESTIONS FOR JUNIOR MEETINGS

By Harvey E. Shank

We do not know much of the circumstances under which the church was started in Galatia. In Acts 18:23 we are told that Paul went over all the country of Galatia strengthening all the disciples. The Christians there seem to have been rather fickle minded, that is easily turned aside. Paul wrote this letter to them probably from Ephesus, trying to get them straightened out on faith and works. It is a marvellous treatise on justification by faith. Certain Jewish converts taught that circumcision and certain customs of the Jews must be practiced by Christian Gentiles. Even Peter and Barnabas rather took sides against Paul. Paul first tells of his conversion and of his divine call. We believe Paul wrote by inspiration of God and had authority for teaching as he did. In Gal. 1:11, 12 Paul said the Gospel he preached was not after man. Neither did he receive it of man, neither was he taught it; it was a revelation of Jesus Christ. In verses 6-8 Paul says he marvels that they so soon were turned away from his teaching to another gospel which is not another. He warns them that if an angel should preach any other gospel they should not receive it. The Word of God is forever settled in heaven and will stand forever. Paul especially emphasizes salvation by faith, but also teaches that works is a necessary part of it. James more especially stresses works. Jesus taught by the parable of the talents that the one talent man or the one who doesn't work loses even what he has. We are saved by faith, and yet without works we soon lose out. It is like a boatman trying to cross a lake with only one oar named faith or by another one named works. Both must go together to make any progress.

Paul tells how he met none of the apostles except Peter and James, but God was pleased to reveal His Son in him. He tells of a visit of fifteen days with Peter. What a joyous and profitable time he must have had with Peter who knew the places and occurrences in the life of Jesus so well!

I believe it would be an interesting assignment to follow Paul and Peter on an imaginary trip around Jerusalem. Tell the story of Paul's Conversion. Some one could hunt up the references where Paul says God, or the Son, was in him.

MAKE THE BEST

Make the best of money, and to do so learn how to give it away.

Make the best of books, and to do so read sparingly of the latest.

Make the best of holidays, and to do so never let them be idle days.

Make the best of friendship, and to do so fail not in loyalty to your friends.

Make the best of time, and to do so give portions of it to both play and prayer.

Make the best of failures, and to do so remember it is good tactics to learn from the enemy.

Make the best of education, and to do so be more ready to listen and inquire than reveal.

Make the best of the church, and to do so do not expect to get out where you fail to put in.

Make the best of the promises of God, and to do so accept them at face value: cash in on them.

Make the best of suffering, and to do so think more of the sorrows of others and try to assuage them.—D. W. Snider.

IN TUNE WITH GOD

By Caroline Burkhardt

Some of the things that God gives us are ours only when we, by hard work, patience, and continued effort, cultivate and improve the gift He has given us. Such is the human voice. Why is one voice tiresome and another restful and soothing? Why is one voice boisterous and nerve racking and another soft and musical? Why does one voice repel and another attract?

There are exceptions, but much lies in the cultivation of the voice. The human voice is the most perfect musical instrument ever made and well it may be, for it had the most skillful Maker. The voice should be cultivated to sing the tones of love to man and God. How sweet it makes the worship of God to have the reverent emotions poured out in song! Children should be taught early to sing, for what is sweeter than the songs of childhood, so refining, so refreshing, so suggestive of heaven? Music sweetens the cup of bitterness, lightens the burden of life, makes the heart courageous and the soul cheerfully devout. Music is an electrifier, touching here with tenderness, there with energy, now with holy aspirations, and again with the inspiring thrill of beauty. It breathes through the soul to elevate and refine.

Sometimes our ministers remind us that we are to "sing with the spirit." What do they mean? Simply this, that we are to enter into the spirit of the words of the writer and also into the spirit of song. Then our soul within becomes active, its very recesses are all astir, the affections become warm, the moral sensibilities quick and responsive. When we think how much the world wants awakening, we can think of no power better calculated to do it than that which dwells in the mysterious melodies of music. Truly, there is power in music, especially the music of the human voice.

The human soul is a mighty harp and all its strings vibrate to the gush of music. It is like an angel whispering kind words in the hour of trouble. Who can be angry when the voice of love speaks in song? Sing to the wicked man, sing to the disconsolate, sing to the sufferer, sing to the old, and sing to the children, for music will inspire them all. Every good song soothes and uplifts. It is possible that at times a song is as good as a prayer. Indeed a song of the pure kind recognized in Scripture is akin to a petition or thanksgiving. The "sweet singer of Israel" wedded his sincerest prayers to melody and wafted them upward on the night air from his throbbing heart.

Music is healthful. There is no better cure for bad humors and no medicine more pleasant to take. I know of nothing more genial and heart warming than to hear a whole family joining in a hymn or a song. It is a sure cure for the so-called "blues." People will love each other and their home better for it. Songs learned in childhood are remembered and loved in after years. The hymn sung by a mother to her little boy may in after days be a voice that will

recall him from ruin. No family can afford to do without music. When rightly used, its effects, physical, intellectual, and moral, are good, very good, and only good. Show me a family where good music is cultivated, where parents and children are accustomed often to mingle their voices together in song, and I will show you one where peace, harmony, and love prevail, and where the great vices have no abiding place.

Some few there are who cannot sing and yet whose natures are finest harps from which an unheard melody is continually ascending. If only sound were music, some would be denied that delightful solace, but the heart may make music when the lips are dumb. A simple word may be full of music and stir the pulses to new and better emotions, the soul to higher joys. The harmony of a well ordered life is most graceful music. Oh, that we would all make greater effort to live the harmonious life as well as sing harmoniously! Our everyday life is making impressions on our being continually and the more we keep it "in tune with the Infinite," the better and purer will be our life and our influence here, and the richer will be our reward in the life to come.

Oh, for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace!

—Chas. Wesley.

Oh, sing to me of heaven,
When I am called to die;
Sing songs of holy ecstasy
To waft my soul on high.
Then to my raptured ear
Let one sweet song be given,
Let music cheer me last on earth
And greet me first in heaven.

—Mrs. Mary Dana.

Akron, Pa.

THE WORK OF THE AMERICAN BIBLE SOCIETY

A missionary who recently made a long journey into the interior of Brazil reported to the Brazilian Agency of the American Bible Society that at one place he met a man who had purchased from a merchant one of the Society's seventy-four-cent Portuguese Bibles but paid six dollars for it, so eager was he to own and read the book he had heard about but had never seen.

For the fifth year in succession the American Bible Society is able to report an increase in the circulation of the Scriptures over that of the preceding year. More than eleven million volumes of Bibles, Testaments and Portions were circulated by the Society in 1929. If the figures of the British and Foreign Bible Society and the National Bible Society of Scotland show a corresponding increase the total circulation of these three agencies for a single year will reach approximately twenty-seven million copies.

To the Blind and their friends the American Bible Society is happy to state that the New Testament in the American Standard

Revised Version is now available in Interpoint Braille Grade 1-½. It comes in five volumes with the new standard page, 11 x 11 inches. The Old Testament in 15 volumes in the same version and system has been available for some time, so that now the entire Bible in the American Standard Version can be secured in Interpoint (printed on both sides of the page).

The American Bible Society recently completed the first publication of the four Gospels into the language of the Hopi Indians, who, to the number of 2,000 live on the high mesas of Arizona in the vicinity of the Grand Canyon. For many months the proofs of the Gospels passed back and forth between the translator and the headquarters of the Society in New York City in order to perfect the typesetting. That this was not a simple task may be gathered from the text of the first Beatitude which follows:

Pas Hikwsit an ookiwyaquam hahlaypit
epya, pi oveqatsit angw monwtunatya
hapi pumuy himuamniq'o.

THE TOILER

And who shall say this man has failed,
Whose children know the truth,
Who, little known and little hailed,
Has sheltered them through youth?

The task by which he earns his bread
Perhaps gets naught of fame,
Yet children wisely taught and led
May win the world's acclaim.

A splendid courage is required
To toil from day to day
When hand and brain are over-tired
For just a rate of pay.

The dull monotony of life
Seems harder far to bear
Than is the thrill of greater strife
With glory smiling there.

And he who bravely guards his own
From honor never swerved,
Though little praised, and little known,
Triumphantly has served.

—Edgar A. Guest.

BIBLE STUDY COURSE

(Continued from page 209)

3. The promise to overcome all the powers of the nations that should attempt to assail him.—22.
4. The reign of Zerubbabel to be established.—v 23.

This latter passage is often taken to be prophetic of the reign of Christ, and it may well be so, since Zerubbabel as well as David was in the line of the Messianic promise.

It is evident that the messages of the prophet were required in a time of stress when the surrounding nations were making every attempt to interfere with the building of the city and of the house of the Lord.

These messages of the prophet were speedily fulfilled in the circumstances which God directed to set aside the counsels of the evil rulers and give the Governor favor with the kings of Media and Persia whereby they were permitted to go on with the work of the Lord unto its completion.

THE SUNDAY SCHOOL

PROBLEMS OF THE PRIMARY SUNDAY SCHOOL TEACHER

By H. N. Troyer

According to the usual classification, this assignment is for teachers of pupils from ages six to nine. Undoubtedly our question is not meant to simply state problems but to mention them with a view to solution. Our time is too limited to attempt a discussion of all the problems which confront a primary teacher, so we will discuss only three of the most vital.

I.

The first problem we wish to discuss is that of **getting the attention and interest of our class and holding it after we have it.** All teachers of primary pupils know that it is impossible to teach unless we have the attention of the class. We might just as well try to pump water into a closed tea-kettle as to try teaching without attention. If necessary, it is better to spend twenty-five minutes in getting off the lid and five minutes in filling up than to spend thirty minutes in pumping, "hoping they'll get it." Attention—which means lids off—means retention, holding what is taught. The problem then is, "How get attention?"

The first thing to consider above all other things is the teacher herself (for a teacher of this age should be a sister if possible). To be successful as a primary teacher she must have a real heart of love—a real vital experience with the Lord—as well as control over herself. Without these her work will be a failure, for children of this age will see through and through a teacher. They want truth and any pretense of having something which is not there is sure to react very unfavorably. To their minds especially will the old saying be true, "What you are rings so loud in my ears I can't hear what you say." A smile with real love shining out of the eyes will do more to obtain real attention than all the methods ever thought or read of. This teacher has such success with seemingly no methods such as we are taught to be necessary, that we wonder at her work. But such is the silent work of the Holy Spirit who works through Christlike love. Let us all pray for a deep infilling of such love.

There are, however, many things which will help us who are not yet perfect. Some teachers can succeed regardless of their surroundings but could do much better work if given better conditions. Other teachers will only succeed if given favorable conditions.

Separate rooms are the ideal but we cannot all have them. Curtains are next best. If none of these are available then we can sometimes help matters with small chairs

arranged in a circle so as to face the teacher. The teacher is now ready for work. Beforehand she will have planned her lesson as to what form it is to take—whether a story lesson, a blackboard lesson, a picture study, or perhaps a lesson with objects to work with. We must not forget that with pupils of this age "ACTION" must be in everything. By action we do not mean that hands, bodies or legs must be going but that there is action in the lesson. There must be movement in the story so that the mind can move right along. Note how all the Bible stories have this "go" in them—The Prodigal Son traveling; Jacob and Esau, with Jacob traveling and coming back; David going to meet the giant, running from Saul, etc.

All stories must be told with a lifelike attitude, for the teacher must first see the story and events in her own imagination before she can get others to see it. If once seen, there will never be the "Oh! I forgot to tell you" in it, which is the sure story killer. As one really sees these stories and tells them as they see them, actions while telling them will take care of themselves.

With children it is always best to begin the lesson with material and knowledge the child is familiar with. From this we can lead anywhere. Of course it is understood that the words used in all this work be understood by the class. Many teachers seem to forget that their ordinary words are not at all the ordinary words of the child. It is a very interesting study to notice the words used by Jesus as recorded for us in the Bible and see how much He could say with such simple language.

Books have been written on this subject alone. It will help any teacher to read one or several if available, but above all, let us not forget that real heart love which just shines out of us will make up for many shortcomings along other lines. A real Holy Spirit, Christlike atmosphere will unconsciously affect others in our presence.

II.

Our second problem will be **how to hide God's Word in the heart.** This is another great problem because this is the real aim of all true teachers. At this time and age memory is keenest and lasts longest. Even in old age many verses of the Bible come and are a great help though learned at this age. Not teaching along this line means a great opportunity lost and perhaps one for which we will be called to account at that

last great day when "each one must therefore give an account of himself."

Let us not forget that dropping a handful of corn is not necessarily planting it. We must do more. Furthermore, an old law says, and we find it true the older we become, that we only learn as we do things ourselves. We remember afterwards what we ourselves said at a meeting but forget what others said. So here—to remember God's Word requires expression. Needless to say, it is useless to ask pupils at this age to do something we ourselves cannot do or do not like. If we love Bible memory work our pupils will also love it.

There are three methods we would like to suggest now, although each teacher can easily use other means to get the verses memorized. The very first thing to do is for the teacher to go through the New Testament and pick out the verses familiar to her and which she herself already has learned, or would like to learn. Do not make the mistake of teaching the verse without the reference. For those not having their Bibles marked with their choice verses I would suggest getting Bro. Smith's 1000 Best Bible Verses and selecting from that list.

The first and perhaps the best method is the "Flash Card" method. Each pupil makes a number of cards or the teacher can make enough to hand out to each one. On these she will write or print the verse on one side with the reference on the other. Give one or two or three each Sunday. Ask pupils to try to tell what is on the other side of the card without looking. Parents can easily help make this profitable home work by showing the cards one by one and testing correct answers. Prepare larger cards for use in the lesson period, and use in the same way, seeing who can get the most cards that day. This can be varied in many ways after a number of cards are given out. The cards can be placed about the room and then the teacher says, "My sheep broke out. Can you help me get them? You must be able to name the one you bring though." Or this "I want to pen up my sheep—How many verses can you get for me?"

Another method is for each to make two little booklets with verses in one and references in the other. Try telling what is in the other booklet.

The third method is memorizing a verse or two or the Golden Text with reference from each lesson.

Above all, let us do something along this line. At this age is the golden opportunity. Will we be faithful in doing our part in spreading and teaching God's Word? Will we receive the reward, "She hath done what she could?"

III.

Let us consider another problem just briefly. It is **how handle a class of pupils ranging in ages from four to nine?** This is a real country Sunday school problem. How handle it? Little ones cannot read—older ones insist on doing it. Smaller ones lose interest. Let me just suggest one thing as a help. It is the use of much object work. Use objects which all can handle and see to illustrate the point you wish to make. It will take work and hard work, but it is worth all the effort it requires. There is also some consolation in the fact that after awhile it will become easier for you. You will develop while you provide that which young and old will relish and which will be within reach of both. Help along this line can be obtained from a number of good books which are published with this view in mind.

IF WE WOULD WIN OUR PUPILS TO CHRIST

Six Factors That Enter into All Personal Work in the Sunday School

By Lotta B. White

It is unnecessary to discuss all the details of the work of winning pupils for Christ entrusted to the teacher, for the same methods could not successfully be used in all classes, but the general principles are the same, and, for better analyzing, have been divided into six subheads: Personality, Partnership, Prayer, Purpose, Perseverance, Power.

Personality.—I will eliminate all work of the parents in the home, of the teacher in the day school, and speak only of the work of the teacher in the Sabbath school. The greatest earthly factor in winning the pupil for Christ is the life and conduct of the teacher. It does not matter so much what we say as what we are. What we say is readily forgotten but what we do and are remains and will have its effect upon the life and decisions of every pupil.

Here is a little example that came to me the other day, of an act of a teacher and the immediate results. A young girl said to an older person, "Mrs. A. is my Sunday school teacher, but I do not intend going to her class any more. I was over town and saw her going into the picture show and there is a vile picture being shown." One act, thoughtless perhaps, lost a pupil for that teacher and perhaps a soul for Christ, and it is just as well that that girl remains away from that class, for her faith in her teacher's life has been destroyed. Unless our prayers and work are backed up by a daily Christian conduct,—not a Sunday conduct, but a daily conduct,—our teaching will not accomplish the good we desire.

Partnership.—"We are God's fellow workers." The sense of not being alone, of not doing our work in our own strength, but in His power, in His strength, with His approval, under His command, submitting to His guidance, allowing Him to share the responsibility; just as a number of persons in business together jointly share the responsibility and

Doubtless our Publishing House could supply them if appealed too.

We have now considered only three problems and those briefly. May each of us realize the importance of our position as a teacher and God's representative to these little folks. We are their Bible, bound in human skin. We may be the means of holding them forever for Christ and the Church or we may be the means of sending them away. Will we be a "pattern to them which should hereafter believe on Him who has eternal life?" Let us give ourselves to this work, for it is the work whereunto we are called by the Lord through the Church. It is the work at hand and "Whatsoever ye do, do it heartily as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: FOR YE SERVE THE LORD CHRIST" (Col. 3:23, 24).

Aurora, Ohio.

rest upon each other's judgment. The work is the Lord's and He has called us to assist Him in the doing of it. He has gone away and has entrusted the work to us, but He is still the partner with every worker, so we are "fellow workers together with God." When we realize this it will give to all our work a different significance.

Prayer.—Perhaps you think prayer is the first and foremost factor in the work of winning the pupil to Christ, but unless you recognize the need of pure, upright daily living, in every relationship in life, and God as your partner in all your work, you cannot pray God's blessing down upon your work. Yes, you can say prayers over any work and at the same time be guilty of conduct that cannot meet with His approval. The prayer that brings the answer must first meet God's requirements and the very first requirement that God asks is that the vessel into which He will pour His blessing be a clean vessel. He can use a weak vessel or a broken vessel or a small vessel, but He will not use an unclean vessel.

Purpose.—I think we all understand how having a purpose makes us strong to labor in the direction of that purpose. You might call it an aim or a goal, but we all have a purpose in our daily work, unless life has become so monotonous that we simply drift on in an aimless fashion, worse than wasting the time the Creator has given to us to fulfill His purpose in our living. There should be a definite purpose in the teaching of every lesson, and all these aims or purposes should revolve around or center in the great purpose of saving the soul of the pupil,—causing him to see his sin, his utter helplessness to save himself, the willingness of the Savior to take his sin. Bringing the pupil into touch with Jesus should include confession of personal sin, acceptance of Christ as the sin bearer, public confession of sin, taking of the vows of the

church, and in his strength living in obedience to those vows.

Perseverance.—Perseverance is simply the gift of continuance. Many a teacher never attains results because he does not persevere. Teaching is not something to be entered into and dropped with every little discouragement. Do you remember the reply of Nehemiah when he was building the wall and was urged to leave his work? "Why should the work cease, whilst I leave it, and come down?" If God has called you to teach His Word you can only leave the work when He commands and not when you choose.

Power.—It is hard to define power, but it is the "promise of the Father" given when we fulfill His will and desire. His coming into hearts does not depend upon wealth, social position, management, or machinery, but is wholly from God to prepared hearts and lives. This power is not noisy, demonstrative like an earthquake, or the ocean's roar, or the mighty thunder, but while it is very intense it is yet very quiet in its working. Elijah had to learn the lesson that the power of God was not in the earthquake, not in the wind, not in the fire, but a sound of gentle stillness, or, as the Authorized Version has it, "a still small voice."

We shall not win souls for the Master without the pure life, without being in partnership with Him, without being in vital touch with God through Jesus Christ's intercession, without purpose in our work and also perseverance, and yet none of these or all of these together is the power God has promised. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you.... And when he is come,.... he shall take of mine, and shall shew it unto you." "He shall glorify me." The Holy Spirit's power for service is for every one who will pay the price. Are you willing?

"He will fill your heart today to overflowing, With the Holy Ghost and power."
—Sunday School Times.

CLOSE AT HAND

Susan Coolidge.

The day is long and the day is hard,
We are tired of the march and of keeping guard,
Tired of the sense of a fight to be won,
Of days to live through and of work to be done,
Tired of ourselves and of being alone.

And all the while, did we only see,
We fight, but 'tis He who nerves our arm,
He turns the arrows which else might harm,
And out of the storm He brings a calm.

The work which we count so hard to do
He makes it easy, for He works, too;
The days that are long to live are His,
A bit of His bright eternities,
And close to our need His helping is.

O eyes that were holden and blinded quite,
And caught no glimpse of the guiding light!
O deaf, deaf ears which did not hear
The Heavenly Garment trailing near!
O faithless heart, which dared to fear!

—Christian Work.

"A smile is a poem in action."

COMMENTS ON WORLD NEWS

A FORMER VICEROY OF INDIA AND GENERAL SMEDLEY BUTLER SPEAK

Woe unto you when all men speak well of you,
Luke 6:26.

Missionaries of late have been the target of a lot of abuse through the utterances and writings of different men. Some of the criticism may be wise, useful and merited, but much of it is untrue, unwarranted, and grossly unfair. They have been blamed for the unrest in China, India, and Africa. It may as well be candidly admitted that Christianity has a way all its own of awakening sleeping heathen civilizations. Christ Himself said, "I came not to bring peace, but a sword." By this expression He had no reference to a sword of steel, but that the Gospel would do some sharp dividing—and that on the basis of truth, even to the extent of dividing families. This it certainly has done, and will continue to do.

The reason we are placing this message in the columns of "World News" is that missionaries are usually attacked by travelers who barely touch the fringes of the land of which they pose and write of as authorities. We are glad that the former Viceroy of India, Sir Lord Lytton, has spoken. Lord Lytton was actually born in India during his father's service as Governor-General. We pass on his words, as follows:

"The great church missionary societies," commented Lord Lytton, "the Oxford Mission, the Scottish and American Missions, the Roman Catholic, including the Jesuit Missions, the Wesleyan, Methodist, and Baptist, and the Salvation Army, are all doing splendid work. These men work in a spirit and temper far removed from that of the mere official.

"All the missionaries whom I have known, from Anglicans to American Baptists and British Salvationists, throw themselves into their work with the devotion of a lifelong consecration to a high task. This atmosphere of surrender to a great purpose pervades all their work. When one visits, as I have done, their mission colleges, mission schools, mission hospitals, mission orphanages, or mission technical schools, one realizes how completely different is the orientation of life in these institutions from that of corresponding government establishments.

"I may best sum up my feelings by repeating what I wrote home soon after I arrived in India: 'The red carpet which is spread for me at official functions would be more fittingly laid under the feet of the missionary men and women whom I am meeting from time to time.'

"After the many conflicts that have marked the history of India, there has been more peace within her borders since the missionary came than for many generations before.

"Indeed, this day of enlightenment and struggle for independence may be accounted for by the influence of the Christian missionary, who has stood for a square deal and justice for all the different classes and races of that ancient people."

Besides the statement of Lord Lytton, we are also glad to record the words of the noted Brigadier General, Smedley D. Butler of the American Marines, who stayed two years in China. He admires the missionaries who stuck to their posts in that war torn country, risking their lives, that the work might go on.

"I met a lot of missionaries—probably more

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

than fifty—and I never found one who was disagreeable," the General says.

"I learned some things about missionaries out there that made me like them. There was one chap in particular, and there were plenty like him in China, who lived in an unprotected spot outside Shanghai. Perhaps it was ten miles from the city—ten miles of Chinese roads. I met him one day and suggested that he had better come in where we could give him protection. I told him that if the Chinese should burn down his building they would be compelled to pay for it.

"That good old fellow said to me, 'I'm out here spreading the Gospel of Christ, and I never heard of Christ needing a bodyguard. If I have to be protected with bayonets in order to preach His Gospel, then I am going home.'

"I admired his stand so much that I told him to stay where he was and if he got into trouble with the Chinese we would come and rescue him. He did not go home. He stuck to the job and, fortunately, there was no trouble. His attitude appealed to me immensely—it would appeal to any marine. There was a man who was willing to place his life in jeopardy for an ideal."

THE UNRELENTING PERSECUTION IN RUSSIA

Be thou faithful unto death, and I will give thee a crown of life.—Jesus Christ.

The above passage does not say "until death," although that is greatly desirable. It says "unto death," that is, if needs be, pay the supreme price, and die for the faith and right. This is just what many faithful Christians are now doing in Russia. Many of these are members of the Mennonite Church, who because of their former prosperity are now taken as Kulaks, a class to be exterminated in Russia. The following letters tell their own story, for they are not only written in ink, but in blood and tears. We purposely give space to the Russian persecution, repeatedly with the object of stirring us to lay hold on God mightily, as well as to testify against the wicked works of the godless power that now dominates Russia.

A Card from Russia.
March 28, 1930.

"Have you no news of what is going on over here? Whole trainloads of freight cars filled with women, children, old folks, and sick are passing through to the North. Where are they going? No one knows. They are usually given twenty minutes, at the most an hour, to get themselves ready for this trip. After a freight car is filled the doors are sealed and without water, light, or any sanitary arrangements, the train is taken North, and opened only after reaching Moscow. There the cars are cleaned, some food given to the passengers, and then they are again locked up and sent on.

"Out of the Crimea there were forty-seven families so sent off yesterday. They threw a note out of one of the cars which was picked up and read: 'Help, we are lost. We are in these cars without water or air and everything is confusion.'"

Lichtenau, Molotschna.
April 1, 1930.

"To-day from the Station Lichtenau, a group of 450 persons was sent to the North. Into each freight car there were put 55 people with their baggage and then the doors were locked and sealed. Heartbreaking scenes took place as this group was loaded on these trains, and taken away—so heartbreaking that the leader of the G. P. U. who had this work in charge, himself broke down with tears."

Ukraine.

April 3, 1930.

"The County officials are taking an inventory of all our things, and take away practically everything. This has taken some time. Then on the morning of March 31 they came and arrested all the men folks. The women were told to pack up everything and be ready to leave in ten hours. No family could take along more than 35 puds flour. On the morning of April 1, came a number of teams. The women and children were loaded on wagons. The men were brought from jail and under strong military guard (even as the worst criminals) they were taken to the Railroad Station. There everything was surrounded and guarded with soldiers. Goods and people were quickly unloaded. To the drivers the word was given, 'Now drive home quickly.' The wives, however, gathered themselves into a group and after much begging were allowed to accompany the men on the freight cars. Forty-five people were crowded into one car, and not left out for days. The doors were locked and sealed. Where they intend to take them we do not know."

THE SPEED PACE OF THE PRESENT DAY

Many shall run to and fro, and knowledge shall be increased.—Daniel 12:4.

The Canadian National Railways recently inaugurated a service between Montreal and Chicago which is a remarkable proof, if any were needed, that Canada is fully abreast of the times in railway matters. The train leaves Montreal in the afternoon and reaches Chicago just eighteen hours afterwards. The distance of 334 miles between Toronto and Montreal is covered in just six hours, making this the fastest train in the continent for the distance. The Broadway Limited, the fastest train on the Pennsylvania Railroad, covers 326 miles in 6 hours, 50 minutes. The Wolverine, New York Central's fastest express, travels 973.5 miles in 20 hours, or not quite 50 miles per hour, while the average speed of the train between Toronto and Montreal is 55.6 miles.

But the greatest marvel on this fastest of all Canadian trains is not the speed but the fact that while traveling at this speed telephonic communications may be had with points in Canada, England, and the United States. Experiments have been in progress for years looking toward this consummation, and at last the goal has been reached, in which the traveler is able to get into communication with any telephone point that may be reached by any one not on the train. This is surely a great achievement.

THE PRIMARY DECISION IN THE KEYSTONE STATE

When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.—Proverbs 29:2.

The primary vote in the State of Penn-

sylvania called forth more than state-wide interest. This in part because of the fact that the Literary Digest Straw Vote seemed to indicate that this state was dripping wet. But an outstanding dry won in the recent primary election, and usually the winning of the Republican nomination in Pennsylvania means victory in the forthcoming election. The man we refer to is Ex-governor Gifford Pinchot, who again won the Republican nomination for governor. While other issues also figured heavily in the campaign the result seems to serve notice that after all Pennsylvania is not ready to be placed in the wet column.

The victory of Mr. Pinchot is taken as an evidence that Pennsylvania wants the continuation of righteous rule, for which Mr. Pinchot has been favorably known. This state, with its shades of memory of the honored Wm. Penn and others, ought to be a leader for the cause of righteousness in all directions, which makes good people rejoice. Another consideration that received wide attention was the effort to make an end of machine rule in the State.

To the Christian and the Church much in these campaigns is foreign to their interest, but with the final outcome all good people rejoice or mourn. May we not forget, as we refuse to entangle ourselves with the affairs of this life, that we do not neglect to pray, and that with real fervor for those that rule over us, and the powers that be.

MOB RULE IN THE "ATHENS OF GEORGIA"

This know also, that in the last days perilous times will come. For men shall be..... fierce.— *The Apostle Paul.*

The recent reign of terror in the little southern town of Sherman, Texas, with its two colleges, twenty-seven churches, many schools, and twelve city parks is but one of the many instances that prove the truth of the above statement of the Apostle Paul, when under the direction of the Holy Ghost, the Spirit of Jesus, which is the Spirit of prophecy, he said that in the last days men shall be fierce, and that they will have the form of godliness, but will deny the power thereof.

The bloody holocaust came when a mob of citizens fought Texas rangers, city and county officials, and later national guardsmen, all because they wanted to lay their hands upon a certain colored man, who was held by the officers of the law, charged with a certain crime. The following item from a Texas paper gives a fair idea of the crime by which the courthouse and the wretched negro, locked in a courthouse vault, were burned. These scattered events are but indicators of what is slumbering in the hearts of evil men.

"Blasts of dynamite tore asunder the steel vault after it had been cut through with acetylene torches.

"Women with children in their arms, as well as men and boys, crowded close to view the body. It was carried to the street and a procession formed, with the body on display on a truck heading the parade, with two thousand yelling men and boys following.

"When the Negro section was reached, the crowd took Hughes' body from the truck and hung it to the lower limb of a tree outside a Negro drug store. Beneath it were piled dry-goods boxes and stray boards, and they were set afire.

"Matches were applied by members of the crowd to piles of waste lumber in the rear of the store, and soon the building was ablaze. The crowd cheered as the fire grew fiercer."

About the same time the pages of 1930 were stained by the mob murder of three more in the states of Mississippi and Georgia. The State of Georgia took prompt action to blot out the shame to some extent, but the other state as usual stands idly by.

In the same state already 500 negroes have perished at the hands of the mob. The Southern Press voices its sentiment best through the mouth of the Richmond Times-Dispatch as follows:

"In no instance is lynching an offense which may be condoned by good citizens.

"It is revolting to the sensibilities of civilized men.

"In the procedure is revealed such irresponsibility as marks the participants unfit for partnership in the State. The very act of lynching is a scornful gesture toward orderly government. It is an affront to those institutions which are set up to the end that men may be punished in a judicial manner for their sins against society.

"Any person who takes a life, or is an accessory in the taking of one, without the sanction of the law, is himself a murderer and is subject to the penalty for that crime.

"Lynching bees can not but bring reproach upon the South. Apologists seek to excuse them on the ground that social conditions here are different from those obtaining in other sections of the country; but that is merely begging the question.

"It is true, of course, that the best and more responsible people of the South, believing firmly, as they do, in the orderly processes of government, neither participate in lynching bees nor condone them. That, too, however, excuses this class only in a degree. It is the business of these best and more responsible people to teach the thugs, through drastic action, that such mob murders as were committed Wednesday in the States of South Carolina and Mississippi will not be tolerated.

"The lowliest person, be he white or colored, is entitled to his day in court after a charge has been preferred against him.

"He should enjoy all the protection the Government can afford, and every opportunity to plead his case before an unbiased jury. Only under such conditions can the State fulfil its destiny. Mob rule, if it continues, will head the community for the barbarism which characterized our uncivilized ancestors."

May the Christian Church continue to preach the Gospel with Holy Ghost unction, warning men of judgment to come, and the damning effects of sin in time and eternity, and live according to the will of God in the world, and the sad fateful day will be pushed backward. But God will not always forbear, this world is headed to meet an avenging and just God.

THE LONDON NAVAL PARLEY DELEGATION RETURNS HOME

When they shall say, Peace and safety.
—I Thessalonians 5:3.

The United States Delegation, headed by Secretary of State Stimson, has returned to native soil. The going was more enthusiastically heralded among the people of this great nation, than their return. The reason for this was that the masses are not quite sure what, if anything, has been accomplished. The nation seems puzzled. On the surface much good seems to have been done; on the other hand there are signs that point the other way.

This is certain that the much peace talk of the day has not by a long way guaranteed us safety—though the talk seems to run that way. They tell us that the United States will have parity on the high seas with Great Britain, but this according to the best figures will cost the nation a round billion dollars. The one thing about that figure which will save us a severe shock, is

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that the sum is so staggering that it paralyzes the human mind. This is a most staggering sum for a nation to pay that helped to sign a treaty to abolish war as an instrument of national policy. Great Britain must likewise pay an enormous sum to scrap some vessels, rebuild others, and keep up the whole navy.

Then also the refusal of either France or Italy to disarm to any great extent is an ominous cloud in the horizon. The Mussolini war complex is none too inviting to European statesmen. The feeling between these two powers is anything but good. The future only can tell what some present indications seem to say all too loudly. We can only pray that God may overrule in the present state of affairs. One of the good features of the Naval Conference is the Anglo-United States unification to a great extent. These two nations have very much to say as to the future of conditions

among the powers that be. May God watch over His own.

SHORT EDITORIALS ON LONG SUBJECTS

The Graf Zeppelin Returns Home.

The Graf Zeppelin reached its home port safely from its cruise of 18,000 miles via South America, Lakehurst, New Jersey, Seville, Spain, and thence home to Germany. The voyage was safe and uneventful. Much credit is due to the captain in charge, Mr. Hugo Eckner, experienced, sane and sensible, in his directing of that huge leviathan of the air.

A Visit to Canada by the R-100.

The R-100, a dirigible belonging to the British Government is shortly expected to cross the Atlantic Ocean, coming to Canada, one of the possessions of Great Britain. Up to the present the great silver fly-

ing fish has not been all the success wished for by its inventors.

The Warlike Speeches of Mussolino.

Mussolino, the Premier of Italy, seems to have a way all his own of stirring up antagonism among other nations. One of his late speeches had a decisive war ring. He said, among other things, "We came back from Versailles with a mutilated victory, but victory is still within our grasp." The Italian papers are very provocative, while the French papers, thanks to the conciliatory attitude of Mr. Briand, are silent. But such reckless folly on the part of Italy has often in other days led to bloody and useless wars.

The United States of Europe.

Aristide Briand, many times foreign minister and premier of France, now proposes a United States of Europe. He sent a note of twenty-six nations, calling for a loose federation among them. The French State Department also sent a note to America stating that this is not to be construed as directed against the United States. Europe has 12,000 miles of frontiers; some arrangement that might eliminate some of the dangers at these guarded lines might not be amiss. The three thousand miles of unfortified frontiers between the U. S. and Canada are an object lesson to other nations.

"Happy is that church all the fire and warmth of which is not found in its furnace."

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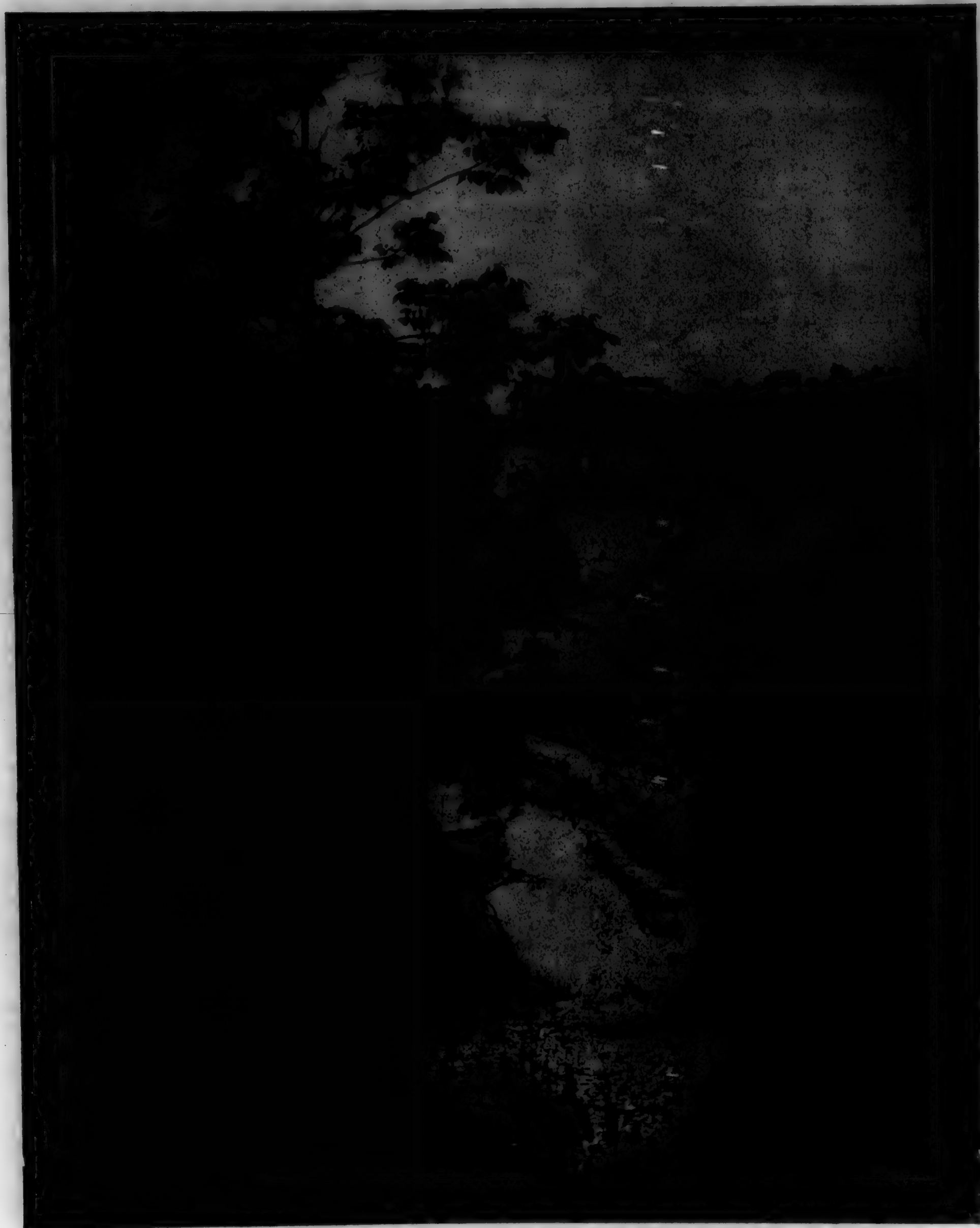
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SCOTTDALE, PA., AUGUST, 1930

No. 8



Where the Elkhart River Flows, near Goshen College, Goshen, Indiana

TADO

By Helen Ebersole



Tado (Tadow) picked up his big, wide-rimmed straw hat that protected his head from the blistering sun, and walked slowly to the back door. He let the screen door slam slightly and that was something that he had never been allowed to do. But this morning he was tired! Tired of crawling along on his hands and knees picking bugs from the potato vines!

Tado was a little Japanese boy only eight years old but as far back as he was able to remember, he had always been taken to the field with his father and mother to help pick potato bugs. Tado had been picking the ugly old bugs from the vines and dropping them into a can of kerosene for several hours when he heard a shrill whistle. Every morning before he had stopped immediately and jumped to his feet to wave good-bye to Freddie, the neighbor boy, as he ran off to school with his well-supplied lunch box and a big rosy apple in his pocket, to eat at recess. This morning Tado set the can of kerosene and bugs on the rough, bumpy ground and slowly rose to wave good-bye. He could not keep a tear from trickling down his dirty little cheek as he stood there for a minute watching Freddie run down the road toward the little red schoolhouse.

It was two years ago, when Tado was six years old, that Freddie had told him that he was old enough to go to school. "Every one goes to school when he is six years old," Freddie explained after his one year of experience. But Tado had never gone. He still continued to do nothing but pick potato bugs from early morning until it was too dark to see them on the vines. He wasn't the only one. Even small baby sister who could not carry her own can of the awful smelling kerosene toddled along squeezing the poor bugs in her yellow-skinned hand until she came to Tado's can into which she dropped them.

Mr. and Mrs. Isoshima had left Japan and had come to America with their children three years ago. They had settled in a rich farming district about one-hundred miles east of Denver, rented a little tract of land, and lived in a tiny three-roomed shack that was hot in summer and cold in winter. But

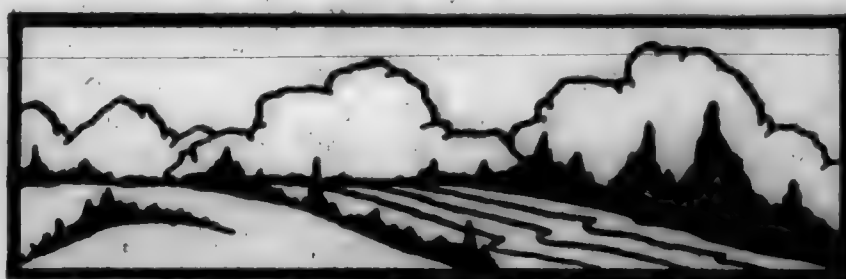
what difference did that make? They were inside only a few hours in the day; just long enough to sleep and eat.

One evening after the day's work was done Freddie came to see Tado. As he neared the house, which had once been white but was now a dirty grayish color, he thought of his lovely little home with the red rambler and the green grass on which he could romp and play with Bruno from the time school was out until supper was ready. Freddie had eaten his supper and had been playing for over an hour, but when he stepped on the creaky old step he saw the Isoshima family around the kitchen table eating rice. Rice! and that was all. Freddie had a feeling of deep sympathy in his heart as Tado jumped down and ran to the door.

"Come in," Tado stammered as best he knew how. "I'll be done in a minute and then I'll play with you if you'll stay. Please do."

"Thank you, Tado. I'll wait out here for you. Don't hurry," said Freddie as he stepped on the squeaky old steps again.

"Where does Tado think we will play? Why there's no place here. We can't play out that way," thought Freddie looking to the east, "that's all potatoes there." He looked in vain to the left for there a field of wheat was being swayed to and fro by the refreshing evening breeze. He glanced over his shoulder to the right but was greeted by a field of sugar beets. By this time he had decided to try the little space in front of the house. But how could he get there? Wheat



A PRAYER

By Mae Norton Morris

When I am tired and petty tasks
Fill me with discontent,
Let me remember those who toil
From mill to tenement;
Pale faces pressing home at dusk—
Have I an argument?

Infirmities come with the years;
Yet when I would complain,
Let me remember whitewashed walls
Where children battle pain—
Let me remember, brave, sweet smiles,
And I'll not cringe again.

When I have need of little things
That lack of means deny,
Let me behold a famished child
Let me but hear his cry—
And down the ages let me see
The luckless poor pass by.

When Sorrow stands beside my door
And happiness has flown,
When to my trembling lips there comes
A stifled, broken moan—
Let me remember how He died,
And bore His cross alone.

—Selected.

clear to the foundation of the house. Not any space left for paths. The sugar beets, too, were close enough to the house that, if the kitchen had been on that side, Mrs. Isoshima could have pulled them by simply reaching out of the window.

Tado appeared just then and invited Freddie through the house and out to the front. Tado had learned that that was the easiest way around. The house was dark as they passed through. Only one lamp stood on a little shelf over the kitchen table where Mrs. Isoshima was preparing to wash the dishes. Baby sister was sound asleep on the little cot in the next room with her tiny hands, that had that day clutched the potato bugs, around her little rag doll that Freddie's mother had made and given her for Christmas.

When they were once more out in the evening air, Freddie noticed that instead of the nice grass he was used to at home in front of the house, and even around in the back too, beans were growing at Tado's house. Bean stalks were crawling around the porch and bean blossoms were the only sort of flowers that Tado had to look at. He did not know about the red rambler that Freddie had on his front porch.

"What shall we do?" questioned Tado nervously. He did want Freddie to have a nice time so that he would want to come again. Freddie could usually think of all kinds of things to do, but just now everything he could think of required some space in which to run and play.

"I know," shouted his visitor, "Let's play school. We can do that right here on the porch."

"All right, but I don't know how." Tado stood there with his head lowered. "If you'll tell me what to do, I'll be glad to play."

"I'll be teacher, then, and you play you are coming to my school. I must have a desk and you must have one too, only it doesn't have to be so big. The teacher's is always the biggest. We need two books; one for each of us."

In a few minutes the necessary articles were arranged on the porch and Freddie had taught Tado the first page which he had memorized in his Primer at school.

"If you come to school, Miss Cole will give you a book with all that written in it and a pretty picture about it," Freddie was explaining just as his father and mother drove up in their bright new Chrysler to take him home.

"I'm awful glad you came. Come again and play school with me, Freddie," called Tado as Freddie ran out to the car. "Maybe I'll be after that book."

Tado thought about that book until he dropped asleep; then he dreamed of it. He dreamed he had gone to school and Miss Cole had really given him the book for his own.

Early the next morning, before it was quite light, he realized to his sorrow that it was merely a dream, and that he would have to pick potato bugs from the vines and put them into kerosene the same as always.

With every bug that went splash into his can, Tado thought of that book and what

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THE FUNCTIONS OF THE CHURCH SCHOOL

By D. H. Bender

To serve its true purpose the church school must meet at least four obligations to its students. It must assist and direct the growth of the mind; it must aim to relate properly that mental development with the spiritual being within the student; it must make it possible for the student to find and to fit into the place in life for which his natural endowments especially qualify him; it must lead the student into such an attitude toward the Church as to make him a better member of the Church.

Mental Growth

The body has its limitations in growth. Some men grow to be six feet tall, a few more, and many less. Some attain to a weight of two hundred pounds. A few get to be heavier, and many weigh less. There is a limit to animal growth. Not so with the mind. Its development is limitless. Of course, under abnormal conditions mental expansion is cramped if not absolutely stopped. It was once my hap to spend some time with a man nearly six feet tall, weighing about two hundred pounds, physically well and hearty, eating three good meals a day, happy and contented, and yet his mind registered about as high as that of an infant of a year's age, and his head seemed no larger. He prattled and cooed, took great delight in showing me his rattles with gusto when I evinced pleasure in them. A brain disease stopped the growth of that mind when its possessor was one year old. Some minds are capable of faster and larger growth than others, but all normal minds may grow as long as facts are available, and no one mind could in the span of a lifetime, or centuries, be able to learn all there is to learn.

Fundamentally an educational institution of any type operates for the purpose of assisting the student in finding, relating, and properly using the truths of nature, art, and religion. A church school has a peculiar and

very important function here in directing the search for truth and the correlating of facts in the most helpful manner possible. Since but a very small portion of available knowledge can be absorbed by the human mind, it is of the highest importance that the curricula of study, the sphere from which this knowledge is taken, and the manner in which it is to be made practical in that life, is carefully circumscribed so that when these accumulated facts are brought into active application the best possible results for the individual, the community, the state, and the Church may be obtained. It is often true that men go wrong, not because they know too little, or too much, or because of wrong purposes, but because in their school training they were not wisely directed in the selection of courses, the proper relationships

reechoes in the great hereafter.

No man can be of the greatest good to the world, be that in personal attitudes, home influences, social, state, or religious service, unless he has been made to take cognizance of the eternal within himself and within every human being with whom he comes into contact. The student must also look beyond this present existence and recognize, with all the force of contemplation of which he is capable, that he and others live hereafter, either in a state of eternal damnation, or in the blissful abode whither the Savior has gone "to prepare a place."

Here again the church school—whose basic principle is or ought to be to lead men to know and appreciate the Bible, the inspired Word, the Truth, the Way and the Life, and to inspire them to live out in practical life the standards and teachings of the Creator—has a large field of labor. Thousands of young men and young women go wrong in school, not always because the positive teachings of

the school are against the Bible and the Church, but simply because these all-important teachings are omitted from the curriculum. A church school that does not definitely emphasize the need, the practicability, and the inerrant truths of God's Word, is scarcely worthy of recognition, either as a good school of learning or as a church institution. The influence of a non-church school is less dangerous than that of an unsound institution parading the name "church schools."

The Student's Place in Life

While it is not possible for a school always, or

at any time in a very definite manner, to determine just what each student's place in life is, nor should any one teacher, or number of teachers attempt to select the occupation, calling, or kind of service for a student, yet the training should be of such a nature as to bring out the God-given talents of the student, and help him find the place the Lord has for his service. In specialized schools, a student, or some one for him, selects his line of training, and he en-

(Continued on page 250)



Hesston College and Bible School

of knowledge, and the best and most effective manner in which to use the things which they learned.

Spiritual Development

The term spiritual is here to be applied to the immortal part of man. Man is eternal. The animal part dies. The soul lives forever. Just as man lives forever so do his thinking, speaking, acting have to do with eternal verities. There is a power in each life that to some degree transmits itself to other lives, and again to still other lives until its force

THE UNEQUAL YOKE

Should a Christian Support Modernism?

(The Autobiography of a Dollar)

By Martin Paul

CHAPTER EIGHT

(Which takes us into a land of darkness and of the shadow of death)

I have been a stranger in a strange land. Moses.—Exodus 2:22.

If God on you a favor would bestow,
He sends you, foreign parts to see and know.

—A German Saying.

What sort of country it was we were to go to, I hardly knew for a long time. On shipboard I heard them talk much of paddy rice fields and water buffaloes; of the need for modern improvements in the way of sanitation and health; of the needs of the uneducated masses; of modern methods to relieve dire poverty. Much was said of sanitation and education and social improvements, but never a word about the Gospel, unless it was the social gospel, which is different from Paul's Gospel, and hence not a Gospel at all.

From the conversations I gathered that there was much talk and many pains to lengthen the average life one to ten years, and make it more livable according to modern conceptions of the term, but little talk, and less pains for the eternity of years after that. I do not say that in the missionary party there were none who had the burning desire to save souls. I caught such expressions at times. But not in the sphere in which my owner moved.

The other kind were more audible, especially in the prayer meetings held on the ship by interested persons. There the lips that showed a smile at the mention of Inspiration and the Virgin Birth, and the tongue that vaunted its better service," because it appreciated the "spirit of Jesus" better when it spoke of Him as a mere man, uttered prayers to the "Father," together with those, in whose hearts reigned the faith of a living and loving Redeemer, in whose service they were entering. To the latter **only** God is a Father. One of the passages read at these meetings was from John's epistles, and I remember it distinctly for the impression it left on me. "Who is a liar, but he that denieth that Jesus is the Christ?.... Whosoever denieth the Son, the same hath not the Father." If men, who surely denied that Jesus is the Christ, had not the Father, to whom were they praying? Was not their prayer an abomination in God's sight, not being offered in the name of the Savior? Why should believers give countenance and comfort to the prayers of unbelievers, join in what cannot be acceptable prayers, and listen to them?

Spike had struck up a friendship with one of the young ladies of the party. A very charming lady she seems to have been, at least one of the most popular members of the group. Denominationally they had little in common. But though they often spoke of religious subjects, their widely different denominational viewpoint never for a moment appeared; as indeed it should not. Why not forget differences that exist only on the paper on which the denominational faith is printed? Liberalism grew out of hospitality and indifference to "minor" differences; why not honor the principle that gave them life? Since the Bible is not God's Word, you can compromise and barter away **all** the "non-essentials," which will finally include every vital doctrine in the Book out of which men are to be taught "**all things whatsoever I have commanded you.**"

Light-hearted and happy they were, and this I did not begrudge them. At times I could even forget the almost

pessimistic trend of thought into which I had drifted, sufficiently to thoroughly enjoy myself, with them. Of all books, I was most fortunate. Printed on thin paper, I fitted snugly into the pocket. This in spite of my two-hundred pages of close print. The latter quality gave me the advantage of a long reading, and since I was read only for short snatches at a time, I "lasted," and enjoyed many a pocket trip. Especially was this my good fortune on the day of our disembarkation at the main port.

We arrived. People had seen the countryside a while before this, or read about it. "Well, this is China, Mr. Wright," she jovially said to my master, "the land of lean and squalid beggars, where hunger moans and nakedness shivers, as the books would say."

"Stoo bad we must transship so soon." He led her down the gang plank. On the wharf was the reception committee.

"We'll look after your luggage, you go see the town," our people were told. A host of 'rickisha pullers were there to receive us. It was my first ride in one of those vehicles, and one that it would not be easy to forget.

Everybody seemed hugely to enjoy it. In the river we saw little boats, propelled by one oar from the rear, as a fish swims. On the streets we saw large lumber wagons on two wheels, drawn by men. Horse and buggy carriages were not a few. There were autos that looked like playthings even beside a tiny Ford. There were many men in long dresses, many ladies in trousers, and beggars without number, clad in rags. "Eeh-ook, eeh-ook" came from all sides as workmen carried their burdens by a bamboo pole to the rhythm of those more or less musical ejaculations. Workers were barefooted and bareshouldered, mostly. Wheelbarrows of a most peculiar kind were groaning under loads of brick and other things. The wheel, as large as a buggy wheel, was in the center, the burden balanced on the sides. Sometimes the load would consist of four, six, eight, even twelve people, half on each side, feet dangling. Women were smoking as well as men. For the first time I saw people eat with chopsticks, and learned that they held these in one hand, not in both, as I had thought. Fife and drum bands were heard from the second story of some establishment. It was not a picnic, we were told, but the Chinese way of advertising a sale. "Hurray! Hurray! We bring the jubilee!" Another band coming towards us, was playing lustily and with evident enjoyment, in spite of occasional discords. When they passed us we saw that the jubilee they were bringing was a coffin, all decked in white.

I do not know how it was, whether by accident or maneuver, Spike and his new lady friend were separated from the others. With a shock we found ourselves alone among strangers. "Grand Hotel" Spike shouted. It was the only place he could think of just then, that the coolies might know. "Grand Hotel" they nodded, but what they took us to was a grand Chinese part of town. They ran on for a while, during which time Spike and the lady lost more and more confidence in them and in themselves. Finally the 'rickisha boys stopped in a Chinese street, five or six feet wide, which would not have been permitted as an alley in their home town, and said: "Grand Hotel." What a place!

"No, no, this is not Grand Hotel."

"Two dolla, two dolla," they began. Meanwhile a crowd was gathering. The air was full of a peculiarly Chinese odor that was, however, a bit different from the varieties that I knew from the States. The lady was plainly becoming nervous. So was Spike.

"Two dolla." Already there was a threat in the voices of the coolies. By this time they had lowered the shafts of the 'rickishas, and Spike was on the cobblestones, right in the midst of Chinese filth and Chinese odor, and questionable looking faces that he learned to know and even love only later on.

"I think we had better give it to them and try to get back before they mob us." She opened her purse. Spike's

hand was in his pocket in a moment, and produced four American silvers. Instead of pocketing them, the men threw them on the cobblestones.

"No gooday," said one of them, handing back a dollar to Spike. Spike was bewildered. In every direction the street was now filled, as far as they could look, with a laughing, shouting mass of Chinese humanity. A dollar bill finally satisfied the objector. Plainly something must be done, and done before very long.

"Back that way!" Spike put energy into the command, enforced it with a gesture, and sat down in his 'rickisha. The men picked up their shafts once more, shouted and pushed and bumped their way through the crowd, and within ten anxious minutes Spike had directed his way back to civilization as he understood it. In a place looking more like America they finally stopped, determined to inquire here for themselves, and not trust themselves to another 'rickisha. They were about to part with two more dollars for each puller, when a member of their welcome committee happened by. "Hello, where were you?" he said. He must have looked like an angel to them. Their story was soon told, and the reality brought to their notice forcibly.

"Two dolla," the 'rickisha men urged, angrily.

"Dsobah," the foreigner told them, and "doliow," which, of course, I could not understand.

"One dolla," they relented. He called for a policeman.

"Twinty cint," they retreated. The policeman took one step in their direction, and with "nary a word" they disappeared around the corner with their rickishas and their ill-gotten gains.

The weeks and months flew by. The institution at which Spike was studying had a better spirit than the university out of which he had been graduated. The Liberals, I thought, at least did not dare to make a laughing stock of the Bible and faith in a redeeming Savior. But neither were they excluded, nor any questions asked as to their faith. At the common prayers, he who believed that Jesus delivered him from sin and the devil by His death, and he who rejected the idea with lofty disdain, both prayed to what they thought was the same God.

I was now mostly on the shelf, where I ought to be. What I heard of the language was all very interesting, and I think I learned faster than many of the students. These in their rooms often exchanged opinions about the new world of ideas they were meeting. At the beginning the overdone politeness excited interest.

"What is your honorable name?"

"My worthless name is Wang."

"Where is your palace?"

"My hut is in the village of the Li family." In a letter a man would refer to himself as your "stupid younger brother," etc. Could they ever become accustomed to such stilted politeness? Their currency the Chinese termed "foreign money," the former native Chinese currency being copper cash with a square hole in the center, held together in strings that were said to contain a hundred cash each, each string worth about two cents when the market was good. The word for a "letter" we found consisting of the character for man, and that for speaking; probably signifying that a woman could not "speak" a letter, since only rare exceptions of their sex could write. If a man was so far advanced in wisdom as to have a reputation for a wide general knowledge, he would perhaps be dubbed a "variety store." Matches were termed "foreign fire," and gas was "fire-that-comes-by-itself." The word for umbrella represented four persons under a cover. In certain parts the word for bed bug had the same sound as that for pastor in another.

The god of wealth is the most popular god in China. How greatly many Chinese esteem their gods, may be seen from this little story. Mr. Li saw some tempting oranges for sale. He bought one, but the whole inside was rotted.

"Why do you sell such fruit?" he fumed. "Is it fit only to be offered to the gods, or to be set before strangers." When a god is slow about bringing on rain, he is set out into the sun to feel its drying heat, until the paint peels off. When a father is looking for a name for a newly born child, he is never at a loss. He bumps a chair, and the child's name is "Chair," or if some one shouts: "Come here," that is then the chosen name. But these names are all changed before the child is grown.

There are some twenty lucky days in the year for taking a bath. But, judging from the habits of the Chinese, this would not necessarily make China very fortunate. Women wash the clothes by beating them with clubs on the flat stones of the riverside. They dry them, by pushing a bamboo pole through the sleeves and hanging them thus. In sprinkling clothes (when they do that!) they use their mouth for a sprinkling can. In winter they pull one warm dress over the other, the thicker ones being stuffed like a quilt, until they seem well prepared to fall out of the second story. A boy and a girl of the same name may never marry.

In many instances we were reminded of Bible customs. The Chinese "thinketh in his heart," not with his brain. In their feasts they dip into the same dish, as did Judas and Jesus. Servants call the guests to the feasts when "all things are now ready." Women are often seen grinding at a mill, which reminds us of Matthew 24:41. Threshing is done with oxen, much in the same way as Boaz may have threshed. The days of the week are numbered, not named. The criminals all have a "superscription of their accusation." The adopted son adopts his new father's family and genealogy, as happened in the case of Jesus.

It grieved me to note in what disregard girls are held. A boy should be fondled and cared for like a prince, say their classics. But a girl? "In coarse cloth wound, with a tile for a toy, let her lie on the ground." Thus it was no wonder to find girl slavery a flourishing institution. But a father will also refer to his son as "my little dog."

Time never hung heavy on any one's hands, with so many new things to learn and see, and a fascinating language to study. Soon Spike was able to preach in Chinese.

(To be continued)

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MY LOAD—HIS GIFT

"Cast what he hath given thee upon Jehovah, and he will sustain thee" (Psalm 55:22)

By Ernest Bournier Allen

My load—His gift! How strange I did not see it so!
If I had known His hand had placed the burden there,
Then it had been to me no anxious cross and care,
But just another way for me His grace to show.

My load—His gift! How glad I am He knows my frame!
What I can do and bear He weighs and watches well;
Some thorn in flesh, some brunt of fight, some danger
fell—

These be the way designed through me to praise His Name.

My load—His gift! I thank my God it diff'rent seems
Than when—a yesterday—I faltered on the way,
And cried full oft for swifter closing of the day,
While now night comes too soon, when deeds give way to
dreams.

My load—His gift! If heavier then each day it grows,
'Tis discipline I need to test and spur my strength,
And travel all the road He trod, until—at length—
My Father's house I reach, the way to which He shows.

—Sunday School Times.

CHRISTIAN MONITOR PULPIT

POWER THROUGH WEAKNESS

By S. J. Hostetler

TEXT:—When I am weak, then I am strong.—II Corinthians 12:10.

This is a paradox. It immediately raises questions and calls for an explanation. What kind of weakness does Paul mean and what kind of strength? Is it true physically? Is it true spiritually? Is it true mentally? Do we receive strength when we are weak in any circumstances or only under certain limitations? A little thought on the words causes these and many other such questions to arise in our minds. Let us see what the answer of the Word of God is to some of these questions, what explanation it has for this text, what Paul means.

In the first part of the tenth verse it is made clear what this weakness is. Paul calls it infirmities, reproaches, necessities, persecutions, and distresses. We are not told just what Paul's particular infirmities were, but we are given hints of them in several places. In Gal. 4:15 he says, "For I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me." This indicates the possibility that he might have had trouble with his eyes. But there are other verses which are more definite, and which indicate infirmities that would have been, perhaps, even greater hindrances to him. In II Cor. 11:6 he says, "But though I be rude in speech, yet not in knowledge." From these quotations and others it seems quite plain that Paul did not have a commanding personality that would of itself perhaps give weight and influence to his teaching, nor did he possess eloquence that could of itself sway an audience. But on the contrary it appears that Paul must have had struggles with himself, and with the Lord to keep himself from discouragement, because he did not possess these seemingly important gifts in his work. It would seem that if any one needed the gift of speech and a commanding personality, it would have been Paul, who traveled far and worked with many different kinds of people.

When he became converted, he was severely reproached by his former coworkers, the Jews. In fact they sought his life for having forsaken their views, and finally did arrest him, and he was in prison for some time and finally killed. Reproaches by former friends are hard to bear; many succumb to them after having made a good start in the Christian life. But Paul endured them and grew stronger in the faith because of the reproaches. He speaks of his necessities in Phil. 4:10-14. He was called on both to abound in the necessities

of life and to suffer hunger and need. No doubt he often had to endure need in his work.

Furthermore the persecution and distress which the Apostle endured were frequent and severe. He was stoned at Lystra, imprisoned at Philippi, waylaid, and even rejected by his own brethren in the faith when he was but a child in the kingdom of heaven. It is probable that Paul sometimes felt that he must have come to the end of his ministry and life, for on several occasions the Lord found it wise to appear to him in visions and reassure him that his further service was required. There is no doubt that with all of his wants, perplexities, distresses, feebleness, and persecutions, he must constantly have felt his utter incapability of going on for the Lord in the work before him without the help of his Leader. It is evident that the work of Paul must have been carried on constantly with the knowledge and absolute realization of his own utter weakness and inability; and yet we regard Paul as the greatest missionary Christ has yet sent out. He worked under most adverse conditions, with bodily weakness, with Satan opposing him at every turn, with his very life sought. This is what he meant by being weak.

How did he become strong in his weakness? By the Lord's help. "For my strength is made perfect in weakness" (II Cor. 12:9). The Lord wants us not to rely on our own strength, but on His power. This was Paul's method, and thus, in spite of all of his own weaknesses and inability to cope with the situations that he met, he had strength for them all. "I can do all things through Christ which strengtheneth me." That was the secret of his success in bringing the Gospel to so many people, of bringing them to Christ, and of establishing so many churches. Thus his very weakness, in causing him to rely on God, was the means of his strength.

In learning this secret for ourselves and getting this strength for ourselves, the first thing to bear in mind is that the Lord can do anything. "All power is given unto me in heaven and in earth." "With God all things are possible." Oftentimes when we think there can be no way out of our difficulties, the Lord perhaps shows us a very simple, but effective way, or perhaps He performs a wonderful miracle that opens the way to us. When Paul and Silas were in the Philippian jail, they sang and prayed to God, and He released them by miraculously opening the prison doors through an

earthquake. They were fast in the stocks and were in the inner prison so that there was hardly any possibility of their escape, from a natural standpoint, but with God all things were possible, and they were soon not only free, but instead of being in danger from the authorities, the authorities were afraid of them. Even in the ordinary daily life of Christians the Lord constantly is changing events and conditions because of the faith of His followers in order that they may do His work in spite of all obstacles.

The second thing to remember in obtaining the strength of the Lord is that "without me ye can do nothing." When we feel and know how weak we are of ourselves, we are in a position to ask and accept help from the Lord. There is a German proverb that says, "Wenn di not am hochsten ist, dann ist Gott am nachsten," i. e., when we are in the greatest distress, God is nearest. When Sennacherib came up against Jerusalem with a very large army so that the army of Hezekiah could not do anything against them, Hezekiah was in great distress. He knew that he was too weak to fight the army of Sennacherib, and so he went to the only source of sufficient help, God. God delivered him from the Assyrians with a mighty hand, slaying in one night one hundred eighty-five thousand of the Assyrian hosts, and they did not shoot a single arrow or throw a single spear at the city and the Jews did not need to raise a weapon in defense because the Lord delivered them in His strength. Thus we, when we recognize our weakness, go to the Lord for help and we receive it. When we think ourselves strong and capable, we forget and neglect to lay our burden at His feet, and as a result we fail. When Jesus came down from the Mount of Transfiguration, with the three, He found the other disciples in perplexity and failure. He had formerly given them power to work all kinds of miracles, but on this occasion they had met a case of demon possession which they could not cure. What was the reason? According to Jesus they had not prayed enough. It appears that they were so self-confident probably from former successes that they had neglected to get a sufficient supply of power from the source, God, and hence they failed. When was Saul selected by the Lord to be the honored king of Israel? He was crowned when he was little in his own sight. When was he rejected by the Lord? When he came to the point where he thought that he was wise enough to decide for himself to lay hold of the spoil of the Amalekites, contrary to the word of the Lord. It was Gideon, the man who said, "Oh, my Lord, wherewith shall I save Israel? behold, my family is

poor in Manasseh, and I am the least in my father's house," whom the Lord chose to deliver His people from Midian. The Lord wants those who acknowledge their weakness, and know the necessity of depending on Him to do His service.

Examples might be multiplied of the Lord's giving the needed strength to those who sought Him in their weakness. He gives this strength in every sphere, mental, physical, and spiritual. He is able to rest the weary mind from its worry. He can help it to function in times of need when it cannot do so of itself. He is able to "remove physical mountains" for His children. He arranges circumstances so that His purposes may be fulfilled through us. And He only can soften the heart of the sinner so that he will accept Christ as his

Savior. Every true Christian of a little experience can bear testimony to the fact that at times when his faith and spiritual powers seemed to totter under a special burden, the Lord through faith has given strength for the trial. He gives a message to the preacher, He protects the traveler on his journey, He helps the farmer obtain a harvest, He helps the teacher deal well with his pupils, He helps us to overcome weakness of character, He gives us faith, strength, and wisdom; in brief He is our all. We are complete in Him—if we recognize our own nothingness and call upon Him to supply our needs. What more can we ask? Verily "when I am weak, then am I strong."

Dhamtari, C. P., India.

THE PRESENT SITUATION IN AMERICAN PROTESTANTISM

By J. Gresham Machen

Everywhere—in America and the countries of Europe and in mission lands—Christianity finds itself in a mighty conflict with an alien type of religious belief and life. This alien type of religious belief and life appears in many different forms, and expresses itself in many different ways; but at bottom it is everywhere the same. Disparagement of doctrine, decrying of controversy, sinking of doctrinal differences in a program of peace and work, the craze for organizational unions, the "interpretation" of the Bible and of the great Christian creeds to make them mean almost their exact opposite, the substitution of vague swelling words for a clear-cut proclamation of the Cross of Christ, exaltation of "experience" at the expense of God's written Word—these are everywhere the marks of one great and deadly enemy to the Christian faith.

The enemy is made the more dangerous because it is found within, rather than without, the Church. Definite opponents of the Christian religion could have been more easily met; but now as in ancient times Satan has preferred to labor for the most part in the dark. The change has come very quietly and very gradually. There have been few open breaks; there have been comparatively few open denials; good men, in their ignorance, have often become emissaries of unbelief. The Gospel has not been openly contradicted, but it has been quietly pushed aside. It has quietly faded away, as one picture fades away before another on the screen; and another gospel has assumed its place. Many men are quite unconscious of the change; they are made very angry by being told the truth. Others are not so completely blind; they know in their heart of hearts that all is not well. But they will do nothing unpleasant to preserve the purity of the Church; they preach the true Gospel themselves, they say, but let others in the same church preach what they will. God will ultimately honor the truth, they tell us; God will ultimately destroy error; but meanwhile let us above all have peace. Thus is Gamaliel cited as though

he were a Christian saint; thus does a worldly urbanity masquerade under the name of love; thus has a polite optimism been substituted for the dread solemnity and exclusiveness of the Gospel of Christ.

The World-Wide Conflict

Upon this policy of palliation and compromise God has placed the signal marks of His disfavor in the modern world. Nowhere has that policy resulted in the advancement of the truth; everywhere it has led to more and more radical departure from the Word of God. Almost all the larger Protestant churches of the world today are dominated by men who are either hostile or indifferent to the great verities of the Faith.

We do not mean that the situation is one of unrelieved gloom. Nowhere in the world has God left Himself altogether without a witness. In Germany, in France, in England, in Holland, in China, and in many other lands there are heroic groups of people who have not bowed the knee to Baal, who have not been afraid to witness for the Lord Jesus Christ. In Scotland, the heroic Free Church still raises its voice amid the sad defection of the larger bodies; in the North of Ireland, a courageous group, chiefly composed of laymen, is in revolt against the Modernist tyranny that there prevails. But these heroic efforts of individual men and women, and of smaller bodies, should not cause us to close our eyes to the general state of the Church. It is a fact, whether we like it or not, that the larger and older Protestant bodies have in their corporate capacity for the most part ceased to witness in any clear-cut way to the Gospel of the Lord Jesus Christ.

Yet, there are many examples which show that modern unbelief is not invincible, but that even in these days a church as well as an individual may be a true witness to the Lord Jesus Christ. Only, if it is to do that, it must be willing to pay the price. It must be willing to be called intolerant and narrow and unkind; it must be willing to do unpleasant things; it must be willing to practice exclusion for the sake of those for whom Christ

died. But do we require modern examples to establish the need of separateness for the Church? Did not our Lord say that salt that has lost its savor is good for nothing but to be cast out and trodden under foot of men; did not Paul say: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed?" Is not the whole of the First Epistle to the Corinthians devoted to a mighty contention of the Apostle against a paganism, both in life and in thought, that was seeking in subtle ways to establish itself in the Church? Really the Word of God here supports the lesson of all Christian history. A church that tolerates within its borders the polite paganism of the world, a church that cries "Peace, peace, when there is no peace," is a church that is ready to die.

Such is the deadly peace that has captured most of the larger Protestant bodies in the world to-day. Very lamentable is the condition of the Protestant Church. But need that condition be wondered at? Is it due to any weakness in the Gospel itself? Is it not rather the inevitable consequence of one fundamental error—of this disastrous notion that an individual or a church may avoid doing unpleasant things and yet maintain its power, may be at peace with God without being in conflict with the world, may simply drift with the current and still be faithful to the Lord Jesus Christ. A strange error that is, indeed. As a matter of fact, the Gospel now as always runs directly counter to the natural man, and can be maintained only through constant struggle. Let a church relinquish the struggle, let it cease to practice exclusion, let it decry controversy within its borders, let it assume that all is well, and soon the all-engulfing paganism will creep in and take control. Such is the lamentable state of the ecclesiastical world at the present time.

In view of this world-wide condition, we need not wonder that America too has drifted away from the Gospel of Christ. We are in little agreement with those who think that in American churches all is essentially well, that Modernism is just a foolish little aberration, and that the heart of the churches may be assumed to be perfectly sound. Those who speak so are really quite blind to that which is going on in the world to-day; they are living in the situation of fifty or seventy-five years ago, and have not the slightest inkling of the real state of the case. As a matter of fact, in this battle against Modernism in America we are engaging merely in one division of a world-wide conflict; here as elsewhere Christianity is battling against a mighty current of the age.

In this American phase of the conflict, the enemy is not yet in such complete ascendancy as in most other countries of the world; but certainly the situation even here is bad enough. Of the larger Protestant bodies very few are resisting with any vigor the general drift; very few are delivering any ringing testimony to the Gospel of Christ. Most lamentable of all, perhaps, is the condition of those churches that boast of their

(Continued on page 239)



EDITORIALS



Church Schools

This is the season of the year when our young people are seriously considering the question as to where they shall go to school during the coming year. Up to a certain age, which varies in different states, all young people are required by law to go to school. The compulsory age limit is constantly being moved upward, and in consequence nearly all young people are required to go to high school somewhere. To these young people and their parents comes the question as to whether they shall go to local high schools or attend one of our church academies. Many factors enter in to affect the decision in such cases, but in many instances we feel safe in saying that all concerned will find it to the spiritual advantage of the boys and girls to make the necessary sacrifices to send them to a church school.

Furthermore, on the completion of their high school work, many of our young people will want to go to college. The same question again confronts them. Shall they attend some college near home, or make a few more sacrifices and have the advantage of attending an educational institution that is manned by Christian teachers who are members of our own Church? In this issue of the Monitor you will find articles dealing with these educational problems. The writers are representatives of our three church schools. We trust these articles will give information that will help you to decide some of these momentous questions, which will mean much for good or ill to our young people. We hope to have still more contributions dealing with these issues in the September number. We bespeak a careful reading of these articles, for we feel sure they will give information that will be helpful to both young people and their parents, as well as to all who are interested in the work of our Church institutions. We want to call especial attention to the series of articles on The Church School and Its Problems by Bro. S. C. Yoder. This series will continue for a number of months.

While we are discussing the matter of church schools the matter of adequate endowments also comes up. Higher and higher standards are required of the small colleges by the various states. As these standards are being met the cost of operation is constantly rising. The regular incomes of these small schools are insufficient to pay the running expenses. The deficits from year to year must be made up in some way. Annual collections from our church congregations constitute an irksome task and are unsatisfactory from a number of angles. Endowments of sufficient size seem to be the most satisfactory way of meeting this problem, and in many instances the state demands such endowments if the work of the school is to receive full recognition.

In the recent endowment campaign conducted by the Mennonite Board of Education the young people of the

Church helped out nobly. The latest report that we saw stated that 2,177 young people had enrolled in the Young People's Section and the amount of gifts pledged was \$32,655.00. This shows that a concerted effort on the part of the young people of the Mennonite Church can accomplish great things in the way of supporting church activities. The goal of endowments for our church schools has not yet been reached. The appeal goes out to our young people to respond in a continued campaign in which each agrees to give five dollars a year for this purpose for a number of years. If a few thousand of our young people respond to this call and give this small amount for a period of five or ten years you can easily see what a great help this would be in achieving the goal set by the Board of Education. Here is an opportunity for continued help to our church schools. How many can we depend upon to respond to this plea?

The Harvest

By the time this issue of the Monitor reaches our readers the harvest will be over in many places. In the more southern sections the binder and combine have been busy for weeks and the golden grain has been gathered in. In more northern areas it will still take some time before the harvest will be completed. The exact proportions of the 1930 wheat crop can hardly be computed as yet, but reports seem to indicate that it will be a generous one and that the needs of the country in the way of grain products will be amply supplied. For all of which we should thank the Lord of the harvest for His continued goodness toward us. That grain prices have descended to unusually low levels may seem like a hardship to some, but if they are the precursors of a general levelling of prices of all commodities the hardship may not be as great as it seems.

The harvest is almost universally associated with joy. "They joy before thee according to the joy in harvest," says Isaiah. In the older days when more men were required to do the work of the harvest it partook of the nature of a social time, notwithstanding all the hard work that was connected with it. Joy and good cheer were everywhere in evidence. Our modern machine age has eliminated this social element of harvest to a great extent, but a bountiful harvest still remains a source of joy. At one place the psalmist pictures the farmer as going out into the field to sow the precious seed (grain that he may have needed to keep his family from hunger) with tears flowing from his eyes. But in the latter part of the same verse (Psalm 126:6) he tells how when the harvest was gathered he brought in his sheaves with rejoicing. The season had been fruitful and now he had an abundance of grain for bread for his family. He had sowed in tears, but he reaped with joy.

We are indeed glad for the natural harvest. It is an evidence of God's goodness to mankind. Paul emphasized

this when he spoke to the people of Lystra: "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17). He is ungrateful indeed who takes advantage of all the Lord's blessings and gives nothing in return, yet there are thousands of people who do just that. They never return a word of thanks to the Giver of all good for their daily bread, and in return for untold temporal blessings they mention His name only in profanity and cursings. Thus is the ingratitude of man demonstrated from day to day. Common sense would dictate that we owe our respect and gratitude and service to the God of the harvest "who giveth us richly all things to enjoy." Yet how few there are who show their appreciation for the Lord's blessings in this way!

However, important as is the natural harvest, the spiritual is much more important. It is a solemn thing to contemplate. We are all sowing every day of our lives, and the harvest is sure. We can not sow to the world and sin without reaping the frightful and deadly consequences. "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8). We reap a harvest for all our acts in life, according as to whether they are good or bad. That reaping is going on in this life and will have its consummation in eternity. To those who "sow wild oats" and indulge in sin generally we know a fearful harvest is coming. The only refuge is the cross of Christ, where we may have our sins taken away by the cleansing blood. But even if we turn from our evil ways we may have to reap some of the consequences of our former sins in this life. Evil forces and influences have been set in motion that we can not undo or stop. But we can stop the sowing of evil and to that extent we eliminate any further harvest of evil.

The other phase of the spiritual harvest is very comforting to the Christian. Just as sure as the sinner must reap the results of his evil sowing, so sure is the Christian to reap bountifully for the good that he sows. Every ennobling thought, every kind word, every generous act, every service of worship must bring its harvest of good. We may not always see the results, in fact we may never see them in this life; but we have God's Word that the harvest is sure. We shall reap a fruitage of good in this world to some degree and in its fullness in the world to come.

Then there is the harvest of souls that the Christian is to engage in. Here the seed is the Word of God and the soil the hearts of men. The sowing may be done with weeping, as in the case of the burdened parent or Christian worker, but we have the assurance that the reaping will be with joy. Let us sow the Gospel seed by all waters, as the Master commands, and we may rest assured that the harvest will come with His blessing, even though the reaping may not be evident until His return. "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good" (Eccl. 11:6). "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38). Let us be faithful laborers in the great harvest field of our Lord, and we shall have a share in the joy of eternal harvest.

Endurance Tests

A few weeks ago the four Hunter brothers attracted world-wide attention when they broke the airplane endurance record by remaining in the air for ever twenty-three days. These four farmer boys, helped by their mother and sister, who succeeded in breaking the record with a second-hand airplane, caught the imagination of the country. It was a remarkable feat which showed what determination and efficiency may do with both men and machinery. The Hunter brothers are probably entitled to the monetary reward which they received, and we are glad to know that they refused to endorse cigaret advertisements and that none of them are addicted to smoking. They even did not drink coffee while engaged in this gruelling test which required unusual physical and nervous energy.

The endurance test of the Hunter brothers may have served some useful purposes and was not carried on solely for the sake of publicity. Other endurance tests are reported from time to time that can be of no help to any one and are either entirely useless or downright harmful in their effects. Dancers who engage in marathons until they collapse physically are on a fair way to become both physical and moral wrecks. Men who sit on flagpoles for weeks at a time, even after having broken all previous records, have proved nothing excepting their own silliness. Boys and girls who persist in sitting in trees day and night in order to establish new records are not only foolish and silly but seem to prove that their parents need to establish new razor strop records in the woodshed or garage. All of these and other silly contests, such as rocking chair marathons, car backing contests, etc., show to what extent the world will go in its quest of amusement, thrills, or notoriety.

How many of us as Christians would be willing to expend similar amounts of energy in enduring hardships for our Master, Jesus Christ? Listen to Paul's advice to Timothy, "Thou therefore endure hardness, as a good soldier of Jesus Christ." And again his own testimony, "Therefore I endure all things for the elect's sake, that they may also obtain salvation which is in Christ Jesus with eternal glory" (II Tim. 2:10). How many of us are willing to spend and be spent, to give unstintingly of our physical, nervous, and spiritual energy for the sake of those who need the Gospel, and for the glory of our Father in heaven?

Listen to the endurance tests that Paul went through while on his journeys to preach the Gospel to the needy of Europe and Asia: "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches" (II Cor. 11:23-28). Let us turn any disposition we may have to indulge in endurance tests to the good purpose of enduring hardness as soldiers for our King.

CHRISTIAN LIFE

THE OBJECT OF THE INSTITUTE

By I. E. Burkhardt, Institute Director

The picture below represents a group of young Mennonites who attended the institute last year at Goshen, Indiana. No one knows their future, nor would it be wise if we did. But one thing is certain, and that is the fact that the church is doing much to foster the highest interests of the young people who are her possession and her hope. This is the purpose of the institutes and we sincerely hope the results will justify the means.

One of the first objectives of these gatherings is to deepen the religious experience of the young Christian. This indeed can be done anywhere, for after all is said and done the individual's will is the last factor. But for an inexperienced Christian to be in the midst of scores of others, and to have the Biblical ideal of consecration held before him as the highest possible challenge that can come to youth, cannot but help bring home to the young man or woman the fact that "no man liveth unto himself." So the challenge goes out for more consecration.

Another goal to be striven after is to satisfy the social hunger. Many young people spend much of their time on farms, in offices, and in shops. Their acquaintances are limited to the very few in their imme-

diately neighborhood. The institutes desire to make it possible to cultivate and develop wider acquaintanceships. The afternoons will be open for rest, study, and fellowship. The leisure time will be spent in such a way as to make it possible to know each other better. Games and hikes are not to be considered as the most needful part of one's leisure time, although for the sake of group activity under guidance they may be permissible. All such activities ought, however, to be consistent with true Christianity. It is always better to unite a group in spirit and action than to have each one wander aimlessly. The object of it all is to cultivate a wider fellowship.

A last thought to be mentioned grows out of the former two. The young man or woman who has met the challenge of yielding his or her will wholly to Christ, and who meets others with similar ideals in their social relationships will be led to a greater loyalty to the One who is life indeed. The leaders of the institutes may fail, but they are sparing no effort to secure a talented group of leaders and guides in order to bring to fruition this ideal of complete loyalty to Christ and His Church. The sum and substance of their endeavors is to foster:

"More Consecration—Wider Fellowship—Greater Loyalty."

Address inquiries to 1711 Prairie St., Elkhart, Indiana.

PLEASANT ARE THY COURTS

How amiable are thy tabernacles.—Psa. 84:1.

Pleasant are Thy courts above,
In the land of light and love;
Pleasant are Thy courts below,
In this land of sin and woe.
Oh, my spirit longs and faints
For the converse of Thy saints,
For the brightness of Thy face,
For Thy fullness, God of Grace!

Happy birds that sing and fly
Round Thy altars, O Most High!
Happier souls that find a rest
In a heavenly Father's breast!
Like the wandering dove that found
No repose on earth around,
At Thy feet adoring fall,

Lord, be mine this prize to win,
Guide me thro' a world of sin,
Keep me by Thy saving grace,
Give me at Thy side a place.
Sun and shield alike Thou art,
Guide and guard my erring heart.
Grace and glory flow from Thee,
Show'r, O show'r them, Lord, on me.

—Henry F. Lyte.

"To Thee, O Lord, I lift mine eyes,
O Thou enthroned above the skies;
As servants watch their master's hand,
Or maids by mistress watching stand,
So to the Lord our eyes we raise,
Until His mercy He displays."



Members and Instructors of Young People's Institute held at Goshen College, Goshen, Ind., Under the Direction of Young People's Problems Committee, August 22-26, 1929. Total Number of Enrolled Members, 128. A few are not present.

DAILY CHRISTIAN TESTIMONY

By O. N. Johns

This article is furnished by the Young Peoples Problems Committee of Mennonite General Conference.

Jesus, shortly before His ascension, spoke to His disciples on this wise, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Ever since that notable day men and women have been daily testifying for Christ. Some bear a clearer and more effective testimony than others. To make our testimony practical and powerful for our Lord, we must both tell and live the Gospel message.

Paul said to the Christian brethren at Corinth, "Ye are our epistle written in our hearts, known and read of all men" (II Cor. 3:2). And again he said, "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1). This verifies the fact that all down through the history of the Church, non-Christian people have read the Bible by the lives of Christian people, probably more than the Book itself.

This should cause us to think and to walk very circumspectly, so that we may daily give a Christian testimony that is winsome and will be a means of directing men to life, which is obtained alone through Christ (I Jno. 5:12) and that we may also influence those who already are walking in the pathway of eternal life, to a deeper and richer experience with Christ and a fuller and more definite consecration to His service.

Now I recall the advice that Paul gave to Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12).

Young man and young woman, the Lord hath need of thee. There is no age group in the church to-day that has a greater opportunity for witnessing for the Master than you have. No doubt there is no other group that encounters more temptations and allurements which lead folks into sin and shame. This alone should provoke serious thought that you might choose not only to be blessed but also to be a blessing.

Let us first notice the need for daily Christian testimony. Jesus said when He was on earth, "I am the light of the world" (Jno. 8:12). And again He said, "Ye are the light of the world" (Matt. 5:14). There are two main reasons why we should let our lights shine.

First.—To lighten the world, thus giving less opportunity for wicked men to indulge in their sinful deeds. Men naturally choose the darkest period (night) of the twenty-four hours to engage in outstanding wickedness. "Men loved darkness rather than light, because their deeds were evil" (Jno. 3:19). We hear it said that the world is getting worse. This no doubt is true, but may it not be due to the fact that the church people are not bearing daily Chris-

tian testimony as they ought, and because of the dimness of the light greater opportunity is given for sinful deeds.

Second.—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Letting our light shine to prohibit men from engaging in their unlawful deeds is good, but to let it shine so that Christ may be glorified through it is far better. There are thousands of folks about us continually who know not Christ, to say nothing about the heathen. And the number of men, women, and children in the United States who never hear the name of Christ mentioned, except in vain, would no doubt surprise us.

Since the commission of bringing the Gospel to the world was given to the believers (the Church) it behooves us, young and old, to direct our energies and efforts toward this great task each day of our lives, in witnessing for Him, so that people may be brought into the light of the glorious Gospel, which will reveal unto them the error of their way, and show them the way of life.

Next let us notice the source of power for daily Christian testimony. To "walk daily with the Savior" and live the victorious life is beyond human powers. The reason so many fail is because they go forth in their own strength. Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). Again, "All power is given unto me in heaven and in earth," and then He commanded us to go and teach all nations, etc., and followed with the promise "And, lo, I am with you alway, even unto the end of the world" (Matt. 28:18-20). Is not this wonderful? The Lord said to Paul, "My grace is sufficient for thee." Paul later said, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). The early disciples, when persecution was threatening them, came before God and prayed for boldness that they might continue to witness for Christ, and God empowered them through the infilling of the Holy Spirit. Acts 4:29-31.

Young friends, we know that your task of daily witnessing in the world is not an easy one. It takes a real hero of the faith to live out and out for Christ in these days when the world has gone mad in its rush for fame, money, pleasure, etc. But you have the same Christ that Paul and the apostles had, and He is the same yesterday, to-day and forever. His grace is sufficient for you. He will endue you with power from above through the Holy Spirit, if you will open up your life unto Him, yielding your sins that they may be remitted, and yielding yourself and your all, that you may be made powerful and useful in His cause. It is only as you yield yourselves

to Christ, that you may receive the blessings of Heaven, and realize that dynamic force within, which will give you the victory in life and a daily living testimony. Will you be crucified with Christ so that He may live in you, as Paul puts it in Gal. 2:20? If Christ dwells in you, none of the enemy's fiery darts will be able to move you nor to separate you from the love of God. Rom. 8:28-31.

Now you may ask where and how shall we give this daily Christian testimony. Christians dare go nowhere, where they may not witness for the Lord. In the schoolroom, in the shop, in the factory, by the wayside, on the farm, in the kitchen, in the church, in social life, or wherever we are, our conduct should be such that will tell a blessed story. Consciously or unconsciously you are bearing a testimony either for or against God. "He that gathereth not with me scattereth abroad" (Matt. 12:30).

The young man in the shop who does not swear, use tobacco in any form, nor indulge in strong drink or filthy communication, who works faithfully in the interests of the firm, who controls his temper, who always speaks the truth, and who gives God the glory, is giving a daily Christian testimony that may not be excelled. The same may be said about the boy on the farm or elsewhere.

The young woman in the home or in the factory, who is not boisterous or silly, who does not flirt with the boys nor continually talk about them, who is adorned modestly, who possesses a meek and quiet spirit, who speaks the truth, renders faithful service, and gives God glory, is likewise giving a daily Christian testimony that cannot be challenged.

The Christian young men or women, who in their social life hold high standards of morality and Christian living, preserving the virginity of womanhood, who are not found at questionable places, who refuse to engage in games or conduct which excite the passions which would lead them into sin, and who are interested in that which is educational and upbuilding in character and spiritual life, are witnessing to the character and power of God.

Those who are found at the house of God whenever services are held there, who conduct themselves in an orderly way while there, who take an active interest in the services, and who directly engage in personal work and what we call mission work, whether at home or abroad, or who are supplying means by which others may go, are all giving witness to the truth and power of God's Word.

Dear young people, in these and many other ways you may daily witness for Christ. You have a golden opportunity to serve Him who has so wondrously saved you and will give you power to daily live according to His Word.

May you whole-heartedly yield yourselves unto Him, that He may endue you with power to live according to the com-

(Continued on page 239)

• MISSIONS •

GONDWANA

II.

By Minnie Graber

We were in the Kanker Native State on tour. The four-horse royal carriage with the uniformed footmen, the palaces, the guard of honor at the gate, all fascinated us, for it took us back to the time of kings in song and story. But this was modern Kanker. Across the river at the foot of the rocky hills were the ruins of the palaces of the ancient Kanker kings. The old palaces, however, were still inhabited by the unfortunate leavings of the old regime, after the appointment of a new king, the present Rajadhiraj Bhan Pre-top Deo.

We crossed the river and approached the ruins as they were being overshadowed by the gloom of twilight. They were old, old buildings, bearing marks of departed glory, though sadly out of repair and discolored by neglect. We called at the principal palace, where we waited in a vestibule not much larger than a telephone booth, while the old once-favored relative of the king was called. She came. She was old indeed, so old, and like unto the old woman of the fairy tale! Yet she had a queenly bearing and it was at once evident that she was a person of no mean breeding. But her life was blasted and pessimism hung over her like a shroud. She spoke fervently of the good departed days and had personal recollections of two kings who ruled before the present usurper, as she called him, was invested.

Yes, it is true. Although the king lives no more happily than the "Miller of the Dee," yet we who claim no kingly lineage find ourselves immensely interested in how he lives and thinks. When the little queen of Bastar State (Bastar State line lies one hundred and thirty miles beyond Dhamtari) was married a few years ago, how interested we were in the hundreds of motors that passed our bungalows on the way to the wedding; in the tales of the ceremonies observed; in the costly gifts given; in the behavior of the little queen herself as she accepted it all. We pass through Raipur on some trips and often we find young Indian princes awaiting the incoming train (Raipur has a college for training native state princes). We gaze at them, which is not considered rude, for they expect and welcome the attention. How proud some of them are! In the Hills we often see kingly parties in the finest English motors, and we stop to look at their large castle-like dwellings, set on prominent sites and surrounded by lovely flower gardens.

But this is, after all, modern court life; the Indian traditions have been much spoiled by

western custom and thought. Surely we can now turn to old Gondwana in her Golden Age, knowing that her court life was not a whit less interesting, indeed far more so, for it has freshness in its realness.

Old Gondwana was roughly divided into four kingdoms, but that these four powers reigned wholly and completely in those days is no more true than to say that the Central Provinces at the present time are one unified province, subject to British rule. For there are fifteen native feudatory states with varying powers of jurisdiction and reliance on British government besides the territory more strictly called British territory. So it must have been in those days—four great kingdoms with lesser lights sandwiched around and between.

The northern Gond kingdom first had its capital at Garhha, not very far from the



The Summer Home of A Native Indian King, Darjeeling, India

modern city Jubbulpore. Later because of its strategic position for fortification the capital was moved to Chaurgargh, ninety miles west of Garhha.

Besides the ruins of forts and castles other silent witnesses remain to tell us of those years of Gond rule, for many of the kings seem to have delighted in leaving behind them projects benefitting the public in a lasting way. One king built many large tanks, another planted immense mango groves, another delighted in beautiful temples and lakes, while another built mighty fortresses to testify of his greatness.

Jadurai was the first Gond hero of the Northern Kingdom to thrust himself into power. He was of lowly birth, but by attaching himself to the service of a small kingly court he learned the strength and weakness of his ruler. Having learned a great deal he sought the hand of a Gond chieftain's daugh-

ter. He was successful in his suit and through it gained a conspicuous and prominent position among the Gonds. He forthwith overthrew the king for whom he had earlier worked, and the great kingdom had its birth.

There is however, another version of Jadurai's history in which he is pictured, not as a Gond but as a Hindu who took service with a small Hindu rajah. One night, while watching outside his royal master's tent, he chanced to see two Gond men, a woman, and a monkey, passing by. As they passed the monkey gazed into his face, dropping some peacock feathers the while. Later when Jadurai went to rest a goddess appeared to him in a dream to tell him that the passers by had been no ordinary mortals but were the great Ram, Laxman, Sita with Haunuman the monkey. The feathers were a sign that he should attain kingly power.

He was told that he should attach himself to a Brahman recluse who would be his teacher. He did so. The teacher had had a similar dream concerning his pupil, only with this added detail, that Jadurai upon gaining a throne should appoint him to be his first prime minister.

Jadurai was told to visit the Gond king Garhha. The king was old. He had no heir to the throne save an only daughter. His councillors advised him to seek a son-in-law to succeed him, which he did by this test.

On a certain day a great multitude of people gathered on the bank of a river. A blue jay was freed with the understanding that the one upon whose head the bird should settle was the divine will's choice for king. The blue jay settled upon Jadurai's head and he married the chieftain's daughter, not without some resentment, however, because of his being a Hindu. How should he eat bread from his Gond wife's hand? The problem was settled by stipulating that the wife should never serve the food.

Only the names of Jadurai's immediate successors remain. The next great ruler was Laugram Shah. He was very ambitious and courageous. He enlarged the kingdom to double its size, and built great fortresses to protect and hold what he gained, especially at Chaurgargh. He beautified Garhha with a lake that yet bears his name, and a very fine temple was erected by him. He had a son named Dalpat, a fine, distinguished appearing young man whom he wished to marry well. He chose for his son's bride, Durgavati, a princess of great beauty and character. Arrangements, however, did not proceed well. Durgavati was ready to marry Dalpat but another suitor of Rajput blood was also on the scene. Since Durgavati's father was a bit reluctant in giving his daughter to a Gond anyway, Dalpat was told that if he really

wished Durgavati he must needs fight for her. This he gladly did with an army of Gonds against the prospective father-in-law and rival. He won a glorious victory and Dalpat and Durgavati were romantically married.

After four years of happy married life the illustrious Dalpat died, leaving his queen and a three-year-old son, Bir Narayan, to guard all the vast inheritance Sangram Shah had given to his son, Dalpat.

History holds many stories of women whose faithfulness, courage, beauty, purity, and devotion have stirred the hearts of people. India has her company of heroines, and Durgavati, Dalpat's widow, is worthy of her place among them. For fifteen years Durgavati ruled wisely and well. Her son was reaching manhood. But then a terrible blow fell and the happy reign of Durgavati ended.

A Moghul viceroy living to the north saw the fertile valleys of North Gondwana and was still more enticed by tales of Durgavati's great beauty, wealth, and ability. He determined to take possession of her as well as the country. The Gonds, though brave, were no match for the Moghuls and when Durgavati went to battle at the head of her troops, riding on an elephant, it was only to be defeated. Seeing her sad plight, she chose death rather than dishonor. A lake near Jubbulpore bears her name and her grave is held in reverence by all who live nearby or visit the spot.

Her son fled to Chaurgargh. The conqueror followed but Bir Narayan was killed in battle. The court ladies seeing only coming doom burned the palace and only two ladies escaped, Durgavati's sister and the betrothed wife of Bir Narayan. These were carried to

the Moghul's harem. Much kingly treasure was carried away and hundreds of elephants. For some time the Moghul viceroy held nominal sway over the country but later Dalpat's younger brother, Bir Narayan's uncle, again gained control and the royal line was continued.

Does the Gond's story seem ordinary, insignificant? Let imagination hover over the facts and we will find that we are identifying ourselves with the people whose actions are being visualized. Only to-day a Gond leper woman who has roamed from her old home in Kanker spent several hours sitting in front of our bungalow while I conversed with the Leper Home matrons. For a whole week she has come daily, staying a short time and then moving on to Balodgahan where live some of her relatives. She will no doubt be here tomorrow morning. She cannot convince herself that she should stay. She feels lost and alone. She speaks neither Chhattisgarh nor Hindi, but the old Gond language as it was spoken years ago when Gondwana was Gondwana. I can picture her not only a leper to receive healing from a dreadful disease and soul salvation through belief on Jesus Christ, but in fancy I may see her laboring perhaps in the palace garden of Queen Durgavati, or one in the motley crowd of Gond subjects, hysterical at seeing the destruction of the Chaurgargh palace with the royal ladies perishing within.

Other incidents might be told of the kings succeeding Bir Narayan, but let this suffice while we glance at another Gond kingdom to the south.

(To be continued)

Ghatula, C. P., India.

OUR TASK TILL HE COMES

By Katie Schiffler

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 9-11).

Jesus during His brief stay on earth many times reminded His disciples that His stay here would be very brief. "A little while, and ye shall not see me: and again a little while, and ye shall see me, because I go to the Father" (John 16:16). Jesus established a new kingdom and with that done He departed to the Father, leaving the responsibility of the established Word to His children.

No child of God is without a task. The one great task till He comes is one which is given to us all—that of spreading the Gospel to all nations. The price of our redemption has been paid and we are responsible to let the whole world know about it. The question of our responsibility is more serious than most of us allow it to seem. Jesus said in Mark 13:34-37, "For the Son of man is as a man taking a far journey, who left his house, and

gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." If we are found asleep, or without oil in our lamps the door will be forever closed to us.

What we can do amounts to so little that it often seems not worth while doing. But the Father will judge us by our faithfulness rather than by what we have done. How comforting the words of Jesus, "Be thou faithful unto death and I will give thee a crown of life."

A cup of water given even in the name of a disciple, a pleasant smile, a word of encouragement, a good book, or a tract passed on will in no wise lose its reward, and has many times proved the salvation of souls. Perhaps there is some one looking to you or to me to help them to the Light. There are those who are downcast and discouraged who would take fresh courage if they knew some child of God was praying for them.

How about our unconverted neighbors and friends? Are we too timid to speak to them about their souls? Our parents, brothers, sis-

ters, sons, and daughters—are they safe in the ark of God? Do we consider their souls worth the time it may take to wrestle in prayer for them? This is the task left for us to do till He comes. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. . . . For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36).

May we perform the task left to us faithfully so that we may hear the welcome words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Filer, Ida.

THE LOST CHANCE

To every earnest Sunday school teacher there come times when she must feel acutely the spur of that poignant line, "I shall not pass this way again." Quickly, if at all, the helpful, inspiring word must be spoken, the gentle admonition, the encouraging message, the word that will point to Christ as Saviour and Lord.

This feeling is especially strong when a visitor comes to the class, a girl or boy who is perhaps quite outside of church or Sunday school influences and whom Providence has brought for the one time, and may never bring again.

Some time ago such a girl came into my class; she was about sixteen or seventeen, somewhat shabbily but showily dressed, and much powdered and rouged. She lived in the city but was visiting "over night" at the home of one of my pupils.

Ever since her visit I have been haunted by the memory of the two big brown eyes that stared at me from the little, painted face. She was noticeably attentive, though she took no part in the discussions. What I have regretted ever since that Sunday is the fact that the lesson discussions that morning were rather wide of the real "heart of the Gospel" which was probably what she needed most to hear.

"You will visit us again, I hope," I told her, after school was dismissed.

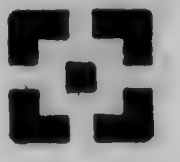
"Yes, ma'am, sure," she responded promptly—but never again has she come. I have simply the memory of those peculiarly searching brown eyes, set in the little, painted face.

Did I lose an opportunity to point her to the Savior? Will the opportunity ever be given to me again?

"I shall not pass this way again." All of you know the rest of the familiar quotation. It is a good one to memorize and for the teacher to take into her heart of hearts!—Selected.



BIBLE STUDY



BIBLE STUDY COURSE

Zechariah and Malachi

ZECHARIAH

Zechariah was the second of the prophets of the Restoration period. The nature of the messages indicates that he was in touch with the rulers of Jerusalem at the time the prophecies were uttered, and hence, he was one of the company that had returned from captivity.

The nature of the prophecies of Zechariah were much the same as those of Ezekiel, full of symbols, and requiring interpretation. Each had a special significance in setting forth the thought of the message, and the people were impressed with the messages of God in this manner. It is evident that the effects of these messages were salutary, the work of the Lord was caused to prosper through the encouragement that was lent to them by the faithful messengers of the Lord.

Zechariah was of priestly and also of prophetic descent. It is of interest to note that this prophecy has in it much of the same element as that of Ezekiel. The figurative expression, the relationship of the prophecies with the priesthood, and the common outlook concerning the history of the nation and its restoration, all have a close relationship with the book of Ezekiel.

In the figures and types there is also much in common with the Revelation. What may be seen in this prophecy as beginning, is seen in Revelation as going on to fulfillment. In this manner even prophecy has its divine plan and proves its mission of revelation of the will of God to His people.

The Message of the Book

- A. The Introduction.—Zech. 1:1.
 1. The time, eighth month of the second year of Darius.
 2. The identity of the prophet.—v. 1.
- B. The messages to the people.
 - I. The first message.—1:1-6.
 1. A warning to the people to hear the messages of God's prophets and amend their ways in order to avoid the judgments of God.
 - II. The second message.—1:7-2:3.
 1. The time, twentieth day of eleventh month, second year of Darius.
 2. The prophecy of the restoration of Jerusalem, and encouragement to the builders of the city.
 - a. The vision of the horses and riders, the guards of the earth to bring quietness so that the city might be built.—1:7-11.
 - b. The purpose of the Lord to restore Jerusalem.—1:12-17.
 - c. The horns and the carpenters.—The destruction of the nations

that destroyed Judah and Israel.—1:18-2.

- d. The measuring of the city to be rebuilt.—Note that this measuring was with a line, as also the prophecy of Ezekiel. The measure of the eternal city is with a golden reed.—Rev. Ezek. 2:1-13.
- III. The vision of the purifying of the priesthood.—3:1-10.

The unholiness of the priesthood that returned from captivity is noted, the accusations of Satan, are justified until the Lord accounted them pure and a symbol of the great High Priesthood that should be established in Christ.
- IV. The success of Zerubbabel foretold in the vision of the candlestick and its olive trees.—The Divine help afforded him.—4:1-14.
- V. Two visions of the land purged of its pollutions.—5:1-11.
 1. The flying roll, the curse of God upon sin in the whole world.
 2. The sin of Israel carried away and purged, the two women, Israel and Judah, purged in the land of Shinar.
- VI. Two visions of restored peace and worship in the temple.—6:1-15.
 1. The messengers of God, judgment (mountains of brass), going forth in a fourfold judgment into all the earth. Cf. Rev. 6.
 2. A restored kingdom, of the line of David, under the leadership of the Branch.—6:9-15.
- VII. Two messages to the returned people concerning their ceremonial fastings.—7:1-14.
 1. A new vision at a new time—fourth year, ninth month, fourth day.
 2. Zechariah, in the house of God, given the message that fasting without righteous living was vain.
- IX. The message of the Lord concerning the prosperity of Jerusalem and the blessing of their fast days, under a life of righteousness.—8.
- X. The burden, or judgment of the Lord upon the nations, and the blessing upon Jerusalem, and future dealings with His people.—9, 10, 11.
 1. Damascus, Tyre, Sidon, and Philistine cities, judged.—9:1-8.
 2. Jerusalem and Israel blessed by the coming of their King.—9:1-17.
 3. The later glory of Israel, when gathered from all the nations.—10.
 4. A second scattering of the people because of their rejection of their Shepherd. This seems to apply to the destruction of Jerusalem by the Romans.—11:1-17.
- XI. The events relating to the final restoration of Jerusalem and the Kingdom.—12-14.
 1. The providences of the Lord for the protection of Jerusalem from the nations.—12:1-8.
 2. The grievous affliction of His people in a time of distress.—vv 9-13.

3. The coming of the Lord at the repentance of His people.—13:1-9.
4. The final conflict with the nations.—14:1-2.
5. The coming of the King.—vv 3-11.
6. The universal reign.—vv 12-21.

MALACHI

The name of the prophet suggests, the Angel or messenger of the Lord. Compare the messages of the last book of the New Testament, the messages of the angels to the churches, etc.

This message begins with the thought of burden, or judgment. Nothing is said concerning the author save that this name is given. There is a suggestion as to the time of the message, a time when the prosperity of the people had led them to a forgetfulness of God and the afflictions of God had been sent upon them because of their forgetfulness. It is one of those oft repeated messages, warning the people of their faithlessness and seeking their return to the Lord, and showing them the possibilities of blessing upon their return to Him.

The theme of the prophecy seems to hinge on the question of the people concerning their unfaithfulness, "wherein."

The Messages of the Prophet

- I. The distrust of God's love by Israel.—1:2-5.
 1. They question God's love for them.—v 2.
 2. His love proved to them.—v 5.
- II. They dishonor the Lord.—1:6-14.
 1. They question their dishonor of Him.—v 6.
 2. The means of their dishonor.—vv 7-14.
 - a. Unholy and imperfect offerings.
 - b. Seeking rewards.
 - c. Withholding offerings.
 3. The Lord's answer.—vv 10, 11.
- III. The Lord's messages against the priests.—2:1-10.
 1. Their corrupt teachings.—vv 1-3.
 2. His law and covenants.—vv 4-7.
 3. His charge against them.—vv 8-10.
- IV. The unfaithfulness of Judah.—2:11-16.
 1. Their infidelity.—v 11.
 2. The nature of His judgments.—vv 12, 13.
 3. Their doubt.—v 14.
 4. His charge.—vv 14-16.
 5. Their question and the reply.—v 17.
- V. The declaration concerning the coming of the Lord.—3:1-6.
 1. The forerunner.—v 1.
 2. The sudden coming.—v 1.
 3. His severe judgments.—vv 2, 3.
 4. The purged priesthood and worship.—v 4.
 5. The judgment of transgressors.—vv 5, 6.
 6. Mercy with judgment.—v 6.
- VI. The lack of devotion.—3:7-12.
 1. Their transgression.
 - a. Forsaking the ordinances.—v 7.
 - b. Neglecting tithes.—v 8.
 2. Their question.—vv 7, 8.
 3. The charge,—

- a. They have gone away from his ordinances.—v 7.
- b. They have refused tithes and offerings.—v 8.
4. The call to repentance.
 - a. The curse against them.—v 9.
 - b. The call for tithes.—v 10.
5. The promised blessings.
 - a. Blessing of nature.—v 11.
 - b. Saving from devourers and losses.—v 11.
 - c. Honor of nations.—v 12.
- VII. The message of rebellion against God.—3:13-15.
 1. The charge.—v 13.
 2. The question of the people.—v 13.
 3. The spirit of their rebellion.—14, 15.
 - a. Vain to serve God.
 - b. Profitless to keep ordinances.
 - c. The wicked prosper.
 - d. Those that tempt God are delivered.
 4. The blessing of those who repent and return to the Lord.—16-18.
- VIII. The character of the day of the Lord.—4:1-6.
 1. It shall be a day of severity.—v 1.
 - a. For the proud.
 - b. For the wicked.
 2. A day of blessing for the righteous.—v 2, 3.
 - a. Sun of righteousness.
 - b. Healing.
 - c. Flourishing.
 - d. Victory over the wicked.
 3. A call for repentance to prepare for that day.—v 4.
 - a. Remember the law of Moses.
 - b. Remember the statutes and judgments.
 4. The forerunner of that day—Elijah (John the Baptist).—vv 5, 6.
 - a. A prophet.
 - b. Turning the hearts of the fathers to the children.
 - c. Turn the hearts of the children to the fathers.
 - d. The saving of the earth from the curse of God.

The Old Testament ends with the curse which Jesus Christ came to remove. God calls for repentance from all nations and in that repentance, faith, and righteousness through Jesus Christ, the world enters into a new life and shall enjoy an endless peace.

TADO

(Continued from page 226)

he had memorized from it the night before. That afternoon the temptation became too strong. "Why couldn't I crawl through that tall wheat? No one would ever see me. By the time I come to the road, I'll be far enough from home that they can't see me." This idea came and went in an instant. But what would he do with his little sister? He couldn't leave her alone. The next time he stopped to look around, he saw her lying on his sweater sound asleep. "If she is asleep I can leave her," he thought as he ran over to make certain she was really asleep. Fully convinced that it was safe, he tiptoed through the wheat and reached the road safely in sight of his destination.

It was recess and the boys and girls were out playing. As he came nearer to them, the children noticed his yellow skin, slanting eyes, and his dirty hands. "Look who is coming," Jack laughed. "See there, he isn't white like we are." Jack always made fun of things. Tado was almost ready to run home when Freddie, seeing him, ran to meet him.

"I thought maybe if I would come to-day Miss Cole you talked about would give me my book," Tado ventured. "Nobody saw me

come and I can't stay long; sister is asleep."

"Come on in with me. That is the first thing we have after recess and you can watch my book while we read, and look at the pictures."

Freddie was sorry for Tado and had learned to love him even if he did have a different colored skin. Miss Cole was very kind to Tado and explained to him that he would have to come every day, and not just one afternoon, before he could have a book to keep.

Tado was heartbroken! The bugs were harder to pick the rest of the afternoon, and the kerosene more disagreeable than ever before because now he knew he could not have the book as he had hoped. His father could never spare him to go to school every day.

The next morning Tado picked up his big straw hat, let the screen door slam slightly, and went off to the field tired, tired of crawling on his hands and knees after those old bugs!

Mr. Isoshima had saved every penny these three years, and while he went to the bank regularly to make deposits, Freddie's father was drawing money out to make those payments on his fine new Chrysler.

"I'll not be out to the field this morning," Mr. Isoshima told Tado at breakfast one day. "You run along and I'll try to be out this afternoon if I can. I'm going to see Freddie's father."

"Oh!" thought Tado, "he's probably found out that I ran off to school to see Freddie."

That noon, however, Tado soon assured himself that he was mistaken in his idea. As he came near he heard Mr. Isoshima telling his wife all about the nice house they would soon move into.

"You will have things a little handier and you deserve it, because you have helped to make it possible for us to buy it," he told her.

Tado could not think what his father might be talking about. Where were they going to move? There were no empty houses near them.

"Tado will be sorry to see Freddie go away," Mrs. Isoshima was saying just as Tado appeared.

"We aren't going to move in Freddie's place, are we?" questioned Tado with mingled joy and disappointment. "Where will they go?"

"Yes, Tado, I was over this morning and told him we would buy it. I believe he said he was moving to town. He wasn't making good out here. They spend too much."

Tado went to see Freddie the evening before they left for the city. There were boxes all around in the rooms and Freddie's mother was packing the last box of books when the boys entered. They watched her for a few minutes without saying a word. Suddenly Freddie reached down, whispered something to his mother, and picked up a small book she had just laid down.

Freddie walked part way home with Tado that evening. It was a quiet lovely night, and very few words from either of the boys broke the silence. At last Freddie stopped and before he turned to go home, he slipped

the little book into Tado's hands, and told him good-bye.

Whether it was the inspiration from their new home and surroundings, Tado's love for his book, or his lack of interest in bugs and kerosene and potatoes that changed Mr. Isoshima's opinion, we shall probably never know. But if Freddie could have seen the old place one bright morning the next September, he would have seen a happy, gay Tado, his little book under his arm, skipping down the road toward the school.

Elkhart, Ind.

THE PRESENT SITUATION IN AMERICAN PROTESTANTISM

(Continued from page 231)

freedom from Modernism, and of the absence of controversy within their bounds; for that boast usually means merely that the churches that make it are relinquishing without even a struggle the great heritage of the Christian Faith. A deadly vagueness besets the teaching of such churches. It is a feeble message which in these days arouses no opposition and causes no controversy; now as always the true Gospel would turn the world upside down.—Selected and adapted from "Christianity To-day."

DAILY CHRISTIAN TESTIMONY

(Continued from page 235)

mandments and teachings of the Word. May you "shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9), "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:13, 14).

Canton, O.

AN OLD SONG WITH A NEW TUNE

By Elizabeth P. Allan

There's a saying old and rusty,
But good as any new—
"Never trouble trouble
Till trouble troubles you."

Trouble's like a thistle,
That hangs along the way;
It cannot fail to grab you,
Some other, bitter day.

But why not walk around it?
That's just what you can do;
Why should you trouble trouble
Before it troubles you?

Trouble is a bumblebee,
It keeps you always vexed;
It surely means to sting you
The next time—or the next.

But, bless you! bees think only
Of breakfasts dipped in dew;
Keep right ahead—this trouble
Will never trouble you.

Oh, merry little travelers,
Along life's sunny ways,
When bumblebees and thistles
Affright you at your plays,

Remember the old promise
That your sorrows shall be few,
If you never trouble trouble
Till trouble troubles you.—Sel.

EDUCATIONAL

EUROPEAN TRAVEL SKETCHES

IV. European Hospitality

By Paul Erb

How precious always is the kindness of friends! And how doubly precious it is when we are far from home, and our hearts are hungry for home comforts and atmosphere! One of the pleasantest recollections of my trip to Europe is the unfeigned courtesy and hospitality which we enjoyed.

I am thinking primarily of our Mennonite brethren who entertained us in their homes. But not only of them. For it seemed to me that courtesy is more generally the rule in Europe than it is with us. When the conductor of the train comes around for your ticket, he touches his cap, and leaves you with a gracious expression of thanks. The hotel proprietor considers you as his guest, looking personally after your wants. In Germany the waitress, when the meal is served, hopes that you may have a good appetite. In Paris a traffic policeman walked half a block with some of us to point out just around the corner a building that we had asked for.

But I want to tell particularly of the kind entertainment which we found in Mennonite homes. First at Harlem, Holland. We had come into the city, unannounced and unexpected, in time for church on Sunday morning. There were thirteen of us, quite a crowd for an impromptu Sunday dinner. I rather feel that most American housekeepers would have yielded to our insisting that we were going to the restaurant for dinner. But not so Mr. and Mrs. J. M. Leendertz, the pastor and his wife. Willy-nilly, we must go with them. And what a delightful Dutch meal we had! If there were not many potatoes in the house, there was an abundance of cheese, which was better. And there was no stingy slicing of thin pieces. Several cheeses were on the table, and each one cut off as much as he wished.

At Amersfoort we were warmly welcomed into the home of T. O. Hylkema, a young Mennonite preacher and the leader of the evangelical revival among the Mennonites of Holland. Our brief half-hour there was warm with fellowship.

German hospitality first greeted us at

Weierhof in the home of Christian Neff, an outstanding Mennonite leader. The warm welcome of Bro. Neff and his wife was seconded by Walter Fellman, a young preacher from the neighboring church of Monsheim. After looking about the interesting rural village, we were invited in for the afternoon meal they call "coffee." They served bread and butter, liverwurst, ham, and coffee. As we left this place, Bro. Fellman went with us as far as Worms, showing us all the sights and helping us find a good hotel. When he gave me goodbye that night he put his hand on my shoulder and said, "It is hard to think that I will probably never see you again."



American Tourists at Lautenbach

At the Thomashof Bibelheim we felt very much at home. This place is a sort of religious rural inn, a spiritual retreat and a wayside hotel. The deaconesses in charge wear coverings and capes. The supper of lettuce, fried potatoes, wieners, and tea tasted just as if mother had made it. They were glad to have us there, we knew, and our spirits were lifted as Bro. Schnebely, the minister who lives here, told of the spiritual revival which has come to them as a result of the trying times they have passed through since the War. Our departure the next morning was typical of things European. An American might rush off precipitately at home, but he can not over there. There were pictures to

be taken; and an all-around handshaking, with heartiest wishes of God's blessing and a safe journey. As we drove off, they sang a farewell song, and both they and we waved hands and handkerchiefs as long as we were in sight.

And then our wonderful week-end with the Landises at Lautenbach. The Landis family left nothing undone to make us feel at home. They boarded and roomed our whole company from Saturday until Monday. They showed us around over the country, and kept us filled with sweet cherries. They kept our dirty clothes and sent them after us clean. They even felt a responsibility for our health, for when I wanted a drink of water after a feast of sweet cherries, dear old Mrs. Landis warned me, "Wasser und Kirschen gibt ein revolution." They presented us to the ninety-six-year-old baroness who owns the estate upon which they live. She was an American, a cousin of Robert E. Lee, and we enjoyed greatly an hour of singing with her. They offered us wine, and when we declined, gave us mineral water, for no European would insult a guest by offering him plain water. And after all this they complained that our visit was too short. Just as we were leaving the servant of the baroness brought for each of us a bouquet of snapdragons, daisies, bachelor's buttons, and canterbury bells from her beautiful garden.

Equally kind was the entertainment for a day and two nights at Hellmannsberg, the extensive farm home of Bishop Michael Horsch. Bro. Horsch is a very busy man, but he gave much time to our entertainment. And how they did serve us! They blackened our shoes every night. The handle of my suit case had broken loose and I wanted to rivet it, but Bro. Horsch gave it to one of his smiths, who made it as good as new.

At Langnau, Switzerland, we had afternoon tea at the home of Bishop Gerber. He is a confectioner and so we had some delicious little cakes. The family is gifted musically and we enjoyed hearing them sing some Swiss music. Then we sang for them, and all joined in a few hymns we could sing together.

There is no space to tell of our visit with Bro. Kremer at Colmar, France, with Bishop Joseph Widmer at Mulhouse, and Pierre Sommer and Christian Widmer at Montbeliard. Everywhere the hospitality was most genuine.

They gave us the best they had, and made it still better by the way they gave it. I hope I have learned from these new friends of

mine something of the Christian grace of hospitality.
Hesston, Kansas.

THE CHURCH SCHOOL AND ITS PROBLEMS

I.

By S. C. Yoder

This is the first of a series of articles on this timely subject by Bro. Yoder. As he continues them from month to month we feel sure that he will have something worth while for us to think about. The Church School has indeed brought with it many problems. So has every other phase of church activity—Sunday schools, missions, charitable institutions—in fact, there is nothing worth while in life that is not fraught with many problems. These problems should not discourage us but rather challenge us to solve and overcome them in the strength of the Lord.

To many people who are making a noble struggle to maintain the historic principles of their faith and the practice of simple living it is still a question as to why a church should concern itself with a work that reaches directly only a small portion of their group. In the past we have held to the soil and confined our effort to a few of the primary arts—agriculture and building. Why should there be a change now? This series of articles is not offered as a defence of the educational work of the Church nor as a justification for it, but rather as an explanation of the causes that make such a work necessary.

A second reason for this discussion is to acquaint our constituency with the problems confronting our educators at the present time. Everybody knows that there are problems. With the situation in homes, churches, and communities in general, it could not be otherwise. These we accept as a matter of fact although not without regret. We live close to them. We see some reasons why they exist. We accept them because they are with us—always were—although we may not desire them. With the problems that rise out of our own schools many people are not so closely acquainted. Perhaps we have been told that church supervised education will bring about a solution to every issue with which the Church is confronted. If so, we have learned to our disappointment that such is not the case. Then, too, it is easy to see why people should wonder about annual deficits, the need of endowments, standardization, and many other terms and factors that up to the last decade were strangers among us. It is easy to see how reports of incidents, taken out of their setting, may disturb the most sincere and honest to say nothing about the credulous or critical.

Another reason why questions are raised may be because people are not always informed of what is being done by the institutions to adjust their difficulties or to solve their problems. It possibly can not be otherwise. School authorities are not in a position to send out a weekly or monthly balance sheet of administrative and disciplinary affairs; too large an element of humanity enters into it. It is not done in the home, the Church, or the community for this very reason. Information can be and should be given privately or semi-publicly to those who are interested or involved. Aside from this it seems that the best that can be done is to place in authority a group of men who have proved themselves

responsible and reliable, and trust that they will do their best with the problems confronting them. This, of course, means that instances will arise that will try people's faith and those who are questioned must not be too greatly shocked or too badly upset if such is

FOUR REQUIREMENTS FOR A SUCCESSFUL CHURCH SCHOOL

By A. D. Wenger

As to our higher institutions of learning there are some things without which no school of ours now in existence can serve the purpose for which it was built. Four requirements are absolutely essential. Such an institution must rest on four corner stones: students, integrity, money, educational standards. Without any of these to support the school it is doomed to failure.

Students

There may be splendid buildings and the

the case.

In our present situation it seems that all institutions are beset with problems of the most bewildering kind. The home looks to the Church and school, and the school to the Church and home, and the Church to the home and school. Unless care is exercised there is danger that one will begin to shift blame to the other for things that neither can avoid nor accomplish. This ought not to be so. The problems are here in spite of us. They have come in spite of teaching, preaching, and home training. It seems that the only thing to do is to work together in Christian faith and meet the situation fairly and squarely as is. That there will be differences of opinion is to be expected. That there will continue to be failures is likewise true—it always was true—but this should not justify anything but a patient, persevering effort put forth in a Christian spirit and in brotherly confidence.

Goshen, Ind.

stead of hundreds and great good could be accomplished. Many who are drifting away and others who are being weakened could be saved and strengthened. Oh for the time to come that when a brother says to a young man, "Go to our own school," another will not say, "Don't go." Some are known to have heeded the latter advice and been lost through error imbibed in other schools which they attended. To counsel a young soul to take his school work under evolutionists and other



Eastern Mennonite School, Harrisonburg, Va.

finest equipment, an excellent faculty and even a rich endowment. But without students there can be no school. They are the life of the institution, and there should be enough of them to constitute a real school. The more students the greater is the opportunity of the faculty to train workers for the Lord's service in the home community, the school-room, and the mission-field. If we had all the young people of Mennonite homes, who are now in high-school and college elsewhere, in our own schools we would number thousands of students in-

unbelievers of various descriptions instead of under faithful teachers of the Church, may be a serious thing to give an account of at the judgment, especially if such are lost. When once we can labor unitedly according to the Gospel, the Lord will save our households. Some faithful parents have said "we can hardly afford to send our children to our school, but we cannot afford not to send them." We have never heard of students being spiritually helped and blessed in the ordinary high school. On the other hand we know of the moral and

spiritual ruin of many. Dear friend, if the school you are now attending is leading you away from God you would better discontinue. Better be ignorant and faithful than educated and ungodly. To scatter our own little band of young people out among a hundred state-schools and schools of other denominations already strong in numbers and wealth, and to leave our own schools to struggle for existence seems almost a sacrilege. Why do others patronize their own more than we do our own? If we believe we are nearer the Word of God in faith and practice than any other denomination we should be more loyal to our own institutions than to others, and even more so than others are to their own.

Integrity

Students, faculty, buildings, and endowment will not make a school worth while if its integrity is not sufficient to build Christian character. No school that is a blessing to mankind and a glory to God will sign a diploma for a graduate whom they know is not of good moral character, or even bear with him long as a student. Such students are a poor advertisement for any institution. To put the weapon of education in the grasp of a corrupter of morals entails a curse upon society. Persistent sinners should not be educated. Some years ago an educator who has spent years in traveling from school to school said to the writer, "Twenty-five percent. of the high-school students in America have fallen morally; I know what I am talking about." It may be even worse by this time,—hardly better. All educational institutions that corrupt morals and degenerate our youth should have their doors closed. The attempt to better the nation by means of education has not been successful but has proved a miserable failure. Many educators appear blind and cannot see conditions or else do not care. We want to be understood that we do not claim that everything is all right in our own schools and everything is all wrong in the others, but we do believe that every loyal Mennonite who has had ample opportunity to know will see a vast difference, and will patronize our own if possible. A church school should advocate a full Gospel. Otherwise it cannot be a servant of the Church. There should be such a spiritual atmosphere among teachers and students that the doctrine of the Holy Spirit and even our peculiar doctrines can be freely and acceptably taught at any time in class-room and chapel. Hardly a greater calamity could befall any church than to have schools to become saturated with laxity and concealed liberalism and then as a consequence become supplied herself with missionaries and ministers that are unsound. On the other hand there can hardly be any thing more to be desired than numerous well-trained and Spirit-filled laborers to go forth from our institutions of learning to serve at home and abroad whenever called. If a school is a real help in bringing souls into the kingdom it should have the support of our prayers, means, and students.

Money

We have but few really wealthy members.

They are called upon so often, and from so many sources, that their gifts to a church-school are small and far between. They apparently fail to realize that a few should make large gifts to a school, even if they must withhold their gifts to other causes that will be supported by the brotherhood generally. Almost all give frequently to missions and for the relief of human suffering but many who have no children of high-school and college age, are little interested in school and consequently give little. A few large gifts constitute most of the money used to finance some schools. It seems that such among us who could give large gifts leave their possessions to relatives, sometimes, even not so closely related, rather than for school purposes. Our nearest relatives are dear to us and we like to leave them an inheritance to make their lives easier, but it is more blessed to give considerable of our means toward the spread of the Gospel than to leave it all even to them. Thus our money may be utilized to bring returns in the salvation of souls long after the giver has gone to his reward. Not only those blessed with considerable means but others of less means who have no children could do much good by giving liberally to this phase of the Lord's work. Much too is done by the small gifts of many who are not able to give more and such are richly rewarded for the sacrifices they make. A school does well if it meets its running expenses from year to year, but to exist in the first place and to continue its existence, it must look to the charities of the church for buildings and other improvements from time to time. If the brethren who have made bad investments away from home and lost, would have given that money for the education of our own young people under the influences of the Church our schools would not suffer for lack of means and eternity alone could reveal the extent of good results to follow.

Educational Standards

If we would merit respect and patronage we must do a good grade of work. Many want to finish their high-school work in their own church-school and also take college work preparatory to teaching, nursing, missionary work, and other vocations. Ever since the public-school system was instituted certain

standards had to be met before one could get a certificate to teach. Unless we have a faculty sufficiently strong, and the necessary equipment, we will not be recognized by the State as able to do creditable work. If we do not have accreditation many students will go elsewhere to get their training and it would be impossible to maintain our schools. A conscientious, all-Christian school can do the most thorough educational work. Some educators are not slow to recognize this.

Value of Education

If our children will be educated anyway by compulsion, and to some extent erroneously if we do not educate them, let us arise to this important task before it is too late. A good education can be used to good account in temporal things as well as in spiritual. Every Christian wishes for more education, no one for less. We need now more than ever before to combat the evil and advance the good. There is nothing in the Bible against a Christian education, nor is there a limit as to how much, but there is much said in favor of it. If the Bible puts no limit, why should we put one for faithful Christians who are minded to continue their studies? Peter says "they that are unlearned and unstable wrest" the writings of Paul "as they do also the other scriptures, unto their own destruction." II Pet. 3: 15, 16. The more we know, the more we know of what God knows and the better we can, by the aid of the Holy Spirit, meet the errors of all classes, especially of the numerous learned atheists of our time. Those who believe the Bible and oppose evolution are regarded as ignorant by many educators and we need able Christian men and women not only to overthrow their false arguments but to write better text-books, especially for our own schools, for evolution is now found in nearly all school books where it is possible to have it. Russia is now trying to stamp out every vestige of the Christian religion as well as of every other religion and make atheism the only faith of 150,000,000 souls. America seems headed the same way. Let us all do our bit as Christians to offset such a reign of almost unthinkable terror in our own land.—Extract from an article in the Gospel Herald.

Harrisonburg, Va.

THE PLACE OF THE CLASSICS IN EDUCATION

By Edward Yoder •

Every important modern and ancient language has its classical literature, writings in prose and verse which have survived the sifting processes of time and are come to be universally recognized as possessing some permanent artistic and literary merit. In a broad sense the term *classics* denotes the best literary works in any language which continue to be read and studied after years and centuries have passed. The reasons for such a continued interest in any classic are usually because its subject matter is of fundamental human interest, appealing to those emotions and ideals which spring up perennially in the

human heart, and because this material is presented in a form that is artistic and pleasing. So for instance, in English the writings of Chaucer, Shakespeare, and Milton are considered as classics. In German Goethe and Schiller, in Italian Dante, in French Moliere, in Spanish Cervantes, are examples of classical authors.

The more specialized, and also more common use of the term *classics*, especially in schools, denotes the languages and literatures of ancient Greece and Rome. These literatures may be considered as the classics par excellence for our Western world because they

have been sifted longer and harder than modern literatures have had time to be and, above all, because they have in general served as the models directly or indirectly for authors of the later classics. These authors have frequently been intensive students of the ancient classics.

For a long time the study of classics has been a prominent part of the program in schools, especially in grammar and secondary schools. At times this study has constituted well-nigh the entire program; at other times it has been crowded into the background by other studies. The latter is especially true of the present time in America. Since the time of the famous schools at Alexandria, beginning with the third century before the Christian era, the study of classic texts has been an almost unbroken tradition in the schools of the Western world. At that early time the Greek poets and orators from Homer to Demosthenes were the subjects of study. The same tradition was carried on by the schools of Rome, where the ancient texts were assiduously studied and imitated as models of expression in poetry and rhetoric. The works of Vergil became school texts very soon after his death and remain such to-day. Horace expressed a horror lest the same unhappy fate befall his writings. In the centuries that followed the Latin classics took up much of the time and attention of such youth as attended schools. The Greek classics were largely neglected and forgotten. In monasteries, cloisters, and in the few schools that flourished during the Middle Ages the stream of the classics flowed on, although often small and partly underground.

When the great Revival of Learning blossomed forth in Western Europe during the fourteenth and fifteenth centuries, the study of the classics was the outstanding feature of the new awakening. The Greek language and its classics were again recovered and studied. A renovated Latin modelled after that of Cicero and Livy became a universal language used among scholars and in the schools. Latin was written fluently and not seldom spoken as well by the learned. Search was made diligently for mouldering manuscripts of Latin and Greek texts long forgotten and these were spread by the newly invented art of printing. The publication of the Greek New Testament by Erasmus in 1516 created intense interest in the study of the Scriptures and helped to bring on the religious Reformation shortly after.

The schools that were established after the Reformation in Germany and England were the forerunners of the schools in America to-day. In these schools the study of the classics held a leading place for a number of centuries. In fact it has been only within the past two or three generations that the study of Latin and Greek has ceased to be compulsory in high schools and colleges. As long as the sole purpose of high schools remained that of preparing a small number of youth of superior intellectual ability for taking up the studies that led to the learned professions, such as law, medicine, or the ministry, the study of the classics was secure and unquestioned. But with the increased high school enrollment of

the past fifty years the new and easier subjects of study, adapted to more diversified abilities and alleged to be more practical, have forced the classics from their dominant position in the schools. Nevertheless, even though the study of Latin is to-day seldom required any more and Greek is even more seldom offered in high schools, these languages have kept a respectable standing among subjects studied in high schools and colleges. According to reports from the federal Bureau of Education, there are even now more pupils studying Latin in the high schools than all other foreign languages put together. Recent modifications and adaptations suggested for the high school Latin course point to a possible revival of interest in this form of classical study.

When we inquire into the possible reasons for the persistence of the ancient classics in the schools for so long a time, there are a number that present themselves. A few of these reasons may be briefly stated here. First of all is the historic fact that our present-day civilization, its culture and philosophy, its social, civil, and religious institutions, and even its language, have grown out of those of ancient Greece and Italy. It is not possible to have a clear understanding of present conditions and of modern history without a knowledge of ancient history and ancient thought. The serious student and the scholar have always sought to acquaint themselves with this historical background as a necessary basis for other studies. It has also been the general experience that the surest and even the quickest way to obtain a measure of accurate knowledge and sympathetic understanding of the spirit and the life of ancient peoples is to spend a longer or shorter time in the study of their languages and some masterpieces of their literatures.

Closely connected with the better understanding of modern conditions through an acquaintance with ancient civilization is the aid such an acquaintance gives to the student in forming a sane and balanced view of present-day life and of human achievements. The student who has gotten some glimpses of the true greatness of ancient peoples and their civilization is not so easily intoxicated with the glowing accounts the modern age loves to give of itself and its accomplishments. He is not so readily misled by popular catch words democracy, progress, modernism. He is often inclined to smile at those who talk recklessly about the evolution of man and society. The student who has learned to appreciate the ancient civilizations knows that there were great and important men who lived before the time of George Washington, that there were good governments long before the year seventeen hundred seventy-six. The student of the classics, if he is a careful observer, is also impressed with the fact that human nature is a pretty constant quantity throughout known history. He is not greatly impressed by the cries of pessimists who proclaim that the world is thus and so rapidly becoming worse and getting more hopeless.

Another ground for the continued appeal of the classics is the fact that the literature they

unlock for us embodies those great and noble thoughts, ideas, and sentiments which have ever nourished the human spirit, have provided ideals for man's aspirations, and enabled him to associate with the great thinkers and artists of the past. Every one has or expects to have leisure moments in life when he will seek mental recreation and relief from the pressure of matter and sense. It is then that he stands in need of training to enable him to seek out and appreciate great thoughts and ennobling ideals with which to live. One of the gravest charges that is brought against the utilitarian nature of much present-day education is that while it does teach people how to make a livelihood, it fails to teach how to live, it gives no fundamental training for the constructive use of leisure time. As machinery comes to do an ever larger share of the world's work, people will have more and more leisure time at their disposal. Great is the misfortune when men and women in such circumstances have no other recourse than the commercialized amusements of the moment. It is not claimed that the classics are the only study that trains people for the profitable use of leisure time; the appreciation of all literature, history, and the fine arts serves the same end. Ancient literature can in some measure be appreciated through English translations, although much of beauty both from the language and the thought is usually lost in the process of translation.

There are also certain more directly practical aspects of the classics that have helped them to hold their place in the schools. Latin and Greek are among the best organized subjects used as teaching instruments in the secondary schools, in that the one who teaches them has a definite goal and technique and they are easier to teach than some of the newer and less standardized subjects of instruction. It has long been recognized that language study is one of the best instruments available for training pupils in correct mental habits as precision, accuracy, sustained application, and logical reasoning. The pupil's use of English can be improved by a careful and well-guided study of Latin grammar and syntax. A reading knowledge of Latin is essential for students who desire at some time to specialize in such studies as law, theology, science, history. This is true because Latin was the language of scholarship as late as the seventeenth and eighteenth centuries and most of the scientific, juridical, and theological writings of earlier scholars are not accessible to those who cannot read Latin. A reading knowledge of Greek is most valuable for the study of the New Testament, since this is the language in which it was first written. While translations give the essential thought, often a delicate shade of meaning, a unique emphasis, and a subtle suggestion of the writer can be caught only from the original.

Briefly stated, the above are some of the more important considerations that help to explain the persistence of the ancient classics in the schools and the honored position they have held there during many centuries.

Hesston, Kansas.

HYMNOLOGY AND SACRED SONG

Quotations from the Church Fathers in Regard to Sacred Song

By Orrie D. Yoder

In studying sacred song and in tracing its most interesting history, it is quite refreshing to go back nearer the fount of the stream of this sacred art, and taste of some of the original streamlets whose calm flow of long ago had not ceased until it had produced the mighty river of Christian hymnody as we know it to-day. Hearing the voice of our Reformation Fathers in regard to Christian song, we hear warnings and admonitions which should mean much to us yet to-day, but going back to the so-called "Church Fathers" we come quite near to the immediate postapostolic age, and the voices of these saints should speak to us still louder and in more solemn tones than those of the more recent ages. Of the few recorded fragments which yet remain out of the volumes which were written by these men of God in these early centuries (A. D. 200-500), we shall endeavor to give a few of their reflections and reactions as to the unique value, the sacred influence, and the divine place of Christian song.

In these quotations we will notice that some of them refer to the divine purpose of song, the influence and power of song, the character of song, and the effect of song on individual Christians and on the sinner, while others refer to the leaders of song and to music in the home. Much is said about singing "with the understanding" and "with the spirit." Singing at funerals, music in the home, and congregational singing are also referred to in their discussions. We shall endeavor to give some quotations bearing on the various phases of the subject as we have noted them.

In the first place we shall note that they considered singing a divine gift from God, given for a special purpose, and as a special manifestation of His mercy to His creatures:

"He bringeth forth in measured harmonies the course of time." (Cf. Isa. 40:26.) For which reason music, the science or capacity of correct harmony, has been given also by the kindness of God to mortals having reasonable souls, with a view to keep them in mind of this great truth. . . . For if a man when composing a song which is to suit a particular melody, knows how to distribute the length of time allowed to each word so as to make the song flow and pass on in most beautiful adaptations to the ever changing notes of the melody, how much more shall God . . . make infallible provisions that not one of the spaces of time . . . have a duration either more brief or more protracted than the foreknown" (Letters of St. Augustine).

"The Church's delightful exercise of singing hymns at morning and evening is one of the chief tokens which she has of God's mercy to her" (St. Hilary of Poitiers).

"For I fain would see all arts, specially music, in the service of Him who had given and created them" (Luther).

Going further in an examination of these testimonies, we see that they ascribed special power to Christian song. To the sinner, it is a scourge and a torment while, to the believer it has the power to drive away sorrow and give the spirit of praise for the spirit

of heaviness. The power of song can move individuals and bring truth home to the heart.

"When the psalms are chanted with a voice and most suitable modulation, I recognize that there is a great utility in the practice." And further on he says that singing is rather to be approved because "by the delight given to the ears, the infirm soul is worked up to pious aspirations" (St. Augustine).

"I was moved to tears by the sweetness of these hymns and canticles." "The voices flowed into my ears: the truth distilled into my heart: I overflowed with devout affections and was happy" (St. Ambrose).

"Now as to the charge relating to the singing of Psalms . . . the customs which now obtain are agreeable to those of all the churches of God. Among us the people go at night to the house of prayer, and in distress, affliction, and continual tears, making confession to God, and at last rise from their prayers and begin to sing psalms" (St. Basil, Archbishop of Caesarea, fourth century).

"The praises of Christ, are ever the scourges of the unfaithful. And now when Christ is praised, the heretics say that death is being prepared for them, and truly they have their death in the praises of Christ. For how can they bear His praises, whose weakness they maintain, and so to-day when Christ is praised, the madness of the Arians is scourged. The Gerasenes could not bear the presence of Christ: these worse than the Gerasenes cannot endure the praises of Christ" (St. Ambrose).

"As for divine songs, however, they can easily, even while working with their hands, say them, and like as rowers with a boat-song, so with godly melody cheer up their very toil. . . . What then hinders a servant of God while working with his hands to meditate in the Law of the Lord and sing unto the Name of the Most High" (St. Augustine)?

In this last exposition of Augustine, we have not only a testimony as to the influence of song but we see that with these early Fathers Christian song was an every-day experience. They worshipped God with praise, not only on Sunday, but while at work in their daily toil. This presupposes that Christian praise was to them not merely a profession but an actual living experience. They could praise God through the toil of the day and at night before partaking of sleep, as we shall notice by the following admonition from Clement of Alexandria:

"Finally, before partaking of sleep, it is a sacred duty to give thanks to God . . . and to confess Him in songs of the lips. . . . But let amatory songs be banished far away, and our songs be hymns to God."

Next we will notice some of their reflections as to the purpose and order of Christian song during church services and worship. Notice what they have to say about choir singing and congregational singing, and the relation of singing to other parts of the service.

"It was first instituted that after the manner of the Eastern Churches, hymns and psalms should be sung, lest the people should wax faint through the tediousness of service; and from that day to this the custom is retained" (St. Augustine).

"And what is the choir which plays? The Spirit will show thee: 'Let His praise be in the congregation (church) of the saints, let

them be joyful in their King'" (Clement of Alexandria).

"The psalms are not to be joined together in the congregations, but a lesson shall intervene after each psalm. . . . In time of service, lessons shall be interspersed with psalms" (Canon XVII., Synod of Laodicea, 343-381 A. D.).

"For what has more power than the confession of the Trinity which is daily celebrated by the mouth of the whole people? All eagerly vie one with the other in confessing the faith, and know how to praise in verse, the Father, Son, and Holy Spirit" (St. Ambrose).

By the following series of quotations we will notice what these early church leaders had to say about the age-long problems of the material that should compose Christian song. Evidently this was already at these early times a very live issue which the Church had to meet. The sum of this issue is whether it is permissible for Christians to sing hymns and songs composed by human or non-Biblical authors, or whether only songs given by divine inspiration such as are in the Bible, especially the Psalms, should be sung by Christians. As this great question has often been quite lively debated and has caused much dissatisfaction in past times, it is well for us to note some of the following expressions from these early pioneers in the field of Christian song:

"How many psalms and odes of Christians are there not, which have been written from the beginning by believers, and which in their theology, praise Christ as the Logos of God?" (From an anonymous writer of the second century).

"After manual ablution and the bringing in of the lights, each is asked to stand forth and sing, as he can, a hymn to God, either one from the Scriptures, or one of his own composing" (Tertullian).

(It is to be noticed however, that there were times-when the Church leaders opposed hymns of private origin and passed temporary resolutions against their use. This was mostly, and perhaps always, due to the fact that heretics propagated error and spread their false religions by means of hymns composed by themselves according to their own heretical views. To overcome and guard against the influence of the songs of the heretics, the Council of Laodicea temporarily passed the following resolution against private hymns:

"Psalms of private origin, or books uncanonical, are not to be sung in temples.")

Furthermore, we have their valuable testimony as to the true spirit that should characterize Christian song and praise. This is, of course, not original with these Church fathers, but is only their reaction to the teaching of the Biblical writers on this important principle. As this is a fundamental principle, may we to-day heed the solemn warnings and admonitions given by them.

"For they do not care about the quantity of verses, but about the intelligence of the mind: aiming with all their might at this, 'I will sing with the Spirit, I will sing with the understanding also.' And so they consider it better for ten verses to be sung with the understanding and thought, than for a whole psalm to be poured forth with a bewildered mind" (Institutes of Cassin, A. D. 495).

"Let our youth hear this: let those hear it whose office it is to sing in the church. Not with the voice, but with the heart must we make melody to the Lord: We are not like comedians, to smooth the throat with sweet

(Continued on page 251)

THE YOUNG PEOPLE'S MEETING

STUDIES IN GALATIANS

By Ezra Bender

The Epistle to the Galatians is the only one addressed to a group of churches. There is difference of opinion as to where these churches were situated. Possibly Iconium, Lystra, Derbe, and Pisidian Antioch were included in this group. Paul visited the province of Galatia twice—on his second and third journeys. It is not certainly known from where this Epistle was written. It may have been written during Paul's stay at Ephesus or possibly while he was at Corinth. The Galatians seem to have been a fickle type of people, not Greeks but barbarians. Of course there were some Jews among them too, for Paul ever went to the Jews first. The purpose of this epistle was to correct the error that these churches had fallen into through the Judaizing teachers who followed Paul's footsteps trying to circumvent the preaching of a free Gospel. They taught the need of circumcision and other observances of the Mosaic Law for salvation. The burden of this epistle is the doctrine of Justification by Faith.

For the study of Galatians let us divide it into three divisions. Chapters 1 and 2, Personal. Chapters 3 and 4, Doctrinal. Chapters 5 and 6, Practical.

1. **Personal** (1-2). The greater part of these two chapters is devoted to the proof of Paul's apostolic authority. In order to destroy the faith of the people in the Gospel that Paul preached, the Judaizing teachers must destroy their confidence in him as a divinely called apostle. Human nature still is the same. Many a bold preacher of the Gospel has been abused as to his personal character in order that his work for the Lord might be hindered.

We notice in the first verse that Paul was appointed an apostle directly by Jesus Christ and God. And in 1:12 he tells us that the Gospel which he preached he received by the direct revelation of Jesus Christ. In 1:15-17 he again states his direct relation with Jesus Christ. He conferred not with flesh and blood. He did not even go to Jerusalem where the apostles were, but went into Arabia. There is where he received his doctor's degree in theology. Would that there were more of our ministers to do postgraduate work in the school of Arabia! Paul also shows that he had a thorough experience with the Jew's religion, being more exceedingly zealous of the traditions of the elders than many of his own age, persecuting those who believed in the Gospel which he now was

preaching. Please notice his strong denunciation in 1:6-9 of those who seek to pervert the Gospel of the grace of Christ. Also notice that in his salutation (1:1-5) he adds no commendatory words for the Galatians, likely on account of their apostasy. In all his other epistles Paul finds something worthy of commendation in those to whom he is writing.

Before going to the second chapter let us again take a look at verse ten and allow it to search us. Are we men pleasers or servants of Christ?

The second chapter takes our minds back to the fifteenth chapter of Acts and the account of the first church conference. The great question discussed by this conference was justification. Please read this chapter and note the decision that they finally came to. In 2:3-5 Paul called their attention to his bold and consistent attitude concerning the circumcision of Titus. It seems that the false teachers had quoted Peter or possibly used him as a comparison and contrast. Peter preached the same Gospel that Paul did, but being an apostle to the Jews he naturally presented it from a different angle than Paul who was an apostle to the Gentiles. Paul here proves that he and Peter were in accord doctrinally by quoting from his words to Peter when he withstood him to the face at Antioch. This rebuke also shows that Paul was naturally the stronger character of the two. 2:19-21 should be especially meditated upon. May we all memorize verse 20, and apply it to our lives. There is the secret of our victory over sin day by day. Do not reject the grace of God. Let it have free course.

2. **Doctrinal** (3-4). Paul now has proved his authority as an apostle and proceeds to defend the Gospel which he preached. In 3:1-5 he calls their attention to the evident effect that they had experienced through his preaching of the Gospel among them. It was evident that they had received the Holy Spirit by the hearing of faith and not by the works of the Law. Why do they want to go into bondage again? Notice what terms he applies to them. He calls them foolish and speaks of their having been bewitched. They were belittling and dishonoring the work of Christ. In 3:6-4:11 Paul draws his proof of Justification by Faith from the history of Abraham and his seed. He goes right to the Judaizing teachers' own ground, for Abraham was the founder of their faith. Undoubtedly Abraham was justified by believing on God

before he was circumcised. The only way that one could be saved by the law and not by grace would be by keeping the whole law. If he would offend in one point he would be guilty of all. Christ is the only one who never offended in any point of the law. Our only hope of salvation must be somehow through Christ. This is how it is: We all have sinned and come short of the glory of God, so we all are guilty of death. Christ has kept the whole law, so He has earned eternal life. But Christ traded places with us. He was made a curse for us and His righteousness will be imputed to whomsoever believeth in Him. 3:19-25. What then was the use of the law? It was added because of transgression. Where no law is there is no transgression. Law makes an evildoer a transgressor. Men had been sinning before the law was given, but in the absence of law their sins were not put to their account. Several years ago we had no law regulating the focusing of our automobile headlights. Travelers would pass at night, having their lights blinding each other. Possibly some felt that this was wrong, but there was no written law against it. So they kept on doing it. Then they were wrongdoers, but no transgressors, for transgression is breaking a law. But now the state has a law forbidding us to drive a car with glaring headlights, and this wrongdoing becomes a transgression and subject to punishment.

Again the law was our schoolmaster to bring us to Christ. The Greek word for a schoolmaster means a trustworthy slave who had the guardianship of the boys of a family. He would guard them from physical and moral evil. Of course he would give commands and restrictions, and in a sense would limit their freedom. The purpose of this was that the boys might be trained for the duties of life when they became of age. In this way the law leads men to Christ. It restricts and rebukes us, it shows us our sin, it condemns us and makes us feel the need of a Savior, and prepares us to receive Christ when presented to our faith. When the boy becomes of age he is no longer under a child-trainer. But now he does voluntarily that which before he did in fear of his teacher. Now he is no longer under the teacher and if he should transgress it is the father to whom he must answer and not the teacher.

Paul continues this general subject in chapter four. You will observe that we are sons of God by adoption. This was brought about by the work of Christ. He is the only begotten Son. However we are adopted sons and therefore joint-heirs with the begotten Son. Friends, did you ever

think of what a wonderful salvation the Father has planned and the Son has wrought for us? Heirs of Glory! Reader, if you have not accepted this wonderful salvation, do it now. It is for you. Dear believer, what a peace, what a joy verse six is to us! It is wonderful to really experience that close relationship with the Father.

Their attention is called to the time when they knew not God and did unprofitable service to idols and their falling into legality is likened unto this former condition. 4:8-11. On account of their putting themselves under the law they lost the blessing they had enjoyed under grace. 4:15-18. Paul finally climaxes the whole argument in the close of the chapter by using the allegory of Sarah and Hagar. The story of Sarah and Hagar as given in Genesis is a historical fact, but Paul by inspiration uses this inspired history allegorically to illustrate the effect of being under the bondage of the Jewish law as compared with the liberty of the Gospel. Hagar and her son could not continue with Sarah and Isaac. They could not be joint-heirs. Even so with Law and Grace. Whose son are we, Sarah's or Hagar's? Are we born after the flesh or by promise? Cast out the bond woman and her son. "If the Son therefore shall make you free, ye shall be free indeed" (Jno. 8:36).

3. **Practical** (5-6). The Book of Galatians comes to us in a logical order, as does the whole Bible. No human mind could ever be able to produce such a marvelous book as did the Holy Spirit. Doctrine precedes practice, and practice must follow doctrine or the doctrine is worthless. When the Word teaches us justification by faith it means **faith** and not merely a mental attitude. James tells us that faith without works is no faith. Faith is not merely an assent to a fact. There are many people going to hell who know they are sinners and believe that Jesus Christ is the Son of God and died to save sinners. Their faith is nothing but an intellectual assent. Faith is that plus the affiance of the heart. Faith takes a stand in life and in deed. "For with the heart man believeth unto righteousness." Faith is our justification before God; works are our vindication before men.

Let us return to the fifth chapter. We are free! Let us stand on our feet. In Christ we are free from self and sin and Satan. If we want to be saved by the circumcision way, Christ is out of it and we must keep the whole law. Then we are fallen from grace. This persuasion cometh not of God. From whom does it come? "Only use not liberty for an occasion to the flesh." Do not forget that the flesh is always on the job. Take hold of that one word—love. There is a continual conflict between the flesh and the Spirit. Which are we keeping on top? It is for us to choose. Walk in the Spirit and the flesh must take a back seat. Please notice that from the flesh we get works and from the Spirit fruit. Fruit is not something that we tie on the outside, but it is the miraculous result of a hidden

life. "Not I but Christ." "I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

Before passing on to the last chapter let us again take a look at verse fifteen. Did this biting and devouring stop with the Galatian Churches, or is there possibly some within your own congregation? Read verses thirteen and fourteen for the remedy. Now go over the catalog of the works of the flesh again. Are you guilty of any? Read the last clause of verse twenty-one. There is no **maybe** about this statement. But thanks be to God, the Holy Spirit is given to us to overcome them. "If we live in the Spirit, let us also walk in the Spirit."

Chapter six contains many practical teachings for us. The first verse should be carefully looked into. We notice the possibility of one's stumbling. But please observe who is to restore such an one. Is not here possibly the secret of the failure of restoring many sinning brethren? The Word does not say he that holds a certain office in the church should restore such an one, but he that is spiritual; he that is meek and knows that he too is weak. Compare verse two with verse five. They seem to be contradictory. But if we go back to the original language we find that the Greek word for burden in verse two is an entirely different word from that of verse five. Verse two means the burden we can bear by help and sympathy. In verse five after examining ourselves as di-

rected in verse four we will find that we have enough to do to take care of our own load of faults without comparing ourselves boastfully with others. Verse six is as necessary for the Mennonite Church as it was for the Galatian Churches. "Let him that is taught distribute to him that teaches." Are we not too often guilty of expecting our ministers to feed us with the choicest of spiritual food and besides that take care of all their own temporal needs? If he can not provide for his family as well as we do, we attribute it to his poor management instead of to our neglect of our own duty towards him. Let us that are taught communicate to him that teaches in all good things.

Friends, we cannot turn up our noses to God in our sowing without reaping a bitter harvest. Let our sowing be to the Spirit. When are we to do good unto all men especially to those of the same faith? Opportunity! In the eleventh verse we again get a hint as to Paul's possibly having had weak eyes. "Ye see with how large letters I have written unto you with mine own hands." Compare Galatians 4:13-15 and II Thess. 3:17. Verse fourteen is for us as well as it was for Paul. Memorize it. "In the cross of Christ I glory." The new creature in Christ Jesus is the key. He is born from above. The Israel of God in verse sixteen is in contrast with Israel after the flesh. Are we branded with the marks of the Lord Jesus? Do people know to whom we belong?

Martinsburg, Pa.

YOUNG PEOPLE'S MEETING TOPICS

Notes and Suggestions

By the Y. P. M. Editor

As already noted in last month, August is the month chosen for a study of Paul's letter to the Galatians. Law and grace, faith and works are set forth in contrast. There are other contrasts throughout the letter: flesh and Spirit, the works of the former and the fruit of the latter. The law of circumcision in contrast to the new creature is also discussed. The cross of Christ is in contrast to the world. Bondage of law is contrasted with the freedom of the Spirit. This is further illustrated by the contrast of sonship and slavery.

There are those who go to opposite extremes on every subject. No doubt some will take Galatians as a study and try to run off in the direction of grace and seek to make grace license to indulge the flesh. But no, if we search diligently for its true balance we will find that it gives no comfort to lustful gratification. Those who seek comfort in this prove their bondage. Grace not only means redemption without works of the law but life which enables one to fulfill the law of righteousness. On the other hand there are those who are so set on proving justification by works that they ignore the positive teaching on the opposite side, as revealed in the inspired Word. Let us find the true balance of teaching.

Satan is ever busy with deceptions. Men are often pleased to be deceived. The result is that they rush along the path which suits their present vision without investigating very closely to see whether they might possibly be on the wrong road. It was Mother Eve who heard the voice of the tempter and thought, "the tree is good for food, and pleasant to the eyes, and to be desired to make one wise." Thus persuading her reason against the command of God she entered on the wrong road and plunged herself into shame and sorrow. There are many ways that have been made to seem right in the same manner as it was made to appear to Mother Eve.

LESSONS IN GALATIANS (Lesson II). —Gal. 2:11-3:29

Topic for August 10

MOTTO

"The just shall live by faith."

MEDITATIONS ON THE LESSON

I. **The Means of Our Justification.**—Pe-

ter before he came to Antioch had learned the lesson that we are saved by the grace of our Lord Jesus Christ, whether we be Jew or Gentile. But because certain Jewish brethren were critical about eating with Gentile Christians, Peter became timid also and was led away with them. Paul rebuked him and used the occasion to teach the doctrine of the grace of God through Christ Jesus.

The keeping of the law of Moses with its ordinances did not avail to justify any one. It was through the death of Christ on the Cross that those who have faith in Christ become dead to the law. It is as though the dying Christ were the dying sinner himself, paying the penalty for a broken law. The one having this faith no longer lives, legally speaking, and cannot be required to pay the penalty for sin. He lives a life in the flesh, but it is by faith in the Son of God who loved him and gave Himself for him.

To trust in the keeping of the ordinances of the law for salvation is to "frustrate" (make void) the grace of God in giving His Son to die to pay the penalty of sin and to be our substitute.

An appeal to the experience of the Galatians when the Holy Spirit came into their possession also proves the folly of now resorting to works of the law to perfect their salvation. They received the Spirit by faith. If we were justified by the law we would have to do that law perfectly. If not, we would be under the curse of the law. Christ by His death has redeemed us from the curse and has brought us into the blessing promised to Abraham. The law came in later than the promise and was a schoolmaster to lead men to the place where they feel the need of grace in Christ Jesus.

When people accept Christ as their Savior there is no longer need of a schoolmaster. All who now believe in Christ are made children of God. His righteousness is imputed to them. His Spirit is poured out and fills the heart regardless of place as a Jew or Gentile, bondman or freeman, man or woman. All are children of Abraham because they belong to Christ and thereby become heirs according to the promise.

OUTLINE STUDY

III. Experiences Proving the Source of Paul's Message (Continued).

6. Experiences with Peter.
 - a. Peter's blameworthy conduct.—2:11-14.
 - b. Paul's exhortation to Peter.—2:15-21.
- Jewish Christians are justified by faith in Christ.
Christ crucified gives us a new relation to the law.

IV. The Galatian Folly of Being Misled.

1. They had received a real experience by faith.—3:1-5.
2. Abraham received a blessing by the same means.—3:6-9.
3. Works of the law result only in a curse.—3:10-12.
4. Christ redeems us from the curse.—3:13, 14.
5. The promise to Abraham receives precedence to the law.—3:16-18.
6. The law filled only a temporary place.—3:19-24.
7. By faith in Christ we occupy a position as sons of God.—3:25-29.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Law.
2. Memorize a Select Passage from the Lesson Text.
3. Describe Abraham's Deeds that Showed His Faith.

For Young People.

1. How We Live through Christ's Death.
2. What Promise Did Abraham Receive that Becomes Our Heritage?

For Older People.

1. Why Does the Effort to Save Ourselves by Works Result in a Curse?

PERSONAL THOUGHT

Where we stand in relation to Christ means everything. Where we stand in the

works of the law or in blood relation or in social condition is negligible. Let us rise to the high calling of our inheritance.

SEED THOUGHTS

"Free from the law, oh, happy condition! Jesus hath bled, and there is remission; Cursed by the law and bruised by the fall, Grace hath redeemed us once for all.

"Now we are free—there's no condemnation, Jesus provides a perfect salvation; 'Come unto me,' oh, hear His sweet call, Come and He saves us once for all.

"Children of God,' oh, glorious calling, Surely His grace will keep us from falling; Passing from death to life at His call, Blessed salvation once for all."

—P. P. Bliss.

SUGGESTIONS FOR JUNIOR MEETINGS

By J. C. Fretz

The Meaning of Justification by Faith

Here we have two ideas that are also real experiences. Perhaps to younger people it is hard to understand what we cannot see, hear, taste, smell, nor touch. But we also learn by thinking and comparing what we are learning with what we know. Further, God can quicken the understanding of the young as well as of the older.

First there is faith. We all make use of it. It is very natural for us to have faith. We do so much because we believe thus and so. Probably our difficulties just begin when we think we cannot exercise faith. Without special thought we act by faith every day. We believe it will be all right and go ahead very often, and after having taken that step the evidences show that it was right to do so. Because some one did it last year and it worked, the garden is dug, the seed is sown, and expectation follows. No one considers it foolish. It is just the way it must be, or no results will follow. In the Kingdom of Heaven when Jesus says in His seed catalogue that we should comply with certain conditions and thereby realize the result that follows in Christian experience; we must fully believe that He knows about what He is talking, and believing Him we will do as He says with the promised results. As we hesitate and think that faith is hard, we find it to be so. As we trust and obey it is found to be easy and satisfactory. It does not take great ability then, on our part, in order to be able to exercise faith, that is, to believe and trust God.

What does Paul mean by justification by faith? From the twelfth century, in Europe people in large numbers began to grasp the meaning of this idea. The Lord's teaching about it has always been the same. Many times people have the idea that if they do right they will be saved. Paul learned and taught that his own righteousness in the sight of God was mere filthy rags. Deeds alone cannot please God nor erase misdeeds. That was why Christ died for the ungodly. A satisfactory and enduring plan was made to take care of all evil in the lives of men. God makes it possible, if we truly desire it for us to have a living faith (belief) that His plan is effective for us. Upon our exercise of that faith in confession and restitution He gives us a new heart, that is, a heart free from the sin burden and from condemnation. There is then no condemnation to them who walk in the Spirit. As we continue by faith and obedience we find the absence of condemnation and guilt. We have been justified, not by our deeds, but by Him, who we believe, atoned for our sins. Our justification is then by faith. This state holds as long as faith in Him exists.

The memory verses for this study should include at least Gal. 2:20. Assignments could be made of **The Story of Abraham, and The Evidences, and the Reward of Faith.**

Merritton, Ont.

LESSONS IN GALATIANS (Lesson III).

—Gal. 4:1-5:12

Topic for August 17

MOTTO

"Stand fast therefore in the liberty wherewith Christ hath made us free."

MEDITATIONS ON THE LESSON

I. **The Freedom of Sonship.**—Both the minor and the slave have others over them and they are required to submit to the regulations which they make for them. But when a minor becomes of age and is given charge of his inheritance, he takes the position of the son and heir which he is. Now since we are redeemed and legally made sons we have also become sons in the sense of having reached maturity by the Spirit of Sonship that has been put into our hearts, making us feel as real sons of our Father in heaven.

It is passing strange that one who has thus been promoted to a place of sonship should go back to the position of minority and bondage. That is the way the Galatians acted in resorting to the observance of the ordinances and practices of those under the law. No wonder Paul became concerned for them lest his labors were in vain. False teachers had misled them. He appeals to them by an illustration from Abraham's two sons and the difference in their standing. The son of the bondwoman stood no chance in the inheritance, while the son of the free woman inherited all. So the children of God are **free-born** (through regeneration) as well as purchased by the sacrifice of Christ.

As free-born sons the Spirit of God leads them into new purposes and hopes. They serve in a different spirit from bondservants. Love is the motive of service and it works not to gain credits by certain observances, but because of an inner desire to please God and to do good. This law of the Spirit brings forth fruit opposite in character to the works which are brought forth by those who follow the lusts of the flesh.

OUTLINE STUDY

V. The Position of Sons through Christ.

1. A minor is still under tutors and governors.—4:1, 2.
2. We reach our majority in Christ.—4:3-5.
3. Sons receive the spirit of the Son.—4:6.
4. As sons we are heirs of God.—4:7.

VI. What it Means to go Back to Bondage.

1. Signs of their falling back.—4:8-11.
2. Recall early experiences of blessedness.—4:12-15.
3. They have heeded zealous false teachers.—4:16-18.
4. Paul's concern and earnest desire for them.—4:19, 20.
5. As illustrated in the bondwoman's son compared to the free.—4:21-31.
6. Being circumcised obligates to the whole law and makes Christ's work of none effect.—5:1-4.
7. How we are free to hope and work in the Spirit.—5:5, 6.
8. How false doctrines hinder freedom in Christ.—5:7-12.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Sons.

2. Memorize a Verse from the Lesson Text.
3. Tell the Story of Hagar and Her Boy.

For Young People.

1. The Spirit of Sonship.
2. Sons of the Free.

For Older People.

1. The Yoke of Bondage.

PERSONAL THOUGHT

Have we gone under a yoke of bondage in the spirit of our service to Christ, or are we living in the Spirit and freedom of the Gospel?

SEED THOUGHTS**Sons**

"Behold what love, what boundless love,
The Father hath bestowed
On sinners lost, that we should be
Now called the sons of God!"

"No longer far from Him, but now
By precious blood made nigh;
Accepted in the 'well beloved,'
Near to God's heart we lie.

"What we in glory soon shall be,
It doth not yet appear;
But when our precious Lord we see,
We shall His image bear.

"With such a blessed hope in view,
We would more holy be,
More like our risen, glorious Lord,
Whose face we soon shall see."—M. S. S.

SUGGESTIONS FOR JUNIOR MEETINGS

By J. C. Fretz

Some one could illustrate and explain adoption.

Let examples be found to show how redeeming takes place. A study of John 14, 15, 16 for teachings of the person and function of the Holy Spirit might valuably be made and compared with the term here used of the Spirit's coming "into the heart." What the conditions are to the claim of God our Father would make a profitable discussion.

A comparison should be made of servant and son in relation to the elders. In what sense the spiritual son becomes heir in the kingdom of God should be an interesting study.

One might note the unfortunate condition of the backslider, and compare this study with the picture given in Luke 11:25, 26. At this point some one should present a view of the newly found joy in the born-again Christian.

The stories of Sarah and Hagar, and of Isaac and Ishmael, could be told in connection with this chapter. Here is an opportunity to see the contrast between the law of the old dispensation and the grace of the new. In a study of the conflict between the Spirit and the flesh valuable help may be found by reading Romans 7 and 8. Memorize chapter 4:6 and chapter 5:1, 5, 6.

LESSONS IN GALATIANS (Lesson IV).
—Gal. 5:13-6:18

Topic for August 24

MOTTO

"Walk in the Spirit."

MEDITATIONS ON THE LESSON

I. The Fruits of the Spiritual Walk.—Freedom does not mean license to sin. God's children have a law within their hearts, shed abroad by the Holy Spirit, called the law of love. That law when fol-

lowed under the direction and power of the Spirit fulfills every other commandment which God has given for our conduct toward God and man. The leading of the Spirit is in direct opposition to the lusts of the flesh. This brings about a conflict but it is the Spirit which has the winning side with all those who mind His promptings, and they cannot do what they would do if the Spirit were not in the lead. The law has no dominion over such as are walking in the freedom of Spirit promptings. The works of the flesh are resisted by the threats of law and bring the servant of sin into a continual fear and dread because he is aware that punishment awaits him for doing the things he wants to do. But there is no law against the fulfillment of the Spirit's leading. It works out from that beautiful law of inward prompting that enables one to do gladly what is right and pleasing to God and to willingly put down every desire that is contrary in the flesh.

But those under the law of the Spirit are meek. They are not boastful and arrogant toward those overtaken in a fault. They recognize the possibility of also being tempted and so seek to help others to get right in all gentleness. The failings of others do not give us grounds for boasting; but rather, our joy comes through our own victories in the Spirit when we have met our own problems and tested our own work in an honest, unselfish manner.

OUTLINE STUDY**VII. The Service of Love in the Spirit.**

1. Serve as free men.—5:13.
2. Love fulfills the law.—5:14, 15.
3. The secret of victory.—5:16.
4. Two conflicting forces.—5:17.
5. Serving above law by walking in the Spirit.—5:18.
6. The works of the flesh.—5:19-21.
7. The fruit of the Spirit.—5:22, 23.
8. The Christian has crucified the flesh and its desires.—5:24.
9. Serving an erring brother.—6:1.
10. Helping our burdened brother.—6:2-5.
11. Communicating unto a teacher in all good things.—6:6.

SUGGESTIVE ASSIGNMENTS**For Children.**

1. Textwords, **Flesh, Spirit.**
2. Memorize the "Fruit of the Spirit."
3. Helping One Another for Love's Sake.

For Young People.

1. How Love Fulfills the Law.
2. The Victory of the Spirit Life.

For Older People.

1. Bearing One Another's Burdens.

PERSONAL THOUGHT

Is my service fully permeated by the law of love that comes from the full right of way of the Spirit of God in my heart?

SEED THOUGHTS

"Joy is love exulting; peace is love in repose; longsuffering is love on trial; gentleness is love in society; goodness is love in action; faith is love on the battlefield; meekness is love at school; and temperance is love in training."—Sel.

"Consciously, distinctly, resolutely, habitually, we need to give ourselves, our business, our interests, our families, our affections, into the Spirit's hands, to lead and fashion us as He will. When we work with the current of the Divine will, all is vital, efficient, fruitful."—F. D. Huntington.

"Holy Spirit, faithful guide,
Ever near the Christian's side;
Gently lead us by the hand,

Pilgrim in a desert land;
Weary souls fore'er rejoice,
While they hear that sweetest voice
Whispering softly, 'Wanderer come!
Follow me, I'll guide thee home.'"

—M. M. Wells.

"Take Thou my hand, and lead me—
Lord, I am Thine;
Fill with Thy Holy Spirit
This heart of mine;
Then in the hour of trial
Strong shall I be—
Ready to suffer,
Dear Lord for Thee."

—Julia Sterling.

SUGGESTIONS FOR JUNIOR MEETINGS

By J. C. Fretz

The Christian's liberty is a privilege to serve one another in love. Liberty is unselfish. License is selfish. Consider Bible characters who walked in the Spirit—Philip, Stephen, Paul. Then contrast with them those who fulfilled the lust of the flesh—Judas and Ananias.

In verses 19 to 21 notice the works each of which are sufficient to bar an individual out of the kingdom of heaven. At this point a study should be made of Matt. 6:19-24. The argument is sometimes advanced that appearances and outward manifestations are not important. Compare the meaning underlying the question, "Am I my brother's keeper?" Are we concerned in the welfare of others enough to be careful that our influence is right at all times? Outward manifestations are likely to report the truth regarding the state of the heart. Therefore the fruit of the "walk in the Spirit" (verse 22) can only appear in the life when the Spirit is within to produce them.

As longsuffering is given a central place in the "fruit of the Spirit" so it is placed in chapter 6 as the believer's relation to his faltering brother. We are taught here to strive for the restoration of such an one. This does not provide for compromise in his error. Nor does it permit indifference to his spiritual condition. It is a challenge to the strong to be of service to the erring and weak that they be not lost to the kingdom. This chapter presupposed that there are those who are strong and that the number of weak will not be too great to be restored by the spiritual ones.

In this portion of Galatians are a number of excellent memory gems: chapter 5:14, 22-25; chapter 6:1, 2.

LESSONS IN GALATIANS (Lesson V).
—Gal. 6:7-18

Topic for August 31

MOTTO

"Let us not be weary in well doing."

MEDITATIONS ON THE LESSON

I. The Concluding Thoughts of Galatians are in harmony with what has been previously set forth. It is folly to think that we may live after the flesh without reaping the consequences. God will see that His blessing rests upon all those who sow to the Spirit and they shall dwell with Him eternally. Good deeds will all be rewarded in their season. We should be awake to our opportunities for doing good to every one and especially to our brethren and sisters in Christ Jesus.

The motives of those who seek to sidetrack the saints to follow some particular false doctrine are always selfish. It may be to escape some suffering from a Christ rejecting world, or to gain some earthly

glory or worldly gain. Any doctrine or teaching that does not make the cross of Christ the center of its teaching is a false doctrine and unworthy of our support. The only thing that amounts to anything in our experience is a new life wrought by the grace of God in Christ. Suffering endured for His sake only marks us as His servants and assures us more fully of His acceptance of our service. Suffering servants of God are more apt to be pure in motives.

It would be well to compare these concluding verses with the entire epistle and note the unity of the arguments in the light of verse 14 especially.

How forceful is Paul's benediction as found in the last verse in the light of the doctrine of grace which he has so strongly defended in the entire epistle!

OUTLINE STUDY

VII. The Service of Love in the Spirit (Continued).

12. Sowing and Reaping.
 - a. God is not mocked.—6:7.
 - b. Reaping corruption or reaping life eternal.—6:8.
 - c. We reap from well-doing.—6:9, 10.

VIII. Concluding Remarks.

1. Paul's handwriting.—6:11.
2. Glorifying in the flesh.—6:12, 13.
3. Paul's glory.—6:14.
4. The important consideration.—6:15, 16.
5. The marks of Jesus.—6:17.
6. The Benediction.—6:18.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Cross.
2. Memorize a Verse from the Lesson Text.
3. Object Lesson on Sowing and Reaping.

For Young People.

1. A Talk on Sowing and Reaping.
2. The Highest Glory of the Christian.

For Older People.

1. The New Creature.
- Use any available time in a review of the entire book.

PERSONAL THOUGHT

Those who comfort themselves in the doctrine of grace while living a life of sin should read more carefully the entire teachings of Paul to see that there is little comfort for those who deceive themselves in this way.

SEED THOUGHTS

"Sowing the seed by the daylight fair,
Sowing the seed by the noonday glare,
Sowing the seed by the fading light,
Sowing the seed in the solemn night;
Oh, what shall the harvest be?
Oh, what shall the harvest be?"

"Sowing the seed by the wayside high,
Sowing the seed on the rocks to die,
Sowing the seed where the thorns will spoil,
Sowing the seed in the fertile soil;
Oh, what shall the harvest be?
Oh, what shall the harvest be?"

"Sowing the seed of a lingering pain,
Sowing the seed of a maddened brain,
Sowing the seed of a tarnished name,
Sowing the seed of eternal shame;
Oh, what shall the harvest be?
Oh, what shall the harvest be?"

"Sowing the seed with an aching heart,
Sowing the seed while the teardrops start,
Sowing in hope till the reapers come
Gladly to gather the harvest home:
Oh, what shall the harvest be?
Oh, what shall the harvest be?"

—Emily S. Oakley,

SUGGESTIONS FOR JUNIOR MEETINGS

By J. C. Fretz

It may be well in this concluding study of Galatians to correlate other study material. In this connection the subject of sowing and reaping, verse 9, is dealt with in one sense in the parable of Luke 18:1-8. Two other stories are found in the parables of Matt. 13. The sower of the fore part of the chapter has good seed but the variation in yield is due to conditions of soil. The parable of the wheat and the tares, 24-30, shows both good and bad seed growing and the separation made at the time of harvest. This may be followed by the story of our heavenly home. **Two assignments could be made**—one of John 14, the other of Revelation 21. Some one might prepare a paper on the eternal significance of the harvest. The memory selections should include verses 9, 10 and 14, 15.

There is a wealth of song material on the theme of sowing and reaping. An occasional meeting with a more liberal use of suitable hymns and Gospel songs is a profitable diversion. Hymns and spiritual songs that have stood the test of the centuries should be sung frequently enough that the young people will know them finally.

THE WAY THAT SEEMETH RIGHT. —Prov. 16:25; Jas. 1:22; Rev. 3:17

Topic for September 7

MOTTO

"Let no man deceive himself."

MEDITATIONS ON THE LESSON

I. "Turned round" in Spiritual Things.—

Naturally speaking many of us have a failing that when we gradually lose our bearings of directions, north, south, east, and west, we cannot point toward our desired haven and could not find it without some special instructions from a guide who knows the way. Time and again does this experience come to the writer in his travels. But I never lose my way to the desired place, because I know the most reliable thing to do is not for me to follow what seems right but what reliable persons can direct me to be right.

Spiritually speaking the same thing is true of all of us. Scarcely any who have had any experience in the knowledge of God but can plainly see that the natural man is "turned round." He is naturally lost and unable to find the way home without a safe spiritual guide. In such circumstances we cannot go to others who are also "turned round" to ask for directions unless we know that they have been awakened with us to the fact of a sin-blinded world, and with us, have set their faces heavenward and have in their possession directions from reliable sources as to what the truth is. The Lord Jesus is the light of the world. Those who follow Him shall not walk in darkness but shall have the light of life. Jno. 3:12. God's revealed Word and will, as given by inspiration from Him and recorded in His Book, the Bible, is the reliable guide to all who realize that we are lost and cannot naturally see the right way. What to our earthly vision seems right must be viewed by the light of heavenly illumination. It often takes only a glimpse of home and familiar scenes to straighten the natural mind, and it takes a glimpse of Jesus and His spiritual and heavenly truth to set us right in our vision of spiritual things.

II. **The Text.**—Prov. 16:25.—This states the subject of our lesson. It is not safe to follow what seemeth right unto a man. Jas. 1:22 reveals the way in which many

are deceived. They hear the Word but fail to put it into practice, and hence become spiritually lost to the way of truth.

Rev. 3:17.—This unveils the condition of a church whose vision was so turned that worldly things seemed right and good and they did not know the truth about their wretchedness in the sight of God.

OUTLINE STUDY

I. Why the Downward Way Seems Right.

1. Because of deceptive appearances.
 - a. Apparently good and desirable.—Gen. 3:6.
 - b. It seems easy and popular.—Matt. 7:13; Luke 16:15.
 - c. Consequences seem far away.—I Thess. 5:3; Amos 6:3.
 - d. It seems to be prosperous.—Psa. 73:1-14, 15-22; 37:35, 36.
 - e. It has the praise of men.—Jno. 12:42, 43.
 - f. The way of life seems hard.—Jno. 6:60; Matt. 7:14; Luke 13:24.

II. How the Heart Becomes Deceived.

1. By yielding to some form of sin.—Heb. 3:13.
2. Falling captive to the devil.—II Tim. 2:25, 26.
3. Being blinded by the god of this world.—II Cor. 3, 4.
4. Refusing to accept the light.—Jno. 3:19, 20; Rom. 1:21.
5. Failing to obey what is known.—Jas. 1:22-24.

III. Forms of the Way that Seems Right but Leads to Death.

1. Self-righteousness.
 - a. Religious.—Luke 18:9-14; Matt. 5:20.
 - b. Christless.—Luke 13:25-27.
2. Idolatry.—Hab. 2:18.
3. Lies and falsehood.—Isa. 28:15-18; Psa. 49:6-20.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Way.
2. Memorize a Verse from the Outline.
3. The Wide Way.

For Young People.

1. How the Heart of Man Becomes "Turned Round."
2. Delusions on the Way of Death.

For Older People.

1. The Delusion of Self-righteousness.
2. The Delusion of Popularity.

PERSONAL THOUGHT

Lord, give us such a glimpse of heavenly truth by which we may guide our lives into the way through which we may find our heavenly goal.

SEED THOUGHTS

"The world, notwithstanding all the miseries, crimes, and wickedness it contains, is organized and managed with such consummate skill and with such expertness in the art of deception, that, even after the redeemed sinner comes to accept the Bible unqualifiedly as the Word of God, he is still very loth to believe its testimony concerning the world."—Mauro.

"The first great truth of Scripture with reference to all the works which are not of God, is that they are all on the basis of 'the lie' (and in all its countless forms 'the lie' involves some denial of Christ or His work), and that they are carried on in the energy of another mighty spirit."—Mauro.

"Broad is the road that leads to death,
And thousands walk together there,
But wisdom shows a narrow path,
With here and there a traveler."

"Deny thyself and take thy cross,
Is the Redeemer's great command;
Nature must count her gold but dross,
If she would gain this heavenly land."

—I. Watts.

SUGGESTIONS FOR JUNIOR MEETINGS

Sometimes children take a delight in doing what they call "fooling" people. One time we drove along the street when some one in the car saw a purse lying in the street. The car was stopped, but we found that the purse was put there to fool people and the boys who were watching it had a good laugh when people stopped. People are fooled in many ways, but the saddest thing of all is that many think they are all right spiritually when they are really on the road to eternal death. Our first text tells us about a way that seems all right but leads to death. It is Satan's business to fool or deceive people concerning their salvation. He wants them to think that they are traveling in the right way when in fact they are on the broad road that leads to destruction.

One day I came into a city on the train. I had been there before and thought I knew just how to get to the depot of another line a few blocks away. I started off but when I had gone a number of blocks I found that I was traveling in exactly the opposite direction from what I should have gone. I thought the way I went was right, but when I inquired I found that it was wrong. People sometimes think that they can be saved without accepting Jesus as their Savior and Lord. They try to save themselves. This way may seem all right to them, but the Bible tells us that "there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). Then sometimes people think they can be saved by other religions than the true religion of Jesus Christ. They try many different ways that seem more pleasing to them and allow them liberties to indulge in sin, but all these lead to destruction. Let us be on our guard so that Satan can not deceive us by leading us into sins of various kinds—lying, cheating, stealing, bad language, evil habits, etc.—and then make us think that we are having a good time and everything is all right. Such a course is displeasing to God and will lead us to the place of the lost.

Some suggestive assignments: Tell about the Two Ways in Matthew 7:13, 14; How the Bible Will Show Us the Right Way to Be Saved; Explain how Jesus is "the Way, the Truth, and the Life" (Jno. 14:6). Tell the Story of How Satan Deceived Eve in Causing Her to Take the Wrong Way.

A WAY THAT SEEMETH RIGHT

By J. Irvin Brunk

There is a way that seemeth right unto a man, but the end thereof are the ways of death.—Prov. 16:25.

Looking into the life of Solomon we find many things of interest. Through his wisdom he gained riches, honor, and worldwide fame. He lived in ease and pleasure, and yet, amid such a life of luxury he cries out, "All is vanity and vexation of spirit." He sees, as a prophet, the end of such a short-sighted life and again speaks in solemn and impressive words—words that cause one to shudder, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." And again, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."

"There is a way." From this we infer

that there are at least two ways. We all start on the same road at birth, but when we come to the years of accountability, the road divides and we must make our choice.

The one way is narrow and steep, marked by an old rugged cross, stained with the blood of Christ and pointing the way to heaven. The other is broad and leads downward. The crowd is going that way. No particular sign posts mark this way but there are many false hopes and promises to induce people to continue along the way. The devil has his agents there to show you the "new short cut to heaven."

A traveler came to the fork of a road. The sign post was down and he did not know which way to go. The best road pointed in what he thought was the right direction. And wasn't he going to a large city? Surely the best road would lead there. Thus reasoning he started out, only to find later that he was on the wrong road.

"That seemeth right" suggests the lack of knowledge. Why do we do so many wrong things? Just because we think we know. Perhaps some one kindly suggests the possibility of an error. We resent it and flounder on in our stubborn way, only to learn later that we were wrong.

Jesus told the Pharisees that unless they would repent they should perish, and they thought they were righteous. Saul of Tarsus thought he was right in persecuting the Christians, but God showed him his error.

Sometimes I perform a task according to my own judgment, or hold to an assertion and find I was mistaken. Then to excuse myself I say, "I thought—." Then I am reminded of a sermon I heard when a boy. "Behold I thought" (II Kings). Naaman's thinking did not change God's plans.

"The end thereof are the ways of death." Yes, there is an end. "It is appointed unto men once to die, but after that the judgment." What a sad disappointment to the weary, worn traveler who is longing for that blessed end, to find to his utter dismay that he has come the way of death! It is too late to turn back. "But," you say, "he was an honest seeker." But if I want to go to Pittsburgh and go in the direction of Philadelphia, would my sincerity lead me to Pittsburgh? Never! Christ said, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but they that do the will of my Father." We must take God's way if we would avoid the way of death.

Scottdale, Pa.

THE FUNCTION OF THE CHURCH SCHOOL

(Continued from page 227)

ters a special curriculum of study and fits himself for future service along that special line. Our church schools are not large enough to attempt very much specialization, but must deal largely with the generalization of studies.

However, the very fact that the school is small gives the individual teacher the opportunity to get into close touch with each student, and in a personal way direct him in finding his place in life. The training and influence in our church schools should be of such a nature as to make it easier and safer for the student himself to choose his vocation in life. For if the school is true to its purpose it will lead the student close to God, through the avenues of prayer and Bible study, thus giving him a source of direction that can only lead him aright.

Church Loyalty

The Church paves for an avenue through

which her rising generation may travel safely to the goal of an education. The Church pays large sums of money to found her schools. The Church makes large sacrifices in sending her children in their tender years away from the home circle and entrusting them to the environment of the church school for the greater portion of each year for two, three, four, five, six, or even more years during the most impressionable period of their lives. What has she a right to expect from her institutions of learning? To say the very least, she has a right to expect loyalty to the full to the standards and beliefs of the Church. How foolish it would be for parents to send their children hundreds of miles from home, bear the added expense and the privation of their absence from the home, if nothing more is involved than simply to have them go through the ordinary curricula of a general institution of learning. Many could send their children to the local high school, or some other school near at hand, have them at home each night, at much less cost, and get that same training for their children.

A church school carries the great responsibility, along with making provision for thorough training in the branches studied, of maintaining an atmosphere of pure morals, social attitudes that uplift, religious fervor that moves the hearts of the students Godward, and that will send the children back to the home community, the home congregation, the general activities of the church, clean, sound in mind and soul, with Christian poise socially, and better fitted to promulgate the doctrines that characterize the Church of which she is a servant. There is no better time to warp or strengthen religious conceptions and church attitudes than when the mind is shaping itself into life convictions and decisions in the course of pursuing a secondary education. The weal or the woe of the future church is largely in the hands of our church schools. A church school dare not take a passive attitude on any of the great issues of life, for these are involved in religion and the Church.

The founders of our three church schools had as their basic purpose in establishing these institutions a better understanding of the Bible and better service in the Church. How are the schools meeting this purpose? This is a live question in the minds of church supporters of the schools. This is a question that we who are directing the work of our schools should ask often. This is the vital question. God grant that the answer may be pleasing to Him, uplifting to the Church, and satisfying to parents and students.

Hesston, Kans.

DIVINE COMPANIONSHIP

God's presence is enough for toil and enough for rest. If He journey with us by the way, He will abide with us when night-fall comes; and His companionship will be sufficient for direction on the road, and for solace and safety in the evening camp.—Alexander MacLaren.

HYMNOLOGY AND SACRED SONG

(Continued from page 244)

drinks, in order that they hear theatrical songs and melodies in the church; but the fear of God, piety, and knowledge of the Scriptures should inspire our songs; so that not the voice of the singer, but the divine matter expressed may be the point of attraction: so that the evil spirit that entered into the heart of Saul may be expelled from those who are in like manner possessed by him, rather than invited by those who would turn the house of God into a heathen theatre" (Comments of Jerome, on Eph. 5:19).

"Singing and making melody to the Lord in your hearts, or with voices in harmony with your hearts" (Augustine).

"Be like the grasshopper and make the night musical. . . . Sing with spirit but sing with understanding also. And let your song be that of the Psalmist. 'Bless the Lord, O my soul, and forget not all his benefits.'" (Jerome).

The concluding quotations taken from these Church Fathers will briefly give to us a few points as to what they say about singing in the home and at funerals, and about the qualifications of those who were to lead and conduct the singing in the various churches and congregations. We also have a quotation about the matter of teaching and instruction in singing, and some of their reactions about harmony and melody in song. These are mostly fragmentary, but they nevertheless set forth some ideas about these subjects.

"Husband and wife, both of one faith, between the two, echo psalms and hymns; and they mutually challenge each other which shall better cant to their Lord. Such things, when Christ sees and hears, He joys, to these He sends His own peace" (Tertullian).

"In the funerals of the departed accompany them with singing, if they were faithful in Christ" (Constitution of the Holy Apostles).

"Since in certain provinces it is permitted to the readers and singers to marry, the Holy Synod has decreed that it shall be unlawful for any of them to take a wife that is a heretic" (Canon XIV. Council of Chalcedon).

"No one . . . from the presbyters to the deacons, . . . singers, . . . readers . . . ought to enter a tavern" (Synod of Laodicea).

"The music, the animating soul of the whole ritual, was under the special care of Gregory (the great). He introduced a new mode of chanting which still bears his name . . . He formed schools of singers which he condescended himself to instruct. And from Rome this was propagated throughout the West. It was employed even to soothe and awe the Barbarians of Britain. Augustine, the missionary, was accompanied by a school of choristers, educated for their art at Rome."

"We will that those whose office it is to sing in the churches do not use undisciplined vociferations, nor force nature to shouting, nor adopt any of those modes which are incongruous and unsuitable for the church, but that they offer only psalmody to God, who is the observer of secrets with great attention and compunction. For the sacred oracle taught the sons of Israel to be pious" (Quinisext. Canon LXXV.).

"For temperate harmonies are to be admitted, but we are to banish as far as possible from our robust minds those liquid harmonies which through pernicious arts in the modulations of tone train to effeminacy and scurrility" (Clement of Alexandria).

"Now David was a man skilled in songs, who dearly loved musical harmony, not with vulgar delight, but with a believing disposition, and by it served God, who is the true God. . . . For the rational and well-ordered varieties suggests the unity of a well-ordered city" (Augustine). Mattawana, Pa.

"ALL EARTHLY THINGS ABOVE"

No heart ever moved with a richer emotion than the heart that thrills with gladness at the mention of the will of God. No spirit ever leaped with keener alacrity than the spirit that bounds out to the accomplishment of a divine purpose. No will ever responded with a nobler submission than the will which, knowing all the desire of an exalted Lord, vows

"All earthly things, above,

Entire and whole and perfect, the service of my love;

A love that never falters, a love that stands the test,

That lays upon the altar the dearest and the best:

A love that asks no question, a love that pays the price,

Thy love that makes undaunted the final sacrifice."

The doctrine, as illustrated in such acts as the consecration of Aaron and his sons, or the taking of the Nazarite's vow, is contained with all its implications in the words used in the Old Testament. These have a threefold significance, the expressions themselves emphasizing the intensity and the spontaneity of the act.

I.

One word conveys the negative aspect of the truth: it is consecration "from." The idea insists upon separation. Compromise with aught that, in the least iota, defiles, was strictly forbidden. For no consideration whatever, was the consecrated person to permit of complications wherein it would be impossible for him to maintain, not simply a strict neutrality, but altogether an attitude of **abhorrence**. Regulations for the whole life involved severance from concerns that, in other circumstances quite legitimate in themselves, provided natural joys and pleasures: but he who had taken upon himself the obligations of a consecrated life was prohibited from participating therein because of the distinctiveness of the order of his life. His enjoyments were circumscribed, not because that in himself he was different from others, but because his ideal and objective in life were of a more pronounced character in the ways of holiness. In order, then, to avoid possibility of contact with anything which interfered with his vow, he was enjoined to refrain from improprieties in conduct. The spiritual moral is obvious and needs no elaboration.

II.

A second word suggests the positive side of the truth: it is consecration "to." In activities which have moral value, there is no such condition as "static." Attachment to one ideal involves detachment from another, and vice versa. Truth becomes disciplinary and dynamical, and bears with it obligations which may not be shirked unless our conduct plays traitor to our assertions. So in Old Testament days, the consecrated person became a devoted person whose whole objective in life was the honouring of his vow by performing its positive duties as evidence of the reality of his separation from evil. He became a personal advertisement to the fact that he was a "man of God" by severance from defilement and prosecution of in-

terests that were wholly God's. Abhorring and abstaining from indulgences common to his neighbours, he became devotedly attached to a more honorable course—TO PLEASE GOD.

III.

Thirdly, the consecrated man had his "hands filled." As a vindication of his own sincerity, and as a recognition of the claims God had upon him, he deliberately and continuously engaged himself in discharging duties specifically for God. All his work was considered sacred. Preventive to idleness, such work, too, stimulated thought along avenues that led to contemplation of spiritual realities, to the concentration of mind on "things not seen and eternal." Thus his life was passed in a round of contemplative activities, each of which had a definite message that linked the performer with God whose service he performed.

Do we not need to remind ourselves that, since our Lord has sanctified all who believe, it is our chief concern, "all earthly things above," to charge ourselves solemnly in His presence that henceforth our great concern will be to live as unto Him alone, implementing every promise of loyalty by discharging each day's recurring duties in the spirit of abandoned love and unstinted praise. Life will then become a crusade of blessedness.

Andrew Borland, M. A.—in *The Christian*.

CALVARY GREATER THAN SINAI

Lift up the telescope of faith,
And gaze o'er vanished years,
Let Scripture-landscape lead you on
Till Sinai's mount appears.

Behold the mount in darkness wrapped
While thunders peal and roar,
The terrors of Jehovah's throne
Press down on Israel sore.

Behold the lightning-gilded clouds,
List to the trumpet's blast,
See yonder smoky pillars rise
While Israel stands aghast.

List to God's loud commanding voice
Which fills and thrills with awe,
Proclaiming from that fiery mount
The terrors of the Law.

O Sinai, what glories pressed
Around thine ancient peak,
When on thy brow Jehovah stood,
And did to Israel speak.

But ah! there is another mount
Which towers above time's plain,
It shines with more historic fame
Than Sinai can obtain.

That mount is dark, dark Calvary,
Where God's fierce judgments broke,
And where His mighty sword of flame
Against His Son awoke.

'Twas there the hordes of carnate fiends,
And hosts of this vile world,
Against the Holy Son of God
Their wrathful venom hurled.

The Sinless bared His loving breast
To take what man deserved;
Since then God's grace in boundless store
For sinners is reserved.

The Law made manifest man's state,
Grace proved God's wondrous love,
Through Christ the sinner now may come
And find a home above.

—C. C. Crowston.

THE SUNDAY SCHOOL

LESSON PREPARATION FOR MORE EFFICIENT TEACHING OF THE WORD

By Nettie Stutzman

First of all the teacher must be a Christian. His work is for the Gospel of Christ, to bring souls to Christ, and to build up souls in Christ. He must be a Christian in belief, not merely in profession. No one can speak confidently and earnestly in behalf of a cause unless he believes in it. He should pray that he may be an example. His life is far more potent than his words. He should show forth the character which he would impart, and live in the realm to which he aspires to lead his class. "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven" (Matt. 5:16).

The teacher's work is to teach the Bible and therefore he should be a Bible student in teachableness, first turning to the Word not in the spirit of criticism, but of reverence, studying it not to inject into it his own opinions, but humbly seeking in its pages for the truth which shall feed his soul and supply the needs of his class. He whose work it is to teach the Word must study it: not only the lesson, but the chapter, the book, the volume, containing it; for only as he has a wide and full knowledge of the Bible as a book can he understand the specific lesson which he must teach his class. "Study to shew thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

For efficient teaching thorough preparation is most necessary. The themes of the Sunday school lessons are not such as can be taught without preparation. They are of vast importance for they relate to the well-being of the pupil in the life that now is and in that which is to come. They are profound, dealing with questions which have occupied the thought of the greatest thinkers of all the ages. They are varied, requiring knowledge of a Book made up of many books. However, the teacher must be more than a Bible reader and Bible student in general. There is a lesson which is to teach and that lesson will require special study.

The teacher must have general aims in mind while preparing his lesson. (1) He should aim to find the truth, humbly endeavoring to learn the meaning, to find what is "the mind of the Spirit" in every passage he studies. (2) He should aim to satisfy his own spiritual needs. No man can feed others unless he has been fed. Hence he should seek in every lesson that which will supply the needs of his own spiritual nature; and then he will know what to feed other hearts that

hunger. (3) He should aim to supply the needs of his class. In studying his lesson he should seek in it for truths which are best adapted to the needs of his class as a whole and of each member individually. The preparation will be useless unless it is adapted to those who are to receive it. The age, the intellectual condition, the social surroundings, the moral character, and the spiritual condition of the pupil should all be considered in preparation.

In preparing the lesson the teacher should

MUST YOU?

I must be strong,
For there are those about me
Whose backs are bending 'neath their heavy load.

I must be strong,
For there are those about me
Whose footsteps falter on the long, hard road.

I must be glad,
For there are those beside me
Whose eyes ne'er held the shadow of a smile.

I must be glad,
For there are those beside me
Whose gladness breaks my heart with grief the while.

I must be pure,
For there are those about me
Who by my strength may conquer and endure.

I must be pure,
For there are those beside me
Who test my faith to see if it be sure.

I must be true,
For there are those about me
Whose hearts are blindly groping for the light.

I must be true,
For there are those beside me
Who fear that wrong is stronger than the right.

I must have love,
For there are those about me
Whose hearts know not the meaning of the name.

I must have love,
For there are those beside me
Whose lives would turn its glory into shame.

I must have God.
For there are those about me
For whom the Son of God was crucified.
I must have God.
For there are those beside me
Whom I would clasp upon the other side.

E. E. Angleman.

first learn all that is to be learned concerning everything to be found in the verses under consideration. Having found the content of the lesson he should next search every passage in the Bible which will shed light upon it.

The teacher should (1) begin to study early in the week, as soon after the teaching of the last as possible. He should (2) read the lesson often, at least once a day, and thoughtfully. He should (3) pray much over the lesson, for only by communion with the Author of the Word can we attain to knowledge of the Word. Then he should (4) make a careful selection from the knowledge he has gained. You should select that which can be best fitted into the lives of your pupils and arrange your material to bring out the truths chosen. Prepare your truths so as to awaken and hold the attention of the pupil. Your teaching should create a desire for knowledge and search after truth.

Plan your preparation so as to avoid routine and try to have something new each time. The same plan of application, the same illustrations, and the same way of opening and closing will become tedious and your effort to gain attention will be in vain, and without the attention of the pupils the preparation will be futile. This sometimes is the teacher's greatest problem but—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

Milford, Nebr.

WHAT DR. JOWETT LEARNED

In reviewing his first pastorate, which was at Newcastle, England, the late Dr. J. H. Jowett said: "I have learned this lesson, that sin is mighty, but God is mightier; I have learned that man is impotent himself; I have learned that no man need be regarded as beyond redemption; I have learned that for the ruined life there is restoration, a power, a peace, and a joy unspeakable; I have learned that the care and the misery of this church are in the homes where Christ is absent; I have learned that the happiest and most beautiful homes connected with this congregation are the homes of the redeemed. These are the lessons of my ministry. Upon the experience of these severe years of labor I declare with a glad and confident heart that Jesus has power and willingness to redeem everybody."—Southern Cross.

True, we are not able to keep ourselves from falling; but for this very reason God has provided One who is able to keep us—even Christ (Jude 1:24).—P. E. M.

HOW INTEREST THE PUPIL IN A MORE THOROUGH STUDY OF THE SUNDAY SCHOOL LESSON

By Laverda Eicher

Our subject calls for a solution of the "how" of interesting the pupil in the study of the Word. We shall endeavor to give a few things which we feel would be helpful. When we look through the sacred pages of the Bible we are admonished time and again to read and study God's Word. Of the law God said, "Thou shall meditate therein day and night." Meditation with reading brings to our minds knowledge. Again in Deut. 17: 19 in speaking of the king God said, "And it shall be with him, and he shall read herein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them." And in Isa. 34:16, Seek ye out the book of the Lord, and read." As we exercise ourselves in reading, we help ourselves to a knowledge of the Word, and when we are willing to do what we have learned, we become interested in knowing more of what God would have of us, resulting in a more thorough study of His Word.

John thus records Jesus' own words, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Paul writes to Timothy, his son in the faith, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." These are only a few of the scriptures that show us that the reading and study of God's Word is necessary, for our own good, as well as for the good of those with whom we come in contact.

To interest people in the study of the Word is often a very difficult problem in the Sunday school. First, there must, somehow or other, be created in the heart and mind of the individual a real hunger and thirst for the Word. Jesus said in His Sermon on the Mount, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Therein lies the secret. Unless we become hungry we cannot partake of the blessedness of God's infilling.

The part that we superintendents and teachers have in causing others to study the Word is indeed very important, and must be seriously considered. In the first place, we must ourselves be earnest and sincere, honest and upright, in the things we are trying to inspire others to do. We cannot cause others to like or search after that which we do not possess ourselves. We teachers must prayerfully enter in upon the study of God's Word, keeping in mind our scholars and their highest spiritual welfare. It is sheer folly for teachers to appear before their classes, ignorant and empty of the Word, and unprepared for the sacred duties of a teacher, and then try to lead their pupils into a closer relationship with Christ. We must by our life and example do all we can to cause others to follow the meek and lowly Savior. May we with truth say with Paul,

"Follow me, as I have followed Christ."

And then again we must enter into the personalities of our scholars. It has been proved that not all methods work alike with all scholars. Therefore, we feel that a personal interest in each scholar, in the way of sympathy, encouragement, admonition, and prayer, has its place in causing others to study the Word more diligently.

Furthermore, we have prayer as a means to this end. Would that men and women would learn that things are accomplished through prayer. We so often forget that Jesus said, "Without me ye can do nothing." Why not ask God, who is able to help us in our endeavors, to interest others in the Word? The promises are on the side of those who ask. "Ask and it shall be given." It is up to those who know of the good things of God's Word, and know that God answers faithful and earnest prayer, to appeal to the Giver of all good and perfect gifts to reach into the hearts and lives of individuals and give them the things they are in need of. May we never forget the place that prayer holds in the life of His faithful workers, and may we earnestly pray for those who are not interested.

We think of a number of other helps that might be used along with personal work and prayer on the part of the teacher, in causing the scholars to more thoroughly study the Word. Each pupil should be made to feel responsible for the success of the Sunday school. We might have questions on different points in the lesson to be looked up with scripture references to prove them and have them reported on. This often causes us to search the Word, thus broadening our knowledge and, may we hope, deepening our consecration to a more faithful effort in the study of the Bible. Another way that may be used, especially in class recitation, is that of calling on one and then the other, for explanations or answers on different points in the lesson. Make them feel that each one is responsible for the lesson and its connections, and that they are not only **hearers** but **doers** also. Too many have the mistaken idea that the teacher is to do everything. The Sunday school is a place where we exchange our views and study them in the light of God's Word.

Other methods might be mentioned, but let it suffice with these few. Let us all remember that it takes a faithful effort on the part of all, whether pupil, teacher, or officer. We must first want to know and then cultivate that desire for knowing. If we will to do His will, we shall know of the doctrine. Jno. 7:17.

May God help us to be earnest in the desire for a knowledge of the Word, diligent in the searching of it, prayerful in our attitude towards it, willing to accept it and obey it.

"AND TOBACCO ITS TEN THOUSANDS"

Constantly, day and night, tobacco is at work, slaying its tens of thousands. In the published death reports certain diseases are mentioned as causing death, but back of it all, many times, like a grinning demon, stands Judas Nicotine. Here are just a few samples from reports of sudden deaths, such as are taking place all over the country:

An attorney, 44, fell dead from apoplexy while leaving an elevator. "Smoked almost constantly."

Member of a labor union, 48, died in a cab while on his way home, due to apoplexy. "Heavy pipe and cigaret smoker."

Merchant, 49, died suddenly from ruptured blood vessel. "Smoked many strong cigars daily."

Railroad official, 46, had just passed a "perfect test" for life insurance. Died in a railway station, after running to catch a train; pronounced apoplexy. "Heavy cigaret smoker."

Teamster, 47, fell dead while on his wagon, due to heart failure. "Smoked pipe almost constantly."

Insurance agent, 34, died from heart failure, while cranking his car. "Smoked forty cigarettes a day."

Member of fire department, 37, died suddenly from weak heart action, while afflicted with pneumonia. "Autopsy showed lungs congested with nicotine."

Physicians who have made a special study of the effect of nicotine upon the heart and other organs know that many deaths attributed to apoplexy, heart disease, defective heart action, ruptured blood vessel, etc., are due primarily to tobacco. Organs weakened by the constant influence of nicotine upon them come to the point when they can no longer function. They cease action, and instant death is the sure result.

As you read of sudden deaths from time to time, especially where you can make quiet inquiry, ascertain whether or not the victim was a user of tobacco.—Will H. Brown.

GREAT-GRANDFATHER'S NEW TESTAMENT

By Ursula Miller.

Brown—and more than a century old,
My hoary New Testament:
Crinkly—and mellowed as sunset gold,
This gift yesteryears have lent.
The once white page of the treasured Book,
Is crispish and saffron-brown,
One clasp still clings with forsaken look
To the Book the past brought down.

The German words stand living and clear
Like life in a ruined town,
Like desert flower a-bloom. I revere
Those inspired Words of renown.
My heart yearns for great-grandfather, gone
Long years to eternity!
But my hope yearns for th' Eternal One,
That this Book reveals to me.
Hesston, Kansas.

"Too much of a good thing is a bad thing."

COMMENTS ON WORLD NEWS

THE TRAGEDY OF THE UNEMPLOYED

He that oppreseth the poor reproacheth his maker: but he that honoureth him hath mercy on the poor.—Prov. 14:31.

The tragedy of the unemployed is appalling. This time it is not merely the habitual "bum" who is not working, but men who have seen better days and are ready to work, but can find no work. The problem of unemployment is not only baffling the United States Government, but except for France is the problem of practically all nations. Russia, the land of Utopian dreams for the socialists and communists has the most men out of employment in the world.

Just how many men are out of employment can hardly be known accurately. In Great Britain, where some form of insurance scheme is in operation, the figures are fairly reliable. The 1930 United States census included the item of unemployment in the list of questions. The number recently given out by Secretary Lamont is 2,298,588. This is a great army but it is after all less than had been generally expected. In many cases unemployment is driving men to desperation and crime. People are told to be patient, and that prosperity is just around the corner. There must be more than patience and waiting for a man whose stomach is empty, whose larder is bare, whose children need clothing, and whose rent must be paid. There must be a way out, and the nations that do not succeed in finding that way will have to pay in anarchy, crime, and misery.

The fear of want is only a little less terrible than want itself, and the majority of wage earners live very close to the line of actual necessities. There are several million breadwinners who get less than \$1,000 a year.

The newest factor to-day that is producing unemployment is the semi-automatic and automatic machines. This progress can hardly be stopped; we must look for a remedy in other directions. If our civilization is to survive it must make possible the things by which men live.

The way out of the predicament is thorny to say the least, but with plenty to eat, drink, and material to clothe and house everybody in the world there must be some way to make these things available for everybody.

Big businesses, in other words, "trusts," who take advantage of the public in a thousand ways must be curbed. They are filling their pockets with their ill-gotten gains, while their patrons and workers often reach the place of penury. Take the oil companies for an illustration. We are told by good and competent authorities that the price of the production of a gallon of gasoline is ridiculously lower than the selling price—out of all proportions of reasonable profit.

Then the wild speculations of Wall Street, and the bucket-shop method of investment or gambling are at fault. In the last crash a veritable flock of lambs was shorn, but the rich sit tight and get richer.

There is need for economy, so as to bring taxes to a rate that the poorer classes are able to pay. There should be a heavier taxation of huge incomes, so as to equalize things somewhat.

Labor unions, like trusts, need curbing. For certain classes of workmen they are

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

keeping the wages too high. This makes it necessary to underpay others and even to lay off some men. With trusts and unions there is wrong on both sides, and the public is ground between the upper and nether millstones.

There should be fewer discharges of men and instead a systematized method of reducing hours and time, so that all could keep their jobs. Thus each would have something, instead of some getting high wages and others nothing.

To do all the above it will take the Spirit of Jesus Christ to permeate society, for the selfishness of men will only bring chaos.

THE RETURN OF THE VENTUROUS ADMIRAL BYRD

The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.—I John 2:17.

The adventurous Rear Admiral Byrd, a native of the State of Virginia, has returned to the homeland after a twenty-months' trip to the South Pole. Thus he has conquered, being the only man who has been at both North and South Poles. He may now wish there were an East and a West Pole to conquer.

He was much feted, and received with great acclaim by the nation, especially New York, which spent \$21,915 dollars in picking up about seventy tons of ticker tape, telephone directories, and waste paper the next day. It may be of interest to know that they gave Colonel Lindbergh about eighteen hundred tons on his reception.

From New York he traveled to Washington, D. C., where he was received by the President and other notables, and presented with a medal, which was struck Nov. 29, 1929, to commemorate his air trip to the South Pole. En route to Washington he lost six pages of his eighteen-page manuscript for his speech, and was compelled to fill in the missing parts during the train journey. With becoming modesty he insisted that his entire party of seventy-two men share the honors with him, since they endured the sixteen months of solitude in the Antarctic. This included the thirty men at the New Zealand base.

Admiral Byrd compared the North and South Pole, by saying, "The North Pole is water, the South Pole area a vast plateau." "The Arctic Ocean is as deep as the Southern plateau of ice is high (10,000 ft.)" He also said that the North Pole area has much life, while the South Pole area is nearly devoid of life.

President Hoover called Rear Admiral Byrd a "born commander." He has been called an adventurer since youth, but all this and the honor which he now receives from the nation makes one think of comparisons. This not to diminish any of the reasonable honor bestowed upon this man. But we are thinking of a young man who is now in the wilds of Abyssinia. He left a prosperous home, and charge in eastern Pennsylvania, because he felt a call to preach the Gospel where Christ is not named. He went out at his own expense.

He has now labored for two years or more, and has received little or nothing in the way of pay. He has not had a radio to tell the world every day what he is doing. He has not received any promotion in rank while he has been away. He is working for the Lord, and not for the United States Government. He is not out for adventure, although he is getting plenty of it. When he returns, if he ever does, no one will say much to him, no medal will be given. But we believe that the celestial courts rejoice in his doings, and the ranks of heaven discuss his triumphs with the Gospel.

While the world lauds its own to the sky, let us not be carried away with its temporary applause, for the world passes away, but he that doeth the will of God abideth forever. This missionary at the command of Jesus in going to the wilds of Abyssinia is worthy of eternal appreciation and glory. He is losing his life for Christ, the Gospel, and the lost,—according to the Word of Jesus Christ, he is keeping it, and that for ETERNITY.

THE MOVIES ARE SPEAKING WELL OF THEMSELVES

"Let another speak thy praise."

The Moving Picture Producers and Distributors of America, Inc., Mr. Will H. Hays, president, and Mr. Carl E. Milliken, secretary, are hard put to convince the American people that they are behaving themselves. They are seeing an apparition of what has happened to the liquor business in the United States. Their latest move was to send at great expense letters to thousands of ministers, and to the editors of religious magazines the proof sheet of an article for publication, telling how well the movies are behaving themselves. One noted editor did what they said he might, used the article as he saw fit. The following extracts tell their own interesting story. They give a gist of the movie letter, and the answer following. They said: (1) That objections to pictures are relatively few; (2) that certain experts disclaim any special connection between child delinquency and the pictures; (3) the League of Nations Committee on Child Welfare admits an improvement in pictures; (4) statements were made in the British House of Commons (authors not given) in praise of American pictures; (5) eminent Americans (President Hoover is quoted), praise the movies ("fund of universal humor brings dreamland to the underprivileged boy," etc.); (6) the Hudson Bill, which is advocated by Mr. Hays and his conferees.

The editor said in part:

"The fundamental fact as we apprehend it is that the whole industry is in the hands of a group of people who simply cannot be trusted to produce that which is, on the whole, beneficial to our nation. The trouble is not only with certain scenes in pictures, but with the finance methods, the manipulation of stocks, the character of the moving picture actors and actresses, the general tone of life depicted, the excessive use of money in salaries, stage settings, luxuries thrown about by all those who are in the game, and a general atmosphere of "devil-may-care" which seems to belong to the whole industry. Millions patronize the movies, hence the argument that "so many cannot be wrong," which is a fallacy as old as Babel. It is exceedingly difficult, as any local group knows, to

control the picture in the local theater. Managers are compelled to take pictures in lots. Protests, injunctions, boycott, public statement only increase public interest and defeat the end desired. We have no brief for the Hudson Bill, but from what is said against it in the statement by Mr. Milliken, we rather think it might be useful. The movies have gone through the "forty-niner" days of the big spree, and if they continue to be a factor in our life, must settle down like everything else—trusts, liquor, and all—to regulation, and if they do not behave, to extermination. Hence, we infer, comes this expensive personal appeal to so many ministers. The word was given to 'use the material as we please,' and we have."

Roger Babson is authority for the statement that two-thirds of the crime and lawlessness of America can be traced to the motion pictures which the American Censor Boards smugly censor at so much per soul.

To illustrate the point: A picture shown in a certain movie was so vulgar, that the proprietor could barely escape being arrested for indecency. Yet this reel had on it the familiar words, "Serial No. 5467, Passed by the State Censor Board." This is the account of a personal friend of the man we are referring to:

"Several scenes had been shown, and the picture was progressing toward the usual sex appeal, when a man rose from his seat and walked down the aisle and turned and faced the audience, and said: 'I consider this picture an insult to every citizen of this town. It is advertised in our daily papers as a triumph of the motion-picture world, and parents are urged to bring their children to see it. I did not pay my hard-earned and clean-made money to see this dirty show, and I am going out and ask for my money back, and I will not enter this show place again until either the kind of films is completely changed or until the present Board of Censors is removed by the Governor of this State, and one appointed that will censure instead of censor pictures like this one.' And the man walked out."

The box office receipts, the infallible Hollywood barometer of good or ill, have shown a falling off of youngsters attending movies. They are discovering that youth is tiring of the false romance of the screen. The "Talkies" or "Lispies" are not holding up, so with Paramount leading on they want to produce such as Tom Sawyer, Huckleberry Finn, with others to follow. May we keep on teaching truth, turning on the light upon the darkness of this world.

THE CREATOR OF "SHERLOCK HOLMES" PASSES ON

Wherefore if they shall say unto you, . . . Behold, he is in the secret chambers; believe it not.—Matt. 24:26.

Giving heed to seducing spirits.—I Tim. 4:1. Sir Arthur Conan Doyle, the widely known Spiritist died in London of heart disease, at his residence "Windlesham." He was the creator of the "Sherlock Holmes" detective stories, which rank high among the world's mystery and detective tales, and have probably had the widest sales in their line.

His death was hastened it is thought by his lectures in Scandinavia, in behalf of the cause of Spiritism. He was more successful and famous because of the production of his detective novels, than for his espousal of the false cult of Spiritism. Even to-day a detective feels flattered to be called "a veritable Sherlock Holmes."

The Spiritistic Cult is not all myth, they have some communication with the underworld of evil spirits. The Bible allows the fact that there are evil principalities and powers that are opposing God and His work in the world. These evil spirits can speak; they spoke in the days of Christ. If a man surrenders Himself and gets into a

frame of mind and attitude to hear, they still speak to-day. They are seducers to evil, vileness, and lead the soul away from God.

It is pathetic that a man of the keen mentality of Conan Doyle should have been led astray with this false system, but when men do not know the real Gospel they will reach out after something else, which in a measure meets the cravings of the human soul. For a man believing the Bible, as it is, and having the Holy Spirit of Jesus Christ in the heart, there is no need of talking across the "great divide." The closeness of Deity is evident, and satisfies the soul.

REBUKING A PRINCE

The Scottish clergyman who at the General Assembly of the Free Church of Scotland rebuked the popular Prince of Wales for playing golf on Sunday is to be congratulated for his courage. He said in part:

"I am distressed that the Prince of Wales played golf on the Sabbath Day recently. 'Remember the sabbath day, to keep it holy,' he said, 'and this applies to kings and princes as well as to commoners.'"

"So prevalent has become the playing of golf on the Lord's Day that it is accepted as a matter of course, and seldom is there heard a word of protest from the pulpit or is a note of warning sounded that Sunday desecration will bring inevitable retribution in its train. It is a painful thing to find professing Christians setting forth to play golf on Sunday. They perhaps may say that there is no evil in it, but they cannot but admit that the example they may be setting to young people and those who are not Christians is anything but good and wholesome or likely to commend to any one our Christian profession. It is a pity indeed to see this great gift of the Lord's Day—a heritage that has been fought for and won at great cost of blood and tears—esteemed so lightly.

"It is true to-day as ever it was that

"A Sunday well spent, brings a week of content

And peace for the work of the morrow;

But a Sunday profaned, whatever is gained, Is a certain forerunner of sorrow."

THE TARIFF FOR WEAL OR WOE

Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom.—Romans 13:7.

At last the American Public can settle down to business with the much discussed and the most bitterly fought tariff bill passed by both houses. This Hawley-Smoot Tariff Bill is to succeed the one passed in 1922. It took eighteen months of bickering, and still many do not know whether it is good or bad, whether it will bring weal or woe to the American nation. It passed by the small margin of two votes in the Senate. Some say that now the country will again blossom out in the sunshine of prosperity. Let us hope so. Others say the bill is the result of the manipulations of men drunk with power, and that it is the worst ever enacted by Congress.

Twenty-four hours after it was passed by the Senate, hoping to speed prosperity, President Hoover declared his intention to sign the bill. He gave an eighteen hundred-word explanation of the bill and pointed out that no tariff bill could be perfect; we can easily see the truth of this statement. The bill gives the President power to adjust the rates up or down to the extent of 50 per cent. This, it seems, ought to be fair leverage. The President does not intend to do this by "hit-or-miss" fashion. He will look to the Tariff Commission of six members for technical advice and recommendations.

In a general way this tariff bill increases the previous duties about 20 per cent. We

do not envy the task of these men who framed the bill, debated its merits and demerits, and at last were responsible to vote for or against the same. Our lawmakers need our prayers for wisdom and conscience to do the right at all hazards.

SHORT EDITORIALS ON LONG SUBJECTS

Rhine and Watches Occupation Forces Leave

The full control of the occupied territories is now returned to Germany. Their word of honor is now taken as the guaranty for German reparations.

The French Army marched out of the Rhineland on June 30. After the Armistice there were a half million troops, French, British, Belgian, Italian, and American on that territory. This force soon dwindled to twenty-five thousand, and now they are all gone. This occupation of the Ruhr was called by Germany an invasion, and was the cause of much tension and controversy. The Ruhr is one of the richest spots of the world, with four million inhabitants. All the German flags were pulled down, but now they are again unfurled. May this make for peace and better human relations.

Terrific Blast on the St. Lawrence River

A lightning flash exploded dynamite in drill holes beneath the water and the explosion was not loud, but the impact was terrific. The Drill Scow J. B. King had forty-two aboard when the catastrophe occurred. They had been blasting shoals to create a twenty-seven foot channel. The scow was smashed to pieces and vanished into thin air. This scow was one of the largest of its kind in use in Canada, yet only twelve of the forty-two survived, thirty being blown to atoms. One minute they were laughing and joking, and the next meant eternity for thirty, while the twelve remaining were fighting in the water for life. All this is another loud call, among the many, to prepare to meet our God.

Soviet Ready to Repay Debts of Czarist Regime

In a seven-hour speech, making thirty-seven solid columns of newspaper print Joseph Stalin said to the Communist Party Congress that the Soviet Government was ready to pay the old debts, but were not ready to change their other policies. Referring particularly to the United States, he said,

"However much other countries dislike the Soviet system of agricultural collectivization, extermination of kulaks, religious propaganda, and the battle against counter-revolutionists and saboteurs, the Bolsheviks would continue their activities in these directions, because 'they represent the inalienable right of the Russian workers and peasants as embodied in the Soviet Constitution.'"

"Junk Dealer's Daughter Junked for the Throne"

Prince Carol II, exiled in France, recently returned by speedy airplane to Rumania, and accepted the throne of Rumania. He replaces his own son, Michael. He rejected his French wife and offered his former wife, Helen, the opportunity of being Queen, requesting her to forget the past. One cannot understand the Rumanian mind, that would appreciate being ruled by such an irresponsible man who cannot rule the passions of his own body. The junk dealer's beautiful daughter of Paris is now weeping for the loss of her so-called husband. Shame on a commoner for such crimes, but thrice shame on a ruler. Carol is the son of the famous Queen Marie of Rumania.

The Motor Massacre Continues

Last year the toll of motor deaths was 31,000, and 1,000,000 hurt. Since 1920 some 190,850 have lost their lives, a small nation in all. President Hoover has requested the nation to pause and consider. Editors in desperation are trying to drive home this fateful fact. But the massacre continues. Human life is cheap in the eyes of many. It seems we are entering the days predicted in the book of Revelation.

No Liquor Exports to United States Allowed.

A Canadian Government law went into effect prohibiting the exportation of liquor to the United States. This law was passed in the interest of common decency in breaking with the bootlegger fraternity, as well as to contribute to law and order. This law stops millions of dollars from

flowing into the Ottawa Treasury, but it is characteristic of Canadian statesmen, who can still see that there are other things more important than the dollar.

"No Surrender" by Roman Catholics.

The Roman Catholic Church official organ takes a rap at the report of two denominations that condone divorce, and partially advocated birth control. "No Surrender" is the slogan of the Catholic Church on these points.

THIRTEEN LARGEST CITIES OF UNITED STATES

City	1930	1920	1920 Rating
New York	6,601,292	5,620,048	1
Chicago	3,373,753	2,701,705	2
Philadelphia	1,963,000	1,823,779	3

Detroit	1,564,397	993,678	4
Los Angeles	1,231,730	576,673	10
Cleveland	901,482	796,841	5
St. Louis	817,334	772,897	6
Baltimore	789,921	733,826	8
Boston	775,729	748,060	7
Pittsburgh	644,795	588,343	9
San Francisco	625,974	506,676	12
Buffalo	572,913	506,775	11
Milwaukee	568,962	457,147	13

THE TONGUE

"The boneless tongue, so small and weak, Can crush and kill," declares the Greek. "The tongue destroys a greater horde," The Turk asserts, "than does the sword." A Persian proverb wisely saith, "A lengthy tongue—an early death." Or sometimes takes this form instead, "Don't let your tongue cut off your head." "The tongue can speak a word whose speed," Says the Chinese, "outstrips the steed;" While Arab sages this impart, "The tongue's great storehouse is the heart." From Hebrew wit the maxim sprung, "Though feet should slip, ne'er let the tongue." The sacred writer crowns the whole: "Who keeps the tongue doth keep his soul."

—Philip B. Strong.

"The only real salvation is to talk with God."

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Montgomery County, Pa.

200 YEARS OLD, 1931

"The Perkiomen Region," Pennsburg, Pa., October 1930, will be an illustrated Franconia double number giving data of the establishment and early history of the township, including all the patents, the names and ages of all the inhabitants 1850, all the tombstone inscriptions of the Franconia Mennonite Cemetery, genealogy of the Clemmer family and other unpublished material. Price One Dollar per copy. For additional particulars and special rates good until August 15th, address as above.

H. W. KRIEBEL, Editor.

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MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

CHRISTIAN MONITOR

Vol. XXII

SCOTSDALE, PA., SEPTEMBER, 1930

No. 9

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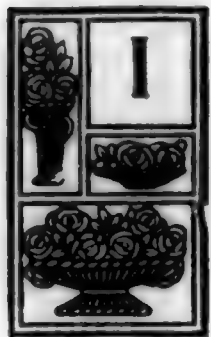
Purity—A Cornerstone of Character

By Beulah Nice

AS OTHERS SEE US

A Study in Egotism

By Blanche Brenneman



IT WAS only six o'clock in the morning, but the unusual bustle in the Morgan farm home was sufficient evidence to foretell a special event was to happen that day. May glanced out the north window, and sure enough the threshing machine was puffing almost breathlessly down the dust-laden hill. She quickly rolled up her sleeves and flew at the dishes as though her life depended on their being out of the way in a certain number of minutes. Mrs. Morgan was apparently using every ounce of her energy in mopping the dining room floor.

"Are we going to have any help?" May called to her mother as she hung her dish towel on the rack.

"Well, I don't know for sure. Mrs. Hoovins said the other day she'd like to help me when I have the threshers but I'm not sure now if she can come or not. Aunt Alice didn't say anything but I 'spose she'll be over."

"Yes, of course, she'll have to come to boss," replied May disgustedly. "I think she might let the girls come once for a change. I don't see why she always leaves them at home with the work. Oh, she just provokes me."

"Now, May, you shouldn't talk like that about your aunt," said her mother somewhat rebukingly, yet with an air of good nature. "I know she has her faults but we all have them. She used to insult me terribly when I was first married. She made me cry more than once but I've learned to ignore her insults. It's just her way."

"Oh well, I know. I still think I'm not going to pay any attention to her hateful remarks but first thing I know she has me almost at the boiling point. Then maybe the next moment she'll pat me on the back and do me a bigger favor than most any one else would. After all I can't help but like her."

"You should have seen Aunt Alice when she was a girl, May. She was a splendid girl but she knew it. All the boys around thought she was wonderful. She had them all on her trail. To see her out with her friends you'd think sugar wouldn't melt in her mouth, but at home she was different."

"She certainly is a two-faced person if there ever was one. She still has a lot of people thinking she's a wonderful person; but more people are finding her out."

"There, May, go to the door, somebody's coming," said Mrs. Morgan as she sat down with a sharp butcher knife ready to clean the chickens. It was Mrs. Hoovins in a black and white checkered dress, a blue gingham apron and a grey ruffled sun bonnet, all freshly laundered.

"Well, what a person can see!" laughed Mrs. Morgan with an expression that immediately assured Mrs. Hoovins a whole hearted welcome. At once she removed her sun bon-

net, found a knife and pulled a chair close up to Mrs. Morgan's to help her.

"May, you may bring a pan of potatoes from the cellar and pare them awhile," said her mother.

And in an incredibly short time May was sitting in an armless rocking chair, paring the large pan of potatoes.

"Is Mrs. Hunt coming?" inquired Mrs. Hoovins as she pulled the tough lining from a gizzard.

"I don't know, she hasn't said anything, but I rather look for her."

"Don't worry, Aunt Alice'll come," said May. Just then she cut her finger, and rushed about wildly hunting for the turpentine bottle and a muslin cloth to bind it up.

"I wish Mrs. Hunt would come. She certainly seems to be a lovely woman. I never was around her much, but what I've seen of her I think she's wonderful," said Mrs. Hoovins.

"Yes,—she does have some good qualities," replied Mrs. Morgan a bit hesitantly, but— Just then the telephone rang. It was Mrs. Hunt.

"Hello."

"Hello. Mary?"

"Yes."

"Well, how are you coming?"

"Oh, just fine. Mrs. Hoovins came a while ago and we have things pretty well on the way."

"You don't need any more help, then?"

"May says I should tell you to let the girls come."

"Oh no, they can't come to-day," replied Mrs. Hunt in a high-pitched, sarcastic tone.

"Well, you needn't come unless you want to. I think we can get along all right."

"Well, I'll see yet."

And both receivers went up.

"What did she say, mother?" asked May holding her cut finger.

"Oh, the girls can't come."

"I just knew she wouldn't let them. She surely makes me weary. If she comes and



MY TASK

To love some one more dearly every day,
To help a wandering child to find its way,
To ponder o'er a noble thought, and pray,
And smile when evening falls,—
This is my task.

To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for His holy sight,
And answer when He calls,—
This is my task.

And then my Savior by and by to meet,
When faith hath made her task on earth complete,
And lay my homage at the Master's feet—
This is my task.—Selected.

acts as bossy as she did not long ago I think I'll give her a piece of my mind. If I were the girls I'd just come anyway. She hardly ever lets them come here. I think she does it just to spite me."

"Now I wouldn't let on to her that I cared a bit. That will cook her lots quicker if you don't let on," advised her mother.

"I believe too that would be better. I guess I'll try it. It will be pretty hard for me to keep my thoughts to myself but I'll do my best."

May had that kind of determination that helped her accomplish things.

Mrs. Hoovins had been keeping silent but her ears were open.

Soon they had the chickens on to cook. The fire was burning briskly. The morning hours seemed to pass with intense rapidity. There was much yet to do. Dinner must be served promptly at twelve.

Mrs. Morgan sent May to the garden to get lettuce and radishes, and Mrs. Hoovins sat down to finish paring the potatoes.

"If you'll excuse me a few minutes I'll go to the garden and gather a mess of peas for dinner," said Mrs. Morgan. She slipped on an old straw hat and was gone.

Mrs. Hoovins sat meditatively, peeling away and wondering if Mrs. Hunt would come. At last as she was on the last potato, brisk footsteps sounded on the kitchen walk.

"Good morning," was Mrs. Hunt's greeting.

"Well, good morning, I've just been wondering if you were coming or not."

"Oh, I decided I could get away all right. The girls had the morning work about done, and I dampened the clothes for them to iron."

"I see. I suppose they would have liked to come along too?"

"They didn't say much," replied Mrs. Hunt.

"I think most girls like to cook for threshers. I know my girls always did. Yes, and I did too, when I was a girl. I do yet, as far as that is concerned, but I used to think it was one of the biggest events of the year."

"Where's Mary?" asked Mrs. Hunt.

"She went to the garden to gather peas. I suppose she'll be in any time now."

"I see she has the chickens on. What else does she want for dinner? We'll have to rush things along or it won't be ready on time."

"She didn't say. I think we'd better wait a little till she comes in," said Mrs. Hoovins somewhat hesitatingly.

"Here's a can of cherries. I'll go ahead and make pies and you can stir up a cake."

"Oh, I hate to do that, maybe that isn't what she wants."

"What's the difference? It'll have to suit her." And soon her hands were in the pie dough. But Mrs. Hoovins waited.

Mrs. Morgan soon appeared. Perspiration was streaming down her face as she entered with a kettle rounded full of peas.

"Well, so you got here," said Mary, feeling a bit provoked but not showing it.

"You bet, and I'll soon have your pies in the oven."

"I see. I had planned to have cake instead of pie but I guess that'll do."

(Continued on page 262)

CHRISTIAN MONITOR

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Vol. XXII

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No. 9

PROBLEMS OF SECURING AN EDUCATION

By Chester K. Lehman

This article is furnished by the Young People's Problems Committee of Mennonite General Conference.

Problems Do Exist

That problems do exist with reference to securing an education is obvious. A dozen young people on short notice submitted more than twenty-five problems that challenged them for solution. At the head of most lists was that of finances. An acute problem confronting several is the fact of their being needed to assist in the work at home. "Does an education pay?" is asked by one. Several observe the corrupt teaching in their local high schools and one marvels at the "blindness of parents to the evils" of these schools. One thinks of the "selfish aims for life's vocation," having undoubtedly in mind the unworthy motives of some in pursuing an education. There are those "displaying ignorance of the blessings awaiting young people who will yield and obey the truth." "The problem of adjusting courses to the practical needs," is suggested by one, thinking, I suppose, of the practical value toward earning a living of Latin, algebra, or plane geometry. There is the question before the missionary volunteer who sees the cost of securing an education and has no prospect of receiving remuneration while in mission service to pay for the training required. Here is the student in a local high school who has to meet the problems of athletics, social functions, class plays, class rings and pins, etc. Added to this are the unsound teaching and the more or less anti-Christian attitudes taken by the teachers in the several departments of instruction.

The Proper Attitude Toward Problems

And so the problems loom up before the youth. In the foregoing there has been no attempt to give a comprehensive list, but what is given is sufficient to convince any open mind that grave problems do exist. They are such that to brush them lightly aside may prove calamitous to the student. Let me urge that the first step toward their safe solution is the development of the proper attitude toward them. Manifestly two

different attitudes are possible: (1) We can ignore the problems with the hope that they will be solved in some way; or (2) We can grapple with them in real earnest, asking for divine wisdom to the end that a God-given solution may be reached. Without question the first attitude, if maintained consistently, will prove disastrous. Far too many young people have suffered shipwreck of their life plans, and more important still, of their faith, because they were too unconcerned to recognize the problem, much less to take hold of it in an earnest endeavor to find a God-given solution. It has been estimated that losses to the Mennonite Church due chiefly to failure on this point reach the yearly toll of one thousand. While this estimate may be too high, it certainly throws into clear relief the pointed truth that too

1. Does it pay to secure an education?

Several years ago an educator proved that every day spent in school was worth ten dollars to the student. This statement was made on the basis of a comparison of the earning powers respectively of graduates of the eighth grade, high school, and college, in which it was shown that in spite of the fact that the high school and college students during the years of their additional training were not earning but spending money, they increased their earning power as well as lengthened the time in which they could enjoy increase of wages by so much that the additional expense incurred was much more than offset by the greater income.

However, it is my conviction that this motive alone for securing an education is hardly a worthy one and should not be allowed to be the controlling one. The truth to be gained from this illustration is that increased training makes possible a greater and more effective service. If it is one's motive to secure an education for the purpose of becoming an approved workman of the Lord, it is worthy. The value of extended training in the

Lord's work is clearly seen in a few illustrations. If no one had an education beyond the grades, the Bible would be a closed Book to us, locked up in the original languages. Of untold service are the men who have had sufficient education to translate the Hebrew and Greek Scriptures into our own language, who in heathen lands have learned the language of the heathen, invented a written language for them, and

translated the scriptures into this written language. Such eminent service made possible by an education certainly proves that an education pays.

2. How can one without money finance an education?

This is not an insuperable difficulty providing one has the will and energy to surmount it. A few simple rules put into effect will ultimately carry one through the barrier. (1) Use every legitimate opportunity of earning money. (2) Hold fast to the purse-strings, spending only when absolutely necessary and that with utmost care. (3) Save religiously.

The youth who is discouraged and is on
(Continued on page 287)

A PRAYER FOR SCHOOLS AND COLLEGES

We pray for all schools and colleges,
That they may be faithful custodians of the sacred flame of knowledge,

Every campus holy ground, every building a temple,
Every classroom a chapel, every desk an altar,
Every book a revelation, every student a devotee,
Every professor a priest, conserving the ancient lore of the past,
And a prophet proclaiming new truth for the present and the future,

Under the guidance of the Holy Spirit.

—Byron Hester.

much unconcern and carelessness are manifested toward the serious problems of securing an education.

On the other hand the proper attitude toward these problems is characterized first by a prayerful concern; second, by a teachable humility that is willing to give ear to counsel given by those who have trod the path before; third, by a willingness to study them with the guidance of the Holy Spirit; and fourth, by a wrestling with them until there is a settled conviction what a God-given solution has been reached.

Let us study briefly some of the leading problems confronting those who are securing an education.

THE UNEQUAL YOKE

Should a Christian Support Modernism?

(The Autobiography of a Dollar)

By Martin Paul

CHAPTER NINE

(In which I hear a doctrinal controversy).

Teach no other doctrine.—I Timothy 1:3.

Can two walk together, except they be agreed?—Amos 3:3.

As soon as I saw, or thought I saw, that error had become firmly established, I did not deliberate, but quitted the body at once. Since then my counsel has been: "Come ye out from among them." I have felt that no protest could equal that of distinct separation.—C. H. Spurgeon.

The source of all decay of religious consciousness is indifferentism, the toleration of teachings and practices which are contrary to the Word of God. The two can never exist side by side. One must conquer, the other must be vanquished. It is either the Gospel and its purity, or frank unbelief; everything else is merely a temporary stage; hence teachings and tendencies contrary to the Word of God must be destroyed in the germ stage.—Theo. Graebner.

To demand that a person who does not stand for the doctrine of the church should be retained, clearly involves an infringement upon the rights of religious liberty as concerns the church.

—John Horsch.

The time of pure language study was over. All friends must part, and so did Spike and the lady. Though they were very chummy, there was as yet no sort of agreement between the two, as far as I was aware. However, they were looking forward to spending the next summer at the same resort. Spike took me along to his station, but packed in a box; thus all I remember is that the trip was very long.

Most distinctly do I remember the first conference meeting here. Some half dozen or dozen missionaries belonged to the circuit. It was not long till one could notice that at least all the older members were intensely earnest in their faith in the Bible as God's holy, inspired Word, and that their business was to save souls, and that mainly and only. Thus the topic under discussion could not but be lively. Brother M—— had come to the conviction that he could no longer subscribe to a certain part in the creed of the denomination. Opinion was pretty evenly divided as to which principle to follow. Spike and his young fellow Liberalist—I learned of him later—kept a discreet silence. The question was: Can Brother M—— continue with us, when he does no more entirely subscribe to our faith?

"I think we can well permit Brother M—— to remain with us. The point he raises is really only of minor importance. As long as he believes in Jesus as our Redeemer, and the inspiration of Holy Writ, he can save souls and he saved as well as we." It was the senior missionary who had spoken. But others objected.

"The point is not, whether or not he can be saved, or whether or not he can save souls. No one of us will doubt that. The point is, whether or not we should let down our requirements for those who wish to be missionaries in our midst."

"They are doing it at home, and they would likely overrule any decision of ours asking Brother M—— to withdraw from our organization."

"That other people do it is not an argument."

"We ought to endeavor to 'keep the unity of the spirit in the bond of peace.'"

"But what does the apostle say after that? 'One God, one faith, one baptism.' The brother is not entirely of our faith any more, and with that, the unity of the spirit is already disturbed. The outward unity then is mere form."

"But we must give every man the right to his own viewpoint."

"Surely; but follow out that principle, and you'll have

to give each heathen philosopher the right to his own viewpoint. Does that entitle him to a place in our church?"

The senior member again raised his deep, rich bass voice. "Your principle, Brother Th——, would only tend to perpetuate denominationalism, the disgrace of Protestantism."

"Denominationalism is indeed a disgrace to Protestantism, but it is inevitable until all denominations are fully at one in all their doctrines. You will not have true unity until you have unity in faith."

"Then do you not believe in any movement to unite Protestantism?"

"Certainly in none that tries to unite without restoring unity. Paul says, 'Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them,' or: 'turn from them.' Clearly, division in such a case is inevitable. I think that applies in the present case."

"That refers to flagrant cases."

"How do you know? Paul only says: 'contrary to the doctrine which ye have learned.' Is not brother M—— teaching contrary to that doctrine?"

"How do you know that **you** are right? Perhaps **he** is right, and then he ought to turn from you!"

Exactly, unless he can convince me of my error," agreed Brother Th——.

"As long as a man has the fundamentals correct, that is all Paul wants. We are all brethren in faith."

"He may be a brother in faith, inasmuch as he is a believer, but he is teaching contrary to the teaching as I learn it from the Bible, and unless we can agree on that teaching, we ought to turn from each other. That is clearly the apostle's meaning. By uniting with a brother who teaches error, we give countenance to his error instead of warning and protesting against it. Separation would not necessarily mean that we would cease to regard each other as Christians."

"That would certainly strengthen denominationalism, Brother Th——."

"It would strengthen the denominations, and thus the church, because it would purify them."

"Let us exercise toleration," some one threw in.

"Toleration is the cursed thing that is responsible for the fact that only thirty per cent of our seminaries in China, and twenty per cent of the lower schools are still safely true to the Gospel of Jesus as the personal Savior from sin."

"That would be hard to prove."

"Not at all. 'Resist the beginnings,' says the Latin proverb. If Brother M—— may teach this, and remain one of us, then I may teach that, and you a third different teaching, and soon you will have a wide divergence in what you choose to call minor things, and unity only in what you call essentials."

"Fine. That would be God-pleasing unity."

"Would it? The sad thing is that soon you would not even have unity in 'essentials' any more. If **you** have the right to compromise a doctrine **you** think is not essential, can you forbid your neighbor to compromise another which **he** thinks is not essential? Soon there will be no essentials left. Besides, you have no right to compromise even the smallest teaching of the Bible. The Gospel is not yours; it is your Master's. You are to be its faithful steward. Your Master told you to teach 'them to observe **all** things **whatsoever** I have commanded you.' And are you not afraid of those last words of the Bible: 'If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book (or tree) of life?' And if I may not take away from it myself, may I permit my neighbor to do it? Surely not. I must warn and protest against any such attempt. How can I do that more effectively than by signifying it by different outward affiliation? That does not mean I regard him as unfit or a hypocrite. It only means that I think his medicine contains some impurities more or less dangerous."

"As long as he believes the fundamental doctrines and saves souls, that is all the Savior requires of him," it was objected.

"Where will that principle lead?" was the counter question. "Perhaps you will regard ten points as fundamental. The next generation will have compromised one, then two, because they are mere viewpoints. Then the doctrine of the inspiration of the Scriptures falls, being a viewpoint, and that opens the door and clears the way for every form of Modernism. That is exactly what has happened to Protestantism in the last half century. The universities and other institutions which the Liberalists would have built up themselves, would have made a sorry showing. But by the watchword of toleration they wormed their way into faithful institutions, and turned them into their opposites, breeding

unbelief, instead of faith; killing, instead of saving men's souls. The murder of souls is the most horrible murder. And still, you agree to it under the watchword of toleration and unity and love and viewpoint."

He had talked himself into some heat; and though others did not seem willing to gainsay his arguments, still they decided that, in view of the example of the home churches, and to preserve unity, they thought best if Brother M— would continue with them. And the brother, who had argued so convincingly for separation as against toleration in matters of faith and doctrine, did not seem to notice that it would now be his duty in turn to leave an organization that countenanced error, according to Paul's injunction: "Avoid them."

(To be continued)

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A DESCRIPTION OF SWISS MENNONITE LIFE IN THE SEVENTEENTH CENTURY

By John Horsch

The most valuable source for the study of Swiss Mennonite life in the last half of the seventeenth century is a work entitled, *Probiert-Stein.....des Täufferthums* (Touchstone of Anabaptism). It is a book of 690 pages, written upon the suggestion of the authorities of the canton Bern and printed in the government printing office in Bern in the year 1693. The author, George Thormann, a Decan, or minister of a higher rank, in the Reformed state church, was, needless to say, by virtue of his office an antagonist of the Swiss Brethren. He states in the preface that over a century before, namely in 1585, the convention of the ministers of the state church had expressed the desire that a book be written exposing the errors of the Täufer (Swiss Brethren, or Mennonites) but no one had undertaken the task, although the Council of Bern (the civil authorities) had also advised that such a book was needed. In view of "the very great increase" of these people, "especially in the Emmenthal up the valley to the vicinity of Thun," the author says further, he decided to write this book. Only one copy of this work seems to exist to-day. It is owned by Professor Adolf Fluri, of Bern, who kindly loaned it to us for a few weeks' use.

The method used by previous writers against the Brethren, in particular Zwingli and Bullinger who accused them of revolutionary aims, evil deeds, and hypocrisy, had failed. Those writings had indeed in a measure aided the cause of the Brethren among those who had personally learned to know their life and doctrine; the unwarranted, harsh accusations of earlier writers had only aroused their sympathy. Seeing the failure of that method, Thormann decided on another plan. He did not question the good intentions and piety of the Brethren but undertook to show that an equally consistent life was possible within the state church. It should be recalled that the only creed represented in the Protestant cantons of Switzerland, beside the state church, was the Swiss Brethren. Excepting them the whole population was identified with the state church. While the Brethren were not strong in numbers, our author says, their meetings were often very largely attended,

Thormann says: "It has come to this that our country folk [who were personally informed concerning the doctrine and life of the Brethren] have a very great regard for the Täufer people, indeed to such a degree that many look upon them as saints, as the salt of the earth, as the true chosen generation, and the most consistent Christians. Many are in fact of the opinion that the expressions 'true Christian' and a 'Täufer' are synonymous, and it is well-nigh impossible to be a good, true Christian except in the Täufer church. Hence they are quite confused in their conscience and are considering the question of uniting with these people and endure what this would involve."

"Oh, how great is the number," Thormann continues, "of those who are, as it were, suspended between heaven and earth and do not know what to do. By an erring conscience they are urged to make common cause with these people, and yet they [being unwilling to endure persecution] remain with us, and thus they are halting between two opinions and, being suspended between fear and hope, do everything with an uncertain, doubting mind."

Our author addresses his own church people as follows: "You say, secondly, Is there a surer sign by which the true church may be known than by bearing suffering and persecution, also by a holy constancy in the faith under persecution? To be persecuted of the world [you further say] is the distinguishing mark of the true Christian. Therefore, it is quite evident that the Täufer congregations are the true Christians, for how great ill will do they have to bear, how are they troubled, pursued and persecuted, and they endure it all with joy and constancy. Is not this an indication that God manifests in these people His almighty power and the sustaining grace of His spirit?"

Again our author says, that among the state church people it is commonly asked, "How is it to be accounted for that in spite of everything that has been attempted against these people, they could not be suppressed but, on the contrary, are spreading more and more?—Other religions commonly protect themselves with weapon and force, and rely for

protection upon the arm of the mighty of this world; but the Täufer in our land are only a poor little flock, having no great man or worldly patron to protect them. They are bereft of all temporal help and yet continue to remain with us. Is not this to be ascribed to the conquering power of the truth?—And a number of persons, who formerly gladly permitted themselves to be used to persecute the Täufer, have undergone a change of heart, like Saul of Tarsus, and now, instead of doing them evil, have cast their lot with them and have continued constant until death."

Further quotations from this book follow:

"If it is praiseworthy in the Täufer people that they are strict and serious in their way of serving God, let us do likewise also among us, dear brethren."

"If it is commendable in the Täufer people that they do not make many unnecessary, idle words and do not talk much of worldly things, do ye the same in accordance with your Christian calling."

"Is it praiseworthy that they are not easily provoked? Do the same, dear brethren."

"Is it well and commendable that they hold aloof from worldly amusements and do not mingle in carnal pleasures? Do ye likewise, dear brethren."

"Is it well and commendable, as it is indeed, that they shun the public inns and drink houses, except in special cases of need, and guard themselves strictly against inebriety? Well, do ye the same and avoid all unrestrained, intemperate, ungodly living."

"Does it deserve praise that one does not hear them use profanity or swearing? Do the same, for this is God's will toward you as well as toward them."

"Is it commendable in them that they live quietly and modestly, work diligently and are seldom seen in public gatherings? Do ye likewise."

Thormann concedes that there are "many godless people" in the state church who profess the Christian faith; nevertheless he criticises the Brethren for "continually crying [preaching] repentance and holiness."

This book furnishes striking proofs for the well-known fact that, while the Mennonite people of Switzerland in that period were not numerically strong, the great majority of the population of the canton Bern had a decidedly favorable opinion of their doctrine and life.

Scottdale, Pa.

SHALL WE LOVE ANTIQUES?

By Ursula Miller

Almost every home, it seems, has at least one article which has been lent by a past generation. And the mystery and romance which cling to a hundred or a hundred and fifty year old book, or plate, or chair, or bed, tell us in a measure of their former owners, our ancestors, and reveal to us and all about us, also, our love for these possessions because they are old, and belonged to our forebears.

The story of the times of our ancestors is told by the articles about us. As for example, following the dark ages, after restraint and repression had begun to wear away, people began to be joyful. The music, the sculpture, the paintings and the furniture reveal this joy. There is even a subdued gaiety. Later comes our own colonial period. These products also tell the tale of their time. The furniture possesses substantial lines, combining beauty and dignity, but there is nothing superfluous. Later national developments bring also various periods of furniture forms.

Antique authorities assure us with perfect calm and assurance, that there can be no waning of the value of antiques because there are too few good pieces in the world ever to flood the market, that is, available pieces, outside of museums and the private collections of the very wealthy. Museums and the rich are greedily gobbling up the really fine antiques. The rest of us may be greedy but we are not gobbling. So simply as a financial asset they are not to be despised. But shall we love them for no other reasons? Truly, they have many reasons for being cherished. A poem, a song, a story written several hundred years ago, recall to our minds conditions and sentiments of that time. An old plate, a spinning wheel, or a grandfather's clock will do the same if we pause quietly and listen. The very picture on the plate betrays its history. As a historical treasure, how rich!

There is also the intrinsic and inestimable beauty and grace of an old chair or table. They enhance and enrich our modern homes with dignity and charm. Not in many homes do we see a tall grandfather's clock, but in the few where they may be found the owners say, "That's the last thing I'd part with," showing how their beauty and value is appreciated. The tall desk or secretary, six to eight feet high, also called *escritoire*, is likewise a rare and valuable piece. One of these desks in a home gives it an atmosphere which a dozen mail order articles resembling them somewhat are unable to achieve. These desks are very often of beautiful walnut. We also find a low desk occasionally in Mennonite homes. This is called the Governor Winthrop Desk. It is as beautiful as it is rare. Chests of drawers or bureaus are more common. Our people had to have storage room for bedding and clothing, but they did not need to read or write much; hence more bureaus as compared to lovely old desks. I am sure of having seen ladder back chairs in Amish homes. These are very sturdy chairs and are very highly prized

by antique collectors at this time. The Windsor is a most beautiful chair and equally rare. The Boston rocker belongs to the Windsor family. If you possess one of these graceful chairs, with its nine spindles in the back, you have a treasure.

Many of our homes have at least one old table: a walnut drop-leaf, a gate-leg, or a little sewing table with drawers. Not many of us have spinning wheels but some of us wish we had! I remember a certain attic in Ohio, my grandmother's, which held two spinning wheels one large, one small. They were never used, of course, then. They just stood there. Where are they now?

More intimate things we find too in our homes: dishes, linens, quilts, candle molds, and bottles and occasionally a rope bed or a spool bed of cherry or walnut, coming from great-grandfather.

Wherever we find any of these articles, sturdy furniture, fragile plates, mellowed, yellowed books, we find them also nearly always cherished. But why? with their century and half of life are they of more value than a book or plate or desk or clock just from the store, brand new? Well, of course, because some of us are wild about antiques. But that isn't the real reason. Nor is it alone the beauty of the article. Nor yet the money value, else we would sell them and be done with it.

But these antiques tell us about the spiritual life of our ancestry. If I, one of a large number of great-grandchildren inherit some dish, a plate, or pitcher, it is to be supposed that each of the other heirs also inherits something. That tells the story of my ancestors' thrift in having beautiful, worth while dishes, and their prudence in leaving them for children's children.

An old, old New Testament, and a Hand Book on Religion by Deitrich Philip, both German, coming ruggedly from their past, reveal the stern simplicity of their time. These ever-so-great grandparents left us no sloppy fiction as heirlooms. These treasures of long ago are like a smile from the past, a handclasp from yesterday.

Our Mennonite forebears left no antique silverware or pictures. This tells us what we already know about our own people that they were pioneers and possessed essentials but not luxuries.

Let us learn from the relics of the past—good taste they teach us. Since we need furnishings the quiet dignity of the old pieces is restful. They teach us reverence if we hearken; the chair, the bed, though but wood, have a longer life now than we do. "Frailty, thy name is woman," and we may also add "man."

They teach us indirectly about God. He has blest man and given him talents to be of use to others. And these relics which were once but the commonplace are now become the beautiful. "A good man leaveth an inheritance to his children's children: and the

wealth of the sinner is laid up for the just" (Prov. 13:22). Shall we love antiques, or shall we call them old-fashioned things? Hesston, Kans.

AS OTHERS SEE US

(Continued from page 258)

"It was eleven o'clock. Mrs. Hunt started to put the potatoes on. "Oh, my dear woman, that won't be enough!"

"Don't you think?" Mrs. Morgan replied a bit embarrassed.

"Oh, my, no."

"Well, maybe we'd better peel a few more to make sure." So they did.

May came in from the pumphouse with her radishes and lettuce cleaned and washed. Mrs. Hoovins was swiftly hulling the peas. Mary helped her to finish, and May and Mrs. Hunt went to the dining room to set the table. They stretched the table as long as the length of the room, which was a large one, would allow. May paid no attention to her aunt's bossing. That is she hid her feelings but it was almost more than she could do. The angry words were on her tongue but no one else knew it for she pinched her lips tightly together and swallowed them.

This did not please her aunt for she liked to be contradicted and argued with, even though it concerned the most insignificant trifles. And May knew it.

When asked to rearrange the silverware May obediently consented without showing the least sign of caring. Alice adjusted her glasses with an air of disappointment.

Dinner was almost ready and they discussed a need for a half dozen more dessert dishes, and a like amount of cups and saucers, which they might need if all the men drank coffee.

"Could we borrow some of yours, Alice?" Mrs. Hoovins inquired.

"Sure. I'll call the girls and have them bring them over right away," Alice replied. She really was extremely accommodating to her relatives when she was in such a mood, and especially so to Mary for they were close neighbors and shared much in common. Besides their husbands were nearly the same age and for different reasons there seemed to exist a peculiar tie between them. Even though they frequently disagreed, and although each liked to have her wash on the line first, they were after all friends.

Edna and Ruth were still bemoaning the fact that they didn't get to go to Uncle Dave's. Suddenly the telephone rang.

"Hello," answered Edna in a tired, dissatisfied tone.

"Hello, Edna?"

"Yes," somewhat indignantly.

"What you doing?"

"Just getting dinner on the table."

"Is the ironing done?"

"Yes, I think Ruth finished it."

"Well, Aunt Mary wants a half dozen dessert dishes and that many cups and saucers, and I guess if you girls want to you may bring them over. Just get the table ready for the men to eat and come right away."

Needless to say the girls were more than delighted, although they were quite tired. Soon

they had dinner ready. Then they quickly ran up the stairs, put on their new gingham dresses, and brushed back their hair. They collected the dishes in a small basket and were soon on their way.

When they arrived at their uncle's home they noticed the men in the yard with rolled up sleeves dashing their heated faces with cold water from a large galvanized tub which was on a wooden stool. Being timid the girls entered the front door to avoid meeting the men.

"Oh, I'm so glad you came!" smiled May as she ran to meet them.

"You're not any gladder than we are. We wanted to come this morning but mother wouldn't let us," ejaculated Ruth, who was the younger and by no means slow to speak regardless of place or society. Edna was more quiet. She only smiled at Ruth's abruptness. The two sisters were totally different in every respect. Even in appearance there was a marked difference. Edna was fair with an expression of sweet calmness, while Ruth was unusually dark with eyes that sparkled with cleverness. People often remarked how different they were.

"Girls! come here!" called their mother from the kitchen.

"Good night! I don't hope she wants us to work," Ruth grumbled as she slowly followed her sister to the kitchen.

"I guess we women'll sit down and rest, and let you girls wait on the table."

"Well, what do you think we are? We're nearly dead on our feet now," Ruth blurted out.

"Shh," her mother whispered, for the men were coming in.

If there was anything Ruth detested it was housework, and washing dishes particularly. It was amusing to see her facial expressions and hear her grumble. Even her mother could not resist laughing at her. When Ruth could bury herself in a book or be outdoors free from care, then she was happy. But she was old enough now to shoulder some home responsibility.

The men kept the girls busy pouring water, for it was an extremely hot day. Ruth however, let May do most of it.

After the men had gone out Mrs. Morgan and Mrs. Hoovins went to the dining room, and Mrs. Hunt to the kitchen. In a twinkling she had a dish pan of hot soapy water ready to send the dishes through as they came to her. May and Edna were drying as fast as they could but were unable to keep up with her.

By the time the cooks were ready to eat, they discovered Ruth was missing. Mrs. Hunt went to the door and called her loudly, but there was no answer.

"I'm not going to yell my head off. If she misses her dinner she'll just have to miss it, that's all."

So they all sat down but May who went to the stair door and called.

Ruth gave a quick jump, answered with a piercing, "What?" for she was just in the midst of a fascinating story. But she soon managed to collect herself and skipped down to dinner, not knowing what to expect for she

did feel a bit guilty. But to her surprise little was said.

"My, I wish I'd brought you some of our radishes. They're so much better than these," said Mrs. Hunt as the radish dish went around.

"Why, mamma they're not?" expostulated Ruth. "These are every bit as nice as ours."

"I'd like a little gravy," said Mrs. Hunt as if she didn't hear Ruth's statement.

Mrs. Hoovins gave a peculiar glance at Mrs. Morgan as she passed the gravy.

"Do you have your washing done yet?" asked Mrs. Hunt as she sat the gravy dish down.

"No, not yet, we've been having too much other work."

"Oh my, we beat you. We got our washing and ironing all done Monday."

"Why no, we didn't mamma," said Edna, "we just finished ironing this morning."

"Oh, I just meant the flat pieces were all ironed Monday."

How she could stretch the truth and smooth things over like she did was a mystery. Yes, even to her own husband, who was a minister. Many times he had the sympathy of his friends for what he had to put up with, but he patiently endured it. It often grieved him but in spite of it all he loved her. And she had a very winning personality when she made choose to exert it.

As soon as the dishes were away Mrs. Hunt said she would have to leave in a little bit. But they sat down and rested and talked the rest of the afternoon. Of course that suited the girls. They knew she would talk for several hours so they made themselves comfortable in the grove where it was cool and shady.

The girls were nearly asleep when they heard their names called. But they obeyed the call and moved slowly toward the house. Just as they expected their mother was ready to go home.



LISTENING-IN

God has a wireless "to everywhere;"
We call it: "The Word of God and Prayer,"
And every one may daily win
God's choicest gifts by "listening-in."

First you must shut out every sound
From the heedless world that throngs around;
Vanity Fair makes a deafening din
On purpose to hinder "listening-in."

The devil will use his utmost power
To keep you from having this quiet hour;
He knows you can be freed from sin
Always and only by "listening-in."

But when you prayerfully read God's Word,
The still small voice is clearly heard,
And wondrous things of peace within
Daily result from the "listening-in."

God longs to give His best to you,
To keep you loyal and strong and true.
If you haven't—to-day begin
To prove the joy of "listening-in."

—The Open Window.

"Come over," said Mrs. Hunt as she started to leave.

"Yes, I will. You come back and thank you for helping to-day."

And Mrs. Hoovins went too.
Elida, Ohio.

THE TORONTO RELIGIOUS EDUCATIONAL CONVENTION

Prove all things; hold fast that which is good. — Paul.

The Toronto Religious Educational Convention is now history. Much that was said and done there is noteworthy and commendable. But it is sad to record that like too many things in this age of apostasy there was a serious mixture of that which is positively evil. The great silence on the fundamentals of the Bible, the lack of setting forth the real Gospel of God was sadly evident. There was not so much fault to find with the "Methodology" of the Convention, as with the "Message." But what is there left, when one uses the best method in the world to put over nothing?

Christian ethics apart from the saving Gospel amount to no more than tying the most beautiful apples to a dead tree. A Liberal Magazine asked the question, "What Happened at Toronto," and forthwith answered the question thus, "Another Milepost in Religious Education." We are young, as yet, but we have long since learned that the modern religious press is not trustworthy, but like our text above, it must be tested and proved by the Word of God. The evil must be rejected, the good held fast.

Great speakers from all over the world occupied the platform. Clever men had charge of the sectional courses. Thirty-five hundred men and women attended the sessions of the Conference. Some forty communions were represented, composed largely of pastors, directors of religious education, church school superintendents, principals, and church school teachers.

The theme of the Toronto Convention was "Go teach," and its purpose was set forth by the President, Russel Colgate of New York.

President Hoover of the United States and Lord Willington, the Governor General of Canada, sent their greetings to the Convention.

A large monument was unveiled in the City of Toronto to the honor of Robert Raikes, the founder of the Sunday school movement.

Like all such conventions some high sounding goals were set forth, but the weakness of it all, in our humble mind, was the utter absence of the means for its accomplishment. The Holy Spirit was mentioned at times, but this does not commit any man to the full teachings of the Word of God, or the preaching of the Gospel of God. The following ideals and goals were set forth:

"First, the committee recommended that the major emphases governing the creative work of improving materials and methods be—to make religious education more truly Christian; to make the needs of growing persons determinative of all our educational procedures; to develop the spirit of world friendship and human brotherhood; and to Christianize the contacts and institutions of modern life.

"The committee also recommended as tasks for special emphasis, the following:—

"First year—The promotion of ideals and standards through strengthening the field forces.

"Second year—Advance in Leadership Training.

"Third year—Recruiting disciples for Christ and the Church.

"Fourth year—Expanding and enriching the program of the Church School."



EDITORIALS



September

"Thirty days hath September."

Thus begins the little rhyme which most of us learned in childhood and which we must use sometimes yet to make sure how many days are in some particular month. But the word September connotes more than a little rhyme of six lines. It heralds to us a number of things that come in this month alone. This year the first day will be a holiday, for it begins with Monday, and the first Monday in the month is designated as Labor Day, a legal holiday in most states. Thus on the first day of the month banks will be closed, and, in industrial centers at least, business will be suspended. September also suggests to many people that the closed season for a particular kind of sea food is over and that they may once more enjoy eating oysters.

But to many people September means most as the month in which the fall term of school begins. To the boys and girls of grade school age it means that the summer vacation of mingled work and play is over and that the round of school life is about to begin. Depending on how well they like to study different ones will hail the season with varying emotions. Some will be glad to go back to the studies and experiences of school life; others would prefer to have a perpetual vacation. With young people who are in high school and college the same mingled feelings will be found, but a greater number of them will be glad to get back to the pursuit of studies which they know will help them equip themselves for the vocations of life which they some day intend to take up. To the parents the time is a serious one. They want their children to have the best things in life and yet they are reluctant to see them leave home to go to school. To the teachers it will mean another season of hard work after a vacation in which tired nerves and minds were rested and refreshed. But all who are in love with the "delightful task" of teaching "the young idea how to shoot," will welcome the return of the school year. All in all most people will be glad to hear again the music of the school bell.

September also brings with it the change of season from summer to autumn. Although frequently quite warm the shortening days herald the coming of cool weather and when the equinox comes toward the latter part of the month most people will expect some kind of disturbance in the weather. And they are rarely disappointed. The advent of September also reminds us that summer is fast passing away. If we neglected to make the best use of the summer season it is too late now to take advantage of its opportunities. This thought reminds us of the cry of the prophet: "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20). If we have neglected our temporal work during the past summer we will not be in

good position for the winter; if we have neglected our spiritual work the opportunity for such service is gone. Should that have been the case, let us resolve to do better in the months that are to come. The day of grace is still with us. We cannot atone for the past, but we can do better in the future. Let us enter the autumn season with a warmer heart of love for both God and man, and a firmer resolve to be more active in the service to which the Lord has called us. Cooler weather is conducive to greater physical activity; may it also spur us on to greater efforts along spiritual lines.

Drought

A drought of almost unprecedented proportions has prevailed in our country this summer. Nearly all of the states east of the Rocky Mountains have suffered greatly because of the lack of rain. Crops and livestock have suffered greatly and the loss to the farmers has been estimated at a billion dollars or more. Most of our readers live in some section that has been affected by the drought and have seen some of its blighting effects for themselves, but the following paragraph is descriptive of the extent to which it has affected the various sections of the country:

"Observers in the sections worst ravaged by drought tell of potatoes the size of marbles, stunted cabbages, apples falling from the trees, hardwood forests prematurely clothed in brown and yellow, streams and lakes receding, leaving dead and dying fish, forest fires breaking out in widely scattered areas east of the Mississippi, bees, unable to find fresh flowers, consuming the honey in the hives, farmers carrying water to their herds, and feeding them in their parched pastures on next winter's fodder."

So serious is the condition that President Hoover has appointed a National Drought Relief Committee. Different methods of relief will be administered, but there is no doubt but that in some instances direct help must be given to people in order that they may have food and clothing during the coming winter. The drought, coming simultaneously with the business depression, does not give very bright prospects for great masses of American people for the coming winter. No doubt all relief agencies will have plenty to do to keep the most needy from suffering from lack of food, clothing, and fuel during the winter months, and the wealthy people of the country might perform a worthy service by giving of their superabundance to help the poor and suffering.

However, there are few losses that do not have some compensations. The drought is no exception. If people have been made to see that they are after all dependent upon a heavenly Father for their existence and that He, as Creator and Preserver of the Universe, has power over the elements, they have learned something that will be of help to them spiritually. Anything that leads us to honor

and revere our Father in heaven may also help us to see our own weakness and helplessness and our need of coming to Him for salvation.

Even from an economic standpoint the drought and depression may in the long run have some beneficial results. People may be led to live more simply and economically, and that in itself will help a nation that is given to extravagance and excess. And since the country seems to be suffering from overproduction in almost every line the curtailed crops may result in the using up of surpluses that no one seemed to know what to do with, and consequent higher prices for crops that have not been hurt by the drought may cause an upward trend toward material prosperity. But whatever the results, whether such as economists predict or exactly the opposite, we as Christians can rest assured that "all things work together for good to them that love God, to them who are the called according to his purpose." In that promise we rest. We believe the drought has been good for us; otherwise the Lord would not have sent it.

Conferences

This is the season of the year when many of our conferences are held. Quite a number have been held in recent weeks, but at this writing there are some yet in the future. It was the editor's privilege to attend the Southwestern Pennsylvania Church Conference recently. The conference was well attended and marked with good interest. It was not different in many respects from other conferences that have been held in this district and elsewhere in the past, but it served as a reminder of the great good that may come from these annual meetings.

What are some of the benefits of conferences? First, they serve the purpose of bringing together church workers not only in the home district but from other sections. From the standpoint of Christian fellowship alone they are a great help and inspiration to those in attendance. It is always encouraging to meet people from other congregations and other sections of the country who are of like faith with us and who are laboring for the same causes that we are. This personal touch is an inspiration to all of us and we should not fail to profit by it whenever we have the opportunity.

Then we may derive much help from the addresses which feature every conference, whether it be a church conference, Sunday school conference, mission board meeting, or some other representative gathering. The speakers have important subjects, the discussions of which they have carefully thought out, and we can always learn new things that will be a help to us in our own line of Christian work and service. The new ideas that we imbibe, the encouragement to go on in faithful service for our Master, and the spiritual food that we receive are all great benefits that we derive from the addresses and discussions in public conferences.

The conferences of the Mennonite Church are facing serious problems at the present time. The present-day trend of laxness and breaking down of conventionalities is decidedly felt in the Church. The application of such Bible doctrines as nonconformity and nonresistance as interpreted by the Church is more and more questioned and in

some instances disregarded. There is a decided drift along these lines. Our conferences are not blind to the issues and are taking measures designed to counteract the drift. But mere legislation can never halt the trend to laxity unless there is actual conviction on the part of both leaders and laity that these Scriptural doctrines and practices should be adhered to as much to-day as in any time of the history of the Church. Let us as young people do all we can to stem the drift, and in no other way can we help more than in being loyal to the Church of our fathers, the faith of our fathers, and the God of our fathers, and in encouraging all others, by our example and teaching, to do the same.

Young People's Institutes

Three regional young people's institutes were planned for this year by the Young People's Problems Committee of the Mennonite Church, to be held at Scottdale, Pa., Goshen, Ind., and Kitchener, Ont. At this writing the first is history, the other two are yet in the future. The institute held at Scottdale, August 6 to 10, was marked throughout by a high degree of interest and a faithful teaching of subjects in the curriculum in harmony with the principles of God's Word as interpreted by the Church. The enrollment exceeded expectations and the spirit of those attending was, in general, of a fine Christian type. The evening lectures were both informational and inspirational in character and were enjoyed by many who were not enrolled as students of the Institute.

This is, comparatively speaking, a new movement in the activities of the Church in behalf of her young people, and we believe it has great possibilities for good. That it carries with it possibilities for harm is also true as it is of all other activities. The institute at Scottdale, according to expressions from both old and young, church leaders and lay members, was generally felt to have been helpful in fostering "More consecration, Wider Fellowship, Greater Loyalty," the Institute motto. That those yet in the future, both this year and in years to follow, may serve the same purpose is our earnest wish, as we believe it is of all those who sponsor the movement.

One-talent Men

A few ministers were engaged in a friendly conversation. The subject was the earlier Church leaders of a certain conference district in which one of the group was a resident. "Who was the most outstanding church leader in the past in your conference?" was the question asked of this particular brother. For a few moments he was deep in thought. After a bit he answered in effect, "I do not recall that we have had any leaders that were particularly outstanding in any particular lines. They were all, as far as I know, just ordinary men who served as the Lord gave them grace and strength in the offices to which they were called." There is still a strong church in that district and the answer impressed one with the fact that God has use for the one-talent men as well as for those who seem to be more brilliant, and He can and does bless their consecrated efforts in His service. Let us take courage. There is no believer too weak or too small to be used of the Lord if he puts his life upon the altar of service.

CHRISTIAN LIFE

PLEASING GOD

By Andrew Bean

Solomon was the wisest man who ever lived, but I wonder if he was any wiser than other boys when he was ten years old? He probably had the advantage of an extensive education, since he was a prince. But other princes had like opportunities and they did not become as wise as Solomon.

When Solomon was made king God offered him his choice of gifts. I doubt if God would have done this if Solomon had not loved the Lord as we read in I Kings 3:3. But Solomon loved the Lord, and God gave him this choice. Solomon, realizing his fleshly weakness, asked for wisdom to rule wisely over his people. God was *pleased* by Solomon's request and granted it to him. "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment: behold, I have done unto thee according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee" (I Kings 3:11, 12). It paid Solomon to please God in his lifetime.

In the beginning God created the heavens and the earth and all that is in them. When He finished His work of creation He looked over the things He had made and saw that they were good. Gen. 1:31. There was a reason why God created the world even though He knew that man would sin. Why He did this is a fair question.

God created the world long before the time of Adam. God is a God of love and mercy, but He had no way to manifest these qualities so He created man. Of course He knew man would sin and was prepared for it. Rev. 13:8. It is through man and the fact that he is sinful that God can manifest Himself as a God of love and mercy. So we see that God had reason to be pleased with His creation. Through man God could manifest Himself in a way that He could not otherwise have done. The angels who were perfect did not need salvation, and those who were not perfect did not and do not desire salvation.

Then again, it pleased God to choose Himself a nation. So about five hundred years after the flood He chose Abraham to be father of a nation, a people as numerous as the sands on the seashore. God also expected this nation to serve Him and to provide a way of salvation for the world. This race was to be a glory to God, but it proved unworthy of the confidence God placed in it.

But God raised up a Savior (Isaiah 11:1) to live on earth, to fulfill the law and the prophets. In Isaiah 53:10 we read: "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Why did it please the Lord to bruise Jesus? Because "God so loved the world, that He gave His only . . . Son that whosoever believeth on Him should not perish, but have everlasting life" (John 3:16). God considered that reason enough. Oh, we should thank God that Jesus died on the cross, for God was not compelled to give His Son, but He loved the world so much and He is so merciful that He was *pleased* to give His Son to save us. Greater, truer, purer love can not be conceived.

God chose us before the foundation of the world was laid, that we should be blameless and holy. Before we were born He had provided for our adoption by Jesus Christ, as sons and daughters of Him according to the good *pleasure* of His will. Ephesians 1:4, 5.

God has done these things to *please* Himself and it is time for us to do something to please Him. How can this be accomplished? "It is God who worketh in you both to will and to do of his good *pleasure*." We in our natural state are unable to please God, but if we have Jesus in our hearts we will find it very pleasing to ourselves as well as to God to serve Him.

"Will the Lord be pleased with thousands of rams or with ten thousand rivers of oil?" In Proverbs 15:8 we read: "The sacrifice of the wicked is abomination." None of us are righteous. Our righteousness is as filthy rags

in God's sight. But let us notice the last line of the verse. "The prayer of the upright is his delight." God does not require us to sacrifice beasts but He expects our service. And while those who are in the flesh cannot *please* God those in whom the Spirit dwell can please Him. Rom. 8:8. And Romans 8:13 says: "For if ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live."

Without faith it is impossible to *please* God. "He that cometh to God must believe that He is and that he is a rewarder of them that diligently seek him" (Heb. 11:6). The sacrifices God recognizes are a broken spirit, a broken and a contrite heart. Psa. 51:19.

Does it pay to please God? See what His Word tells us. Turn to Proverbs 16:7. This is for those who love peace. "When a man's ways *please* the Lord he maketh even his enemies to be at peace with him." "Fear not, little flock; for it is your Father's good *pleasure* to give you the kingdom" (Luke 12:32). Those who accept Christ as their Savior and follow righteousness shall inherit the kingdom. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16, 17). Does it pay?

After considering all these facts, need we be surprised that it *pleased* God—First, to create man in His own image; second, to choose a nation as His own, Israel; third, to make provisions to save man, every one; fourth, to bruise the Redeemer who bore our sins to Calvary; and fifth, to impute the righteousness of Christ unto all who believe. Do you wonder that it pleases Him to give the kingdom to His children and heirs?

"Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

New Dundee, Ont.

HE IS COME

He is come, the Holy Spirit,
Come to comfort and to bless;
Come to cast His radiance o'er me,
Comfort me in my distress.

He is come whom Jesus promised,
Come to lead me and to guide.
Seeking out the hungry lost ones,
That He may in them abide.

He is come, the Holy Spirit,
Come to fill the yielded life;
Come to put His power within me
To withstand all earthly strife.

He is come, oh, blessed Spirit!
Searching what the prophets heard,
To reveal the deep, deep secrets
Found within the blessed Word.

—Alpharetta Smith.

ENCOURAGEMENT

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to day; for the Egyptians whom ye have seen to day, ye shall see them again no more forever" (Exod. 14:13).

"And Jesus came and touched them, and said, Arise, and be not afraid" (Matt. 17:7).

"And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee" (Matt. 9:2).

SECURING AN EDUCATION IN A CHRISTIAN COLLEGE

By Pearl Detweiler Smucker

No doubt those who have attended both a Christian and a non-Christian college could more fully appreciate the blessings received in a Christian institution. A Christian college is not a place without trials, temptations, and discouragements. It takes a strong Christian who depends upon Jesus for help to live a victorious life there, as well as in more unfavorable surroundings. I shall recall a few blessings which I, as well as others, have received while attending a Christian college for a year or more.

Leaving home for the first time was not as pleasant an experience as we thought it would be. As we reached the entrance and had our first view of the campus and the various buildings our courage almost failed us, and how we longed to be at home again! That feeling however did not last long. Soon we were met and taken care of by those whom we felt had a warm interest in us.

Some one has said that in a Christian college we are in a realm of ideals. We feel that this is true. It is not an ideal place, but we are surrounded by men and women who have their ideals based upon Jesus and are striving earnestly by the grace of God to live a life of service for the cause of Christ.

It is interesting as well as inspiring to work with Christian fellow students. We become a part of each other. Students are so much alike and yet so very different. Because they are different there seems to be a place where each one fits in the developing of our character. How pleasant it is to think of the many people we have learned to know and to love! They are gems to us. Any life is empty without friends, and indeed Christian friendship is the sweetest friendship that can be found. Because the students come from many different homes and communities we are able to know how other people live and we soon learn that while others have faults their way of living is about as good as ours.

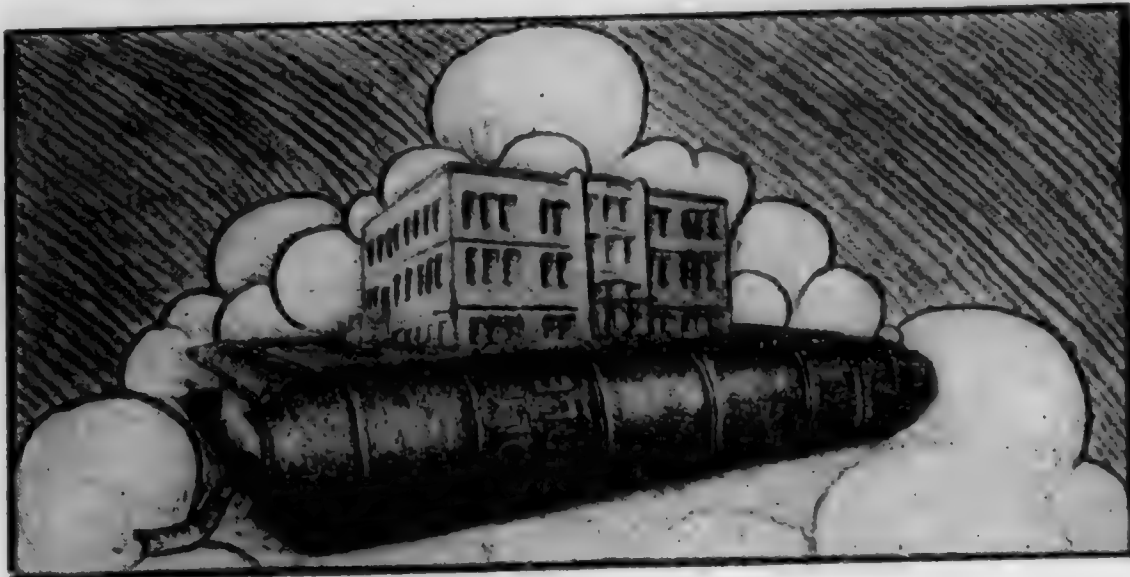
It helps us to want to live for the Master when we see those about us who are filled with the Spirit, for we can tell by their countenances that they have been with Jesus. It is they who are a power for Christ upon a college campus. There are those who through problems and trials take an optimistic attitude toward life. We do not mean a careless attitude but they are happy and make others happy because of their faith in Christ. They have anchored in Him and He is their Pilot. They trust and obey. Another group of students never have much to say, but are boosters of every good cause and it is they who do the many things for others that most of us do not notice.

It is true that many colleges have stressed athletics too much. We know that is not necessary. There is a place for athletics of

some form in the life of every student. There are Spirit-filled young men and women who are good athletes and enjoy wholesome recreation, but they are temperate in that as well as in all phases of life. They strive to do all to the honor and glory of God.

In every Christian college there are those who have not learned of Christ as their Savior. They read the life of the Christian professor and unless they leave our schools with salvation or higher ideals we have somewhere failed to live the Christ life.

After working with students for several years we have a glimpse of the problems and situations that our church and Sunday school leaders as well as faculty members must meet. Although not so pleasant at the time, it was good for most of us to have some hills to climb and one one to cross our path once in awhile. It was then that we learned to know ourselves as well as others. Then we tested our faith and saw in what we believed. Although some students have been lost to the church even in colleges of our own, many have learned the true principles and doctrines of the Mennonite Church. And when once they saw the value of our foundation they willingly and gladly stepped in line at the front to carry on the cause of Christ.



The only Safe Place for Our Schools
(A Sketch of Hesston College and Bible School)

In college many have learned the value of daily private devotion. Many have also learned the value of prayer and the power of prayer, and also that the Holy Spirit will and does guide through life all who will believe and obey.

We cannot think of the many blessings received in a Christian college without being reminded of the influence of a Christian faculty. They were men and women who faithfully labored for us. They were concerned for us that we might know the truth and that we should represent Christ and the Church after we left the classroom. The fatherly advice of the president and the counsels with the dean were all for our welfare. No doubt our problems were minor compared with theirs, but they always took time to talk with us and none was ever turned away.

Unless we know something about the world and the needs of the people it is hard for us

to find our place in the great harvest field. Many have found their place while in a Christian college. There the needs are studied and the problems considered seriously and prayerfully. College is not only good for finding our place in life but to find ourselves. There many of us have learned that we are not so important after all. There are many who have more talents than we, and we are only a small part of God's creation. But at the same time we learn that each of us has a place to fill and a work to do, and unless we do our work and fill our place we will miss a blessing and Christ's cause will suffer.

It is true that we are not all called to go to college but let each one prayerfully consider the question. We must meet life as it comes to us. If we do not have Mennonites who can face the problems of our times some one else will face them for us. Although we do not live like the world we must live in the world and mingle with the world. We must understand world conditions and the people of this age. A college training should help us to face the complex problems of life more intelligently.

Nowhere are the doctrines of the Bible more definitely taught than in our church schools. There many have learned that the Mennonite Church has what the world needs. She has the message of Christ. What a wonderful privilege it is to attend a Christian college that prepares us for life and at the same time shows us how to hold true to the Bible and be ready for any work in the Church to which the Lord may lead us.

The Mennonite Church is offering her young people a challenge. Will you and I prepare ourselves and then accept the challenge of living the doctrines of love, peace, and simplicity in the world? It is a full-sized job and unless we are prepared we may be overcome because we are not sure we believe in the cause for which we are living.

Since the Church will live by those who know and uphold her doctrines and the school can continue only through the support of the Church, may you and I be strong links in the chain which binds the Church and the school together for the One Great Cause.

West Liberty, Ohio.

Man's attitude towards his mistakes is various and peculiar: Some do not see them; some will not see them; some see without changing; some see and deplore, but keep on; some make the same mistake over and over again in principle if not in form; some blame others for their own mistakes; some condemn others for mistakes seemingly unconscious that they themselves are committing similar ones; some excuse their mistakes by saying that others do the same thing, as though a disease were less dangerous after it had become epidemic in a community.—Wm. Geo. Jordan.

"Success is never bought at a bargain sale."

A HIGH POINT IN YOUNG PEOPLE'S INSTITUTES (Scottdale, Pa., August 6-10)

By I. E. Burkhardt, Institute Director

On Wednesday morning, August 6, carloads of young people began to journey from many different points toward Scottdale. Over the mountains from Virginia, from good old Lancaster county in Pennsylvania, from Holmes county in Ohio, and from many other districts began the trek which found its terminal at Scottdale. By early noon a few were ready to register. After dinner car after car arrived. The registrars plied wit and pen to register the attendants as soon as they arrived. By evening every one present was provided for with courses of study, a good place to sleep, and all other necessary comforts. All together during the period of the institute 154 paid the registration fees in order to participate in its benefits.

The Keynote

On Wednesday evening after a half hour of handshaking for acquaintance' sake, the keynote of the institute was sounded by Bro. A. J. Steiner. "Give God a Chance" was the well chosen subject of a fitting series of remarks. The speaker urged his hearers to keep God in their thinking, in the things they emphasize, and in their service. This same high type of appeal was carried through all the evening lectures. Subjects on doctrine, on peace, and loyalty were ably discussed by as many different speakers, mention of which was made in the Gospel Herald of August 21.

A Few Classifications

The institute attendants represented an earnest and happy group of young people. They came from six states and one province as follows: Pennsylvania 117, Ohio 25, Maryland 5, Ontario 3, West Virginia 2, Virginia 1, Colorado 1. All of the groups represented legitimate vocations and pursuits: House-workers 54, farming 22, mission workers 1, students 26, teachers 17, Mennonite Publishing House workers 7, miscellaneous 27. Grouped from the standpoint of conference districts we have the following figures: Southwestern Pennsylvania, 60; Swiss Mennonite, 5; Washington Co., Md., and Franklin Co., Pa., 6; Franconia, 6; Lancaster, 45; Ohio and Eastern A. M., 25; Ontario, 3; Virginia, 2; Missouri-Kansas, 1; Brethren in Christ, 1.

A High Tide of Loyalty

The general spirit of the entire institute was one of loyalty to Christ, to the Church, and to the Word. When the question of life work was discussed in open forum the group decided that three good tests of a life work would be: (1) Is it Biblical? (2) Is it close to your interests? (3) Is it God's will? The discussion groups brought other echoes that were encouraging. On the question of worship the group agreed that they would endeavor to exemplify the spirit of worship in home churches by silence in assemblies; reverence and respect for the house of God and ministers of the Gospel. As to the question of coopera-

tion with the ministry in the church there was almost unanimous accord that all new programs in the community should be worked out in consultation with church leaders.

Backward and Forward

Scottdale's institute may now be written in the annals of the past. Goshen and Kitchener

are at this writing yet before us. The leadership is extremely anxious to make these two coming institutes equally as successful as the former one. It is all God's work. God's causes are greater than God's men. We will do our part to the best of our ability in the hope that a kindly providence may bless our efforts to His highest glory and to the inspiring of the youth of the church that they may exemplify "More consecration, wider fellowship, greater loyalty." Come to

Goshen, Indiana, August 21-25

Kitchener, Ontario, September 2-6.

PURITY—A CORNERSTONE OF CHARACTER

By Beulah Nice

As a cornerstone of character purity is very important, for it is ultimately the basis of other cornerstones. We can consider ourselves very fortunate indeed, on being given our purity upon our arrival into this world instead of having to attain it afterwards, perhaps by means of a vain struggle. To always keep it in our lives should be one of our great concerns.

As we grow older and enter the school of life we are constantly being judged by our actions. Is it not far better to hear something said of us which shows we are praiseworthy instead of knowing that we are not fitted for a responsible position? Are not our actions the outcome of the real character concealed within us? We may think we can cover it up, but eventually and in the most unlooked for ways the spotlight of Truth will search out that which we would hide. Truly our habits, relation with God, and influence upon mankind depend upon the purity of our hearts and minds.

Our faces also tell the story of character, as has often been proved. A pure, noble mind reflects its purity in the face, and many a person in doubt has been cheered by that refreshing expression. Especially is this true of those who are guardians of our lives. Since character is extensively formed when we are quite young the atmosphere surrounding childhood and youth should be one which breathes a holy essence of purity.

Many walks of life, some more than others, require the utmost exertion on our part to maintain purity in thought and life. A mind that turns with every wind that blows and sanctions the things the "rest of the crowd do" is not conducive to the growth of this element. One way to preserve this precious cornerstone is to be careful not to destroy another's character. The spirit of revenge, whereby the character of another is to be brought low, deserves no other end but that of reducing ourselves below the level of purity.

This factor has always influenced the world for good. During the early Middle ages the purest of the maidens were sought for service in the temples of their gods. The Greek and Roman maidens had to live up to their vows of chastity, obedience, and service or they were punished severely. An ancient legend says that the vestal virgin Tuccia was accused of breaking these vows. She declared

her innocence, however, and to prove it attempted to carry water in a sieve from the Tiber River to the temple of Vesta in Rome. She succeeded in doing this. This legend shows us that even the pagan people of ancient days cherished this virtue of purity.

There can never be too many people who remain pure in the face of obstacles on every hand. Think what a different world this would be if no one had ever violated this holy gift. It would lead us back to the Garden of Eden, which is now closed to us.

When any one is searching for an ideal man or woman one of the first factors sought for is the possession of purity. Too few have it. The earthly blessings that God gives us will greatly influence our lives if we will let them. The sweet warbling of the birds, the golden sunrises, the crimson, purple and golden sunsets, the murmur of the water splashing over the stones of the brook, the pure, perfumed air, the flowers, and even the fruits of the harvest should call us to meditate in peace and quietness. A peaceful atmosphere is very conducive to pure and noble aspirations.

Speaking of aspirations,—people everywhere have been kept in a state of greater purity by not allowing the thought of worldly fame and greatness to overshadow the desire of service for Christ. If we choose the latter He will richly reward us and we will not be tempted in so great a way as to allow the purity of our character to be crushed out, for with every temptation He makes a way of escape. 1 Cor. 10:13.

Alone we cannot hope to remain true to this great principle of character, but only through the aid of the Holy Trinity may we be spared the pain of forever losing our purity. Our Savior's promise is sufficient to spur us on to guard and maintain purity at all costs. "Blessed are the pure in heart: for they shall see God."

Morrison, III.

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isa. 41:13).

"And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts 23:11).

• MISSIONS •

GONDWANA III.

By Minnie Graber

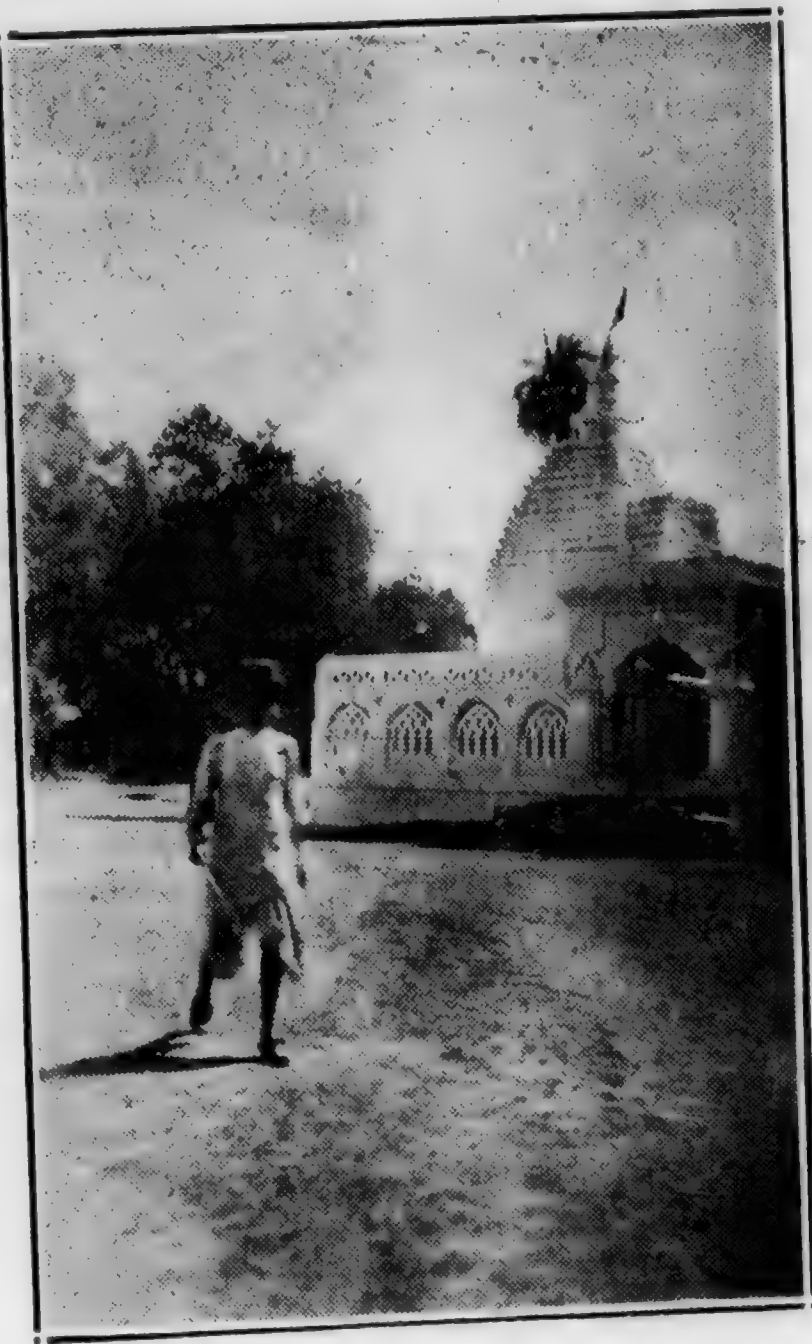
This concludes the articles by Sister Graber on the history and legends of Gondwana, or Chhattisgarh, the region where our India missionaries are working. Our readers will conclude that this section of India is rich in folklore and romance, and hundreds of years ago must have been the scene of considerable worldly splendor. Interesting as this is it does not remove the fact that the people are now, as they were then, in ignorance of Christ who alone can save people from the scourge of sin. And our missionaries are laboring faithfully to bring to them the message of the Christ who has power to save.

Dhamtari lies within the borders of the ancient Southern Gond kingdom. I look about me as I am seated on a rock in the jungle and dwell upon the beauty of it. How wonderful the freshness, the luxurious greenness of the jungle trees; how soothing to tired minds and hearts the songs of the myriads of tiny birds as they flit about among the low bushes and shrubs; and how free and joyous the life of the larger birds as they sail over the tree tops, alighting now and then to rest! Cowbells jingle at a short distance, an occasional village woman wends her way down a jungle path with her head-load of wood while the woodcutter's axe rings near at hand. Rainy season clouds roll up and I wonder if home is too far distant. How shall I leave this? It was to dwell on the past of this our Gondwana that I came here, out into God's jungle where the Sahib's bungalow is not, where the Hindu villager only distantly akin to the Gond may not pass the compound fence wearing clothing that betrays Western influence; where motors, bicycles and telegraph lines do not appear. It was here unspoiled by much of what we term civilization that the Gond built his grass hut and lived a happy if not sophisticated life.

In many respects the southern kingdom excelled the other three in splendor. The outlying territories were distributed among feudatory chiefs who paid revenge to the king and who were bound to attend him at his palace with set numbers of troops.

One king of this dynasty ruled that whoever cleared and peopled the land allotted to him would become its chief; who failed to do so would forfeit his right thereto—a ruling made to instigate enterprise as were squatter's rights in American history, and surely bearing out Biblical teaching found in the Parable of the Talents, where he who labored aright gained twice that which was first given him for investment, and he who failed to apply himself in the little was divested of even that. In this case the chiefs agreed to the king's terms, clearing jungles and founding villages. The country boomed. In due time he visited the chiefs, and, according to his promise, awarded each a double portion of land.

Another allurements this king extended to his subjects was that to everyone who constructed a tank as much land should be given as the tank watered. An Indian tank is not a small affair that can be dug in a few days,—hence a multiplicity of tanks did not complicate the king's problems. Land taxes were not high. The State did not hold a definite



A Hindu Temple, Dhamtari

title of ownership to the soil but it claimed a share in its produce and had a fairly elaborate method of realizing its dues.

As for administering justice one Gond king of this dynasty followed this system. When a complaint was made he called both parties before him and heard their stories. If the accused one spoke falsely he was banished from the kingdom, but if found to tell the truth he was warned and set free. If the same man was brought the second time before the judgment seat he was dealt with in

the same manner, but should he be called in the third time only banishment awaited him.

One hundred twenty miles southwest of Dhamtari lies the capital of the southern Gond kingdom. It is beautifully located. As we drive out of the jungle we unexpectedly find on the open plain before us the charming city of Chanda with its walls and battlements that have stood for five centuries and are still in a fair state of preservation. We roam about the place, calling to mind the unique birth of this splendid little capital city.

Ballal Shah was king. He suffered constantly from ill health. His queen was most solicitous to help him. She was instrumental in their abandoning the palatial home of the fathers at Sirpur and taking up an abode on the high banks of a river, a much healthier place. And yet he suffered from the swellings and tumors which had long disfigured his once handsome face and body. He spent much time in the saddle, exploring surrounding country and hunting game.

One day when Bal'al Shah was ten miles from home he became very thirsty and stopped to drink from a small pool he found in the rocky bed of a river. He drank greedily, also bathing his face and hands. (To be sure, what Hindustani would think of drinking without, when at all possible, also taking a semi-bath in connection with it). That night he slept as he had not for years. The next morning the queen was delighted to see a remarkable change in his appearance and questioned him closely. Of course the king had to take her to see the pool that very day.

It followed that the king ordered the grass and jungle removed from around the pool. To the amazement of the royalty five footprints of the sacred cow were found in solid rock. It was from here that the water sprang. It became clear to them that this was the resting place of the great god Achaleswar. The king continued to bathe here and regained perfect health and in devotion to Achaleswar built a temple on the spot. This temple still stands after five hundred years.

While the temple was being constructed the king often rode to the place to watch developments. He was usually accompanied by his favorite dog. One day a hare jumped from out a bush to chase his dog. The dog ran and ran as did the hare. The faster the dog ran, the wilder the hare's pursuit. The race continued until both animals were exhausted. The race ended at the bush where it had begun, thus forming a circle, the circumference of which was seven miles. The king related the strange occurrence to his queen at the dinner table, no doubt, and with a woman's intuition she divined its sig-

nificance. God Achaleshwar wished a wall built around his temple and the future city. The walls must be built over the tracks of the sacred hare and a special fortification would be needed at the bush where the hare had jumped out at the dog. This wall with the fortifications stands to-day where we may see it. This then was the beginning of the capital city Chanda which derives its name from the moon.

In the line of kings following Ballal Shah was one named Bir Shah. An unfortunate marriage between his daughter and a prince of another Gond kingdom led to open battle. Durgpal, the prince, who had probably never seen the princess until the day of the wedding, for some reason or other was greatly displeased with her and publicly insulted her. King Bir Shah became extremely angry and vowed before the goddess Mahi Kali that he would never rest until he had offered Durgpal's head as a sacrifice to her, placing it upon the temple dedicated to her.

A fierce battle ensued. When he was about to be captured the king made one last effort and succeeded in beheading his son-in-law. Durgpal's army lost heart and fled. To-day on the roof of this same Maha Kali temple we can see a bust of Durgpal carved out of stone which the people tell you is the image of Durgpal gazing northwards toward Deogargh, his old home.

I shall not fail to relate Bir Shah's retribution for this foul act. His death was fully as awful as that of his son-in-law. On the wedding day of his second marriage when he was about to depart to meet his bride he met Hiranman, a Rajput living in the king's court. Hiranman had spent many years in knightly service. He was famous for his skill at arms, especially with a sword said to be magical. The king often teased Hiranman to tell him the secret of this sword. On this his wedding day while passing Hiranman he again casually asked the sword's secret. Hiranman burst into a terrible rage and before any one could intercept him he killed the king with the sword and then himself. His grave is to be seen near the temple of Achaleshwar.

Many other stories might be told of Gond royalty. You will recognize that fact and fancy are interwoven in these stories. While some of the kings were patrons of religion and learning, calling Brahmans and learned men into their courts, establishing and dispensing justice, and building up armies as well as developing agricultural interests of the kingdom, there were others who were foolish, drunken, untruthful, and treacherous, leaving blots on the family history. It was in grief for just one such family scandal that one king led his wife and children into a cavern where he slew them with a sword and then slew himself.

After all how true the poet's maxim, "The paths of glory lead but to the grave." With the exception of a few ruins in varying degrees of preservation and a folk lore rich in incident of the exploits of the great kings of the golden age long passed, there is nothing to show that these rulers and princes even existed. The vast forests have grown

up over their familiar haunts and the winds mourn softly through the branches overhanging their crumbling tombs. The royal impress has faded from the tribe and the mod-

ern forest-dwelling Gond finds himself at the foot of the ladder of progress, the typical "wild man" of India.

Dhamtari, C. P. India.

BEGINNINGS OF THE SOUTH AMERICAN MENNONITE MISSION

By J. W. Shank

This is the first of a series of articles by our South America Missionaries in which the history of the work of our Mission in that continent will be given. This article treats interestingly of the work in general and later articles will give the history and progress of the work of the various stations in particular. We feel sure our readers will find it of interest to follow these articles from month to month.

South America Waiting!

Foreign missions! Lands across the ocean! The other side of the world! Africa! Australia! China! India! The South Sea Islands! In such terms the Christian churches of America once thought. It seems strange that for nearly a hundred years no one thought of the spiritual needs of our sister continent, South America. Even North American commercial enterprise was slow in finding its way to the Spanish speaking lands near by. Commerce has always been first to seek the remote places on the earth where she might exploit for commercial gain. This should not have been the case. The Christian Church should have borne the banner of the cross first of all to the Christless lands in the far-away places.

Commercial explorers have always been heartless and cruel. They have dared to do anything for money. Missionaries all over the world tell the same story. "Such heartless injustice! Such unheard of cruelty! Oh, that we had come sooner, before the people had been deceived, debauched, and enslaved by conscienceless agents of commerce!"

In the meantime, while commercial explorers were finding their way to South America, and were gaining a foothold in every important city, the millions of human souls waited in silence for a brighter day.

God Never Forgets

Four hundred years ago the white man came to South America. Gold was the object for which men risked their lives and fought like beasts. With the greedy seekers for wealth came the priests of Romanism. They, too, sought lordly power and wealth over the conquered Indians. A purely paganistic religion gave way to a smattering of Christian symbols and ceremonies. South America remained steeped in idolatry, superstition, immorality, and ignorance.

But God did not forget the "neglected continent." Some fifty years ago Christian men and women began to be moved by the Spirit to carry the Gospel to South America. They came slowly. Fierce opposition from the priests and savage Indians made the work hard. Some died of famine. Others were forced to leave because of the priests. But at last they gained a foothold. They told the Christian world that South America too must have the Gospel.

How the Call Came to Us

Thanks to the noble pioneers of Protestant work in South America, the story of human

need was brought to us. Our India mission taught us to pray and to give for the Lord's work. We learned that this world is large; that unconverted millions still do not know our Christ; that the "Go ye" of the Gospel shall never lose its compelling force.

The true spirit of missions was upon us. We were a peculiar people who had lived long without knowing God's call to this great world task. We were ignorant of the great opportunity to be witnesses for Christ in other lands. Through the India mission God awakened our sleeping souls. We began to see that only through sacrifice and loving service of missionary endeavor could we preserve our Christian heritage upon the earth.

Thanks to God for the vision! May we never cease to praise Him for teaching the Mennonite Church that home and foreign missions must be founded and sustained by our church as long as there is a remote corner of the globe that remains unevangelized.

Our Samaria

"Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

"Does not Samaria come before the uttermost parts of the earth?" said some of the brethren. "Through the famine we were led to India, far across the sea. God has blessed the work there and has given us a vision. Is not South America, the continent that joins us, our Samaria? Shall we neglect this land of need?"

Thus the word was started. Only time was needed to bring the fruitage. A zealous brother in Indiana contributed several hundred dollars toward a South American mission. A mission study class in Goshen, Indiana under the leadership of J. S. Hartzler caught the fire of enthusiasm through a book on South America as a mission field. In the year 1906 one hundred dollars was pledged by the young people of Goshen College for South America. During the years 1906 to 1909 about four hundred dollars was contributed by the same group of Christian young people. By this time the total fund for South America had grown to something more than one thousand dollars.

During the years 1908 to 1911 some agitation was made in favor of using the funds thus contributed for the purpose of making investigations in South America. At the annual Mission Board meeting held in Virginia in the Spring of 1911, it was decided to take immediate steps toward the making of such in-

investigations and that one or two persons should be secured to make the voyage.

Who Will Go For Us?

During the months that followed the Secretary of the Board began correspondence with persons who had shown a deep interest in the South American Mission field. Whom shall we send? Who will go for us, to investigate, to spy out the land? Shall one go alone? Shall several go? Shall it be merely a trip of investigation or shall plans be made to open work at once? These were the questions that had to be settled.

During the late Spring, following the decision of the Mission Board, the writer of this article was appointed to make the voyage of investigation. But who was to accompany him? Surely one alone should not go on such a long journey. But as summer wore away it seemed clear that no other person was then available to undertake the journey. The appointment was finally confirmed; a passport was secured, and passage arranged for on the steamer, Prinz Joichim, that was to sail for Panama on November 18, 1911.

The First Voyage

The voyage to Panama proved to be unusually eventful. The third day out from New York the Prinz Joichim ran into the reefs near the Bahama Islands. Because of this the passengers had to be transferred to various steamers and then landed in the Island of Jamaica where we remained for several days until we could get another ship for Panama. Since the great Panama canal was unfinished at that time, it was necessary to cross the isthmus by train and take another ship on the Pacific side for points south.

On December 6 I caught the first glimpse of the real South America. Our ship, the Urubamba, had dropped anchor at Payta where some cargo was to be taken on and other unloaded. The western coast is always disappointing to the traveler. It looks very barren and grim. One sees little sign of vegetation near the coast. Farther inland there are systems of irrigation that make the country more pleasant.

Journeying southward, my first stop was Callao, a seaport near Lima, Peru. Disembarking at this point I went to Lima and spent a week getting acquainted with conditions in this famous city, so well known as the starting point of the cruel Pizarro, the conqueror of Peru. From there I had to take ship again to get into the interior of Peru and finally work my way over the Andes mountains into Bolivia. A hard day and a half on the train over the dangerous mountain railway brought us to Lake Titicaca, which is said to be the highest navigable lake in the world. A night steamer took us to the Bolivian side. Here we got our first glimpse of the real degradation that exists among the trodden race of Indians of the Andes region. The high altitude, ten thousand feet above sea level, makes a cold climate. The Indians, dressed in their woollen ponchos, but otherwise thin clothing and bare feet, looked anything but happy. A few hours by train brought us to the city of LaPaz. That quaint inland city, built down in a deep canon,

surrounded by snow-clad mountains and barren table lands, is indeed interesting to visit. There I saw what may be called a real mission field. There is a tremendous need, especially among the Indians. Some earnest efforts are being put forth by various societies. A week's stay in La Paz was sufficient for our purpose. Arrangements were then made for another long journey back to the coast, which was the only way one can reach Chile and Argentina.

A two day's journey by train brought me to Antofagasta; from there I took ship to Valparaiso, where I spent a week with missionaries before starting to the interior cities. Later the cities of Santiago, Concepcion, and Tumuco were visited. These are located in the beautiful central valley.

After a month in Chile, I crossed the Andes for the third time; this bringing me to the great country of Argentina. The center of all things in Argentina being Buenos Aires, I decided to study the country from that point. Crossing the great plains, two days' journey brought me to this great metropolis. During the month I spent in Argentina, I visited some interior cities and also made a short trip to Uruguay. Most of the time was spent in conferences with the leading missionaries, who were able to help me get information from other men of experience in educational and industrial lines.

The Findings, Resulting from the Voyage

Summarizing briefly the results of this voyage, I may say that I found conditions ripe for a beginning. The door was open for many more missionaries. The interior of Peru and Bolivia had not been touched by missionaries. Millions of Indians were without the slightest knowledge of Christ. Living expenses in those mountain regions were found to be extremely high. In the countries farther south, Chile, Argentina and Uruguay, I found conditions more comparable to those in our own country, as to climate and resources. While there were not so many Indians in these countries, I found tremendous expanses of territory entirely unoccupied by missionaries. Hundreds of cities and towns of real importance commercially were without missionaries.



THE LOVE THAT STOOPED

"Your way is dark," the angel said,
"Because you downward gaze;
Look up! the sun is overhead;
Look up and learn to praise."
I looked, I learned: Who looks above
Will find in Heaven both light and love.

"Why upward gaze?" the angel said;
"Have you not learned to know
The light of God shines overhead
That men may work below?"
I learned: Who only looks above
May miss below the work of love.

And thus I learned the lessons twain:
The heart whose treasure is above
Will gladly turn to earth again
Because in Heaven is love.
"O, love that framed the starry height
Came down to earth and gave a light."

—The Bishop of Ripon.

Among the wealthy class there existed a great indifference to religion. Among the common people, I found either extreme indifference or complete ignorance of the meaning of Christianity. Among the lower classes prevailed fanaticism for a depraved form of religion that has for centuries dominated this class but has never touched the heart of the people. Everywhere the missionaries told us: "The field is large; the need is tremendous; there is room for many more missionaries; come and help us in the great work."

The Response of the Home Churches

The return to North America was made in two stages. Finding that the cheapest way to get home was to go by way of England, I paid twenty-five pounds for a through ticket. The voyage of twenty-one days to England was uneventful except for one rather severe storm. There was five day's time between ships at Southampton that gave time for seeing the great city of London. Another eight days brought me to New York, where I landed early in April, 1912.

A month later the Board meeting was held in Illinois. At that time a detailed report of findings in South America was given. The Board decided that the next step should be to make a thorough canvass of the churches of the United States and Canada.

Again bidding farewell to my family I began the task of presenting the South American mission cause before the people. For seven months I traveled constantly through the States of Indiana, Ohio, Virginia, Pennsylvania, and Ontario, Canada. The response of the churches was better than any one had dared to hope. Everywhere the people seemed to feel that the Lord was calling the Church to have a part in evangelizing South America. During the autumn, winter, and spring of 1912-1913 many hundreds of homes were visited in the interests of the mission. More than twenty thousand dollars was subscribed. The average subscription was about five dollars per person. Three hundred people gave more than five dollars each; 120 gave five dollars each; ninety people gave as much as one hundred dollars each.

It had been previously decided that if \$20,000.00 should be subscribed, this would be an indication that the work in South America might be started. At the mission board meeting in Ohio in 1913 a report was given of the response of the churches. It was there decided that when a second family should be found to accompany us to the new field of labor the work should be started.

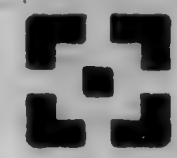
The Sailing

It was not until four years later that the Board finally made the appointment of two families for the South American field. This was in the spring of 1917. Arrangements were made for the sailing of these missionaries in the same summer. They were: T. K. Hershey and wife and two children, and the writer with his wife and two children. It was during the World War. Because of that, sailing conditions were very uncertain, but passage was booked for the steamer Vauban of the Lam-

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BIBLE STUDY



BIBLE STUDY COURSE

James

The Nature of the Epistle

The letter to the Hebrews seems directed to those of the people of Israel who were quite closely associated with the temple and the temple worship. It is a spiritual exposition of the ritual of the priesthood—setting forth Jesus Christ as the great High Priest and Mediator between God and man.

At the very outset of the Epistle by James he states that his message is directed to the twelve tribes which are scattered abroad. It must be understood that in both cases the Christian Jews are the persons addressed. In Acts 15, James states that in every city the law of Moses is read in the synagogue every Sabbath day. In every city where the Gospel was preached there was a group of Christian Jews who were interested in Jesus Christ as they had formerly been interested in Moses. Paul's Epistles had been directed chiefly to the Gentiles. Peter addressed the scattered strangers. James writes to the tribes of Israel in order that these Christian brethren, of the faith of Jesus Christ, might be instructed more fully in the way of the Christian life.

It is said of this epistle that it is the most Jewish of all the epistles. It lays emphasis on the life of the believer, more than on his faith. It may be conceded that the Jewish Christians were well established in the principles of atonement through the blood of Jesus Christ, the Son, the Lamb of God. The nature of the Christian life was a strange experience to the Jew whose moral standards were high, but whose standards of justice were those of "eye for eye, tooth for tooth." Jesus had difficulty in defining the standards of righteousness through love, to those who were tutored under the law of Moses to exact the righteousness of the letter of the Law. The epistle of James endeavors to unfold the Christian spirit and standard of the righteousness of God according to the faith of Jesus Christ.

The Author of the Epistle

The New Testament history is concerned with three persons by the name of James. The first is the brother of John, a son of Zebedee. The second is the son of Alphaeus, called James the Less. The third is the brother of Jesus. Of the three, it is known that the brother of John was slain by Herod as a token of his desire to please the Jews in an endeavor to abate the progress of the Gospel of Christ. But little mention is made of James the less who, tradition says, was murdered by the Jews of Jerusalem. The author of the epistle of James is almost certainly the brother of

the Lord, for all tradition concerning the Scriptures and all of authentic evidence to be had concerning this epistle credit him with this letter to the twelve tribes of Israel, to those of them who believed.

James, the brother of our Lord, was one of the leaders of the Church in Jerusalem in the days of the Apostle Paul. He is mentioned in the letter to the Galatians. In this connection we are reminded of the Jerusalem Conference of a little later date at which time James was the chief spokesman, rendering the decision of the conference that the Gentiles are to be included in the ministrations of grace through the Gospel and that they belong to the tabernacle of David which was to be set up anew for the gathering in of the Gentiles as well as the Jews.

Because of the decision of the Jerusalem Conference Paul and his associates went to the scattered Churches confirming the Gentile converts especially, and instructing them in the faith and life of believers in Christ. They were not expected to keep the ceremonial law, but were asked to observe certain moral practices of the Jews,—to abstain from blood, from things strangled, from fornication, and from idols. The Gentiles, however, were not left without many injunctions concerning the nature of the believer's life in manifesting righteousness and in bringing forth the fruit of the Spirit.

James says nothing in his epistle concerning a conference or Church decision concerning the Jews, nor of their relation to the Gentiles. Whether or not James, the brother of the Lord, purposely avoided any reference to the Gentiles which might have caused contentious sentiments in the minds of the Jews, is conjectural. Jesus came to His own, and James wrote to his own.

It seems as much in order that a letter should have been written to the Jewish Christians as that one should be written to the Gentiles, so that there should be brought about a common appreciation of the unity in the expression of Christian standards of life. No one would have been better qualified to instruct the Jews in the way of Christian living than James. No one could have been more appreciative of the teachings of our Lord than His own brother. No one would have had more authority among the scattered Jews than James, who was the leader of the home Church in Jerusalem. The authoritative nature of the epistle is very marked and the absence of argument or discussion is an outstanding characteristic.

The Outline of the Epistle

Theme.—The Application of Christian Principles to the Life of Jewish Believers.

A. The Introduction.

1. The Author, James.
 - a. He calls himself a servant of God, and
 - b. of the Lord Jesus Christ.

Note.—There is an absence of apostolic claims, and of claims of relationship with Jesus, who is referred to as "The Lord Jesus Christ," and "Our Lord Jesus Christ." This is the common New Testament title of Jesus, indicating His triune being—Lord, the Eternal One; Jesus, the Son of man; Christ the Anointed One of the Holy Spirit.

 - c. James, the servant; the proper attitude of all Jews toward their Lord.
2. Those addressed.
 - a. The twelve tribes of Israel. To James and to the Jews of his time there were no "ten lost tribes."
 - b. The scattered abroad ones. They were still in the dispersion of both the Assyrian and Babylonian captivities. Only a remnant of both dispersions returned to Jerusalem at the time of Zerubbabel.
3. The salutation, greeting. This differs much from the extended salutations found in Paul's epistles.

B. The Epistle.

- I. Encouragement for the tried Jewish believers—1:2-17.

They were obliged to suffer at the hands of the Gentiles as well as at the hands of their own brethren.

 1. Tribulations.—vv 1-3.
 - a. There were divers temptations.
 - b. Believers fall into trials.
 - c. Falling into temptation should be counted a joy.—v 3.
 - (1) Because it is a trial of faith.
 - (2) Because the trial of faith through temptation works patience.
 - d. Patience in tribulation.—v 4.
 - (1) Has a perfecting influence.
 - (2) The perfecting influence should be desired, "Let."
 - (3) It perfects the saints.
 - (a) Makes perfect and entire.
 - (b) Fulfills all the requirements of perfection.
 2. Lack of Wisdom and Knowledge.—1:5-8.

A distinctive quality of a Jew is knowledge of the Word and wisdom to understand. The absence of these would be humiliating. The Law was the source of knowledge to the Jew; spiritual understanding the aim of the believer.

 - a. Those who lacked wisdom should ask of God.—v 5.
 - (1) He gives liberally and
 - (2) He does not upbraid.
 - (3) Those who ask, receive.
 - b. They shall ask in faith, not wavering.—6-8.
 - (1) Not wavering as the sea.
 - (2) The wavering receive nothing from the Lord.
 - (3) The double-minded are unstable, wavering, in all their ways.—v 8.
 3. The distinctions of wealth. Prosperity to the Jew was often a mark of divine

- favor, hence desirable.—1:10, 11. Cf. Psa. 62:9-12; 73:3-17.
- a. God has grace for the humble.—v 9.
 - b. God humbles the rich and exalted.—v 10.
 - (1) The vanity of human life.—vv 10, 11.
 - (2) The vanity of riches and its temptations.—v 11.
4. The results of overcoming in temptations.—1:12.
- a. The man is blessed.—v 12.
 - b. The promised crown of life shall be received.—v 12.
5. The source of temptations.—1:13-17.
- a. Man is not tempted of God.—13.
 - (1) God is not tempted.
 - (2) God tempts no man.
 - b. Man is tempted of his own lusts.—vv 14, 15.
 - (1) He is drawn away and enticed by them.
 - (2) Lust conceives sin, and sin brings forth death.
 - c. Man errs regarding temptation.—v 16.
 - d. What God does for man.—v 17.
 - (1) He gives good and perfect gifts from above.
 - (2) In Him is no variableness or shadow of turning.
- Note.—While God is not tempted of evil, neither tempts men, He permits temptations to come to believers for their benefit and blessing. Cf. 11:2-4, 12.
6. The proof of the believer's life by temptations.—1:18.
- a. It is a test and proof of the regeneration by the Word of God.
 - b. It is a manifestation of the fruits of the life of faith.
 - c. The Jewish believers are the first fruits of all those begotten by the will of God and His Word; hence their lives should also manifest the character of the spiritual fruit.
- II. Characteristics of the believers, as manifested in the Jewish first fruits.—1:18-4:17.
1. The first fruits of God are the Jews.—v 18.
 2. Restrained passions, a fruit.—1:19-21.
 - a. Readiness to hear.
 - b. Expression should be the result of meditation.—vv 19, 20.
 - c. Impurity and vanity of life to be discarded.—v 20.
 - d. The Word received as the power of salvation.—v 21.
 3. Righteous deeds to manifest the Word, a fruit.—vv 22-27.
 - a. Hearing the Word and not doing it is deceptive.—22.
 - b. The Word may be forgotten if not accompanied by deeds.—22, 23.
 - c. Keeping the law of liberty will bring blessing.—25-27.
- Note.—In these expressions of Christian life there is a fulfillment of the spirit of the law, differing from the Jewish letter of it. It is the same spirit as that taught by the Lord to the Jews on the Mount. It is the Law of liberty through love.
- (1) Blessing in doing what is seen as duty.—25.
 - (2) Professing to be religious and bridling the tongue.—26.
 - (a) Visiting the fatherless and widows.
 - (b) Keeping unspotted from the world.
4. Impartial in brotherly fellowship, a fruit.—2:1-26.
- a. The faith of the Lord Jesus teaches impartiality.—v 1.
 - b. To honor the rich and despise the poor is selfish and evil.—2-4.
 - c. The poor, rich in faith are chosen of God for His kingdom.—5, 6.
 - d. The rich oppress, judge, and blaspheme the name of the Lord.—6, 7.
- e. The royal law, Love neighbor as self, to be fulfilled.—8-12.
 - f. Keep the law of liberty.—12.
 - g. Examples of broken law by failure to keep all.—9-11.
 - (1) With respect to honoring persons.—9, 10.
 - (2) With respect to adultery.—v 11.
 - h. Keeping the law in the spirit of love and mercy.—vv 12-26.
 - (1) Works of mercy must accompany the faith of love.—14.
 - (2) Feed and clothe the needy brother.—15, 16.
 - (3) Works of love essential to the faith of love.—17-20.
 - (4) Abraham's faith justified by his works.—21-24.
 - (5) Rahab's faith cared for spies.—25.
 - (6) Relation of body and spirit show agreement of faith and works.—26.
5. The spirit of love and the fruit of peace, a fruit.—3:1-18.
- a. The dangers that accompany the position of Master. The expression of human frailties and why they should be avoided.
 - (1) Masters are in danger of more judgment.—3:1.
 - (2) Men offend all in many things.—v 2.
 - (3) A perfect man, keeping the Word, is able to control the whole body.—3:2-4.
 - (a) Illustrated by the horse controlled by the bit.—3.
 - (b) Illustrated by the ship controlled by the helm.—4.
 - (4) The failure of the tongue, therefore the failure of man.—3:5-18.

(The failure of the tongue causes the whole body to offend because of the word.)

 - (a) The little member boasteth great things.—5.
 - (b) The tongue an evil fire.—6.
 - (c) It is less tamed than wild beasts.—7.
 - (d) It is an unruly evil, full of deadly poison.—8.
 - (e) It is full of oppositions.—9, 10.
 - (f) There ought not to be such dual character in the believer.—10.
 - (5) The wise man endued with knowledge should show out works of meekness and wisdom.—vv 11-18.
 - (a) As a fountain, fig tree, and vine.—11-13.
 - (b) Envyings and strife are of the flesh, earth, and the devil.—14-16.
 - (c) Wisdom from above is pure and peaceable, etc.—17.
 - (d) The fruit of righteousness and of the peacemaker is sown in peace.—18.
6. The results of striving for the mastery and for supremacy.—4:1-6.
- a. Wars and fightings come from such lusts.—vv 1, 2.
 - b. Prayers are unanswered.—v 3.
 - c. Such strivings are the result of friendship with the world and are at enmity with God.—v 4.
 - d. The Scriptures condemn it.—v 5.
 - e. God gives grace to the humble and resists the proud.—v 6.
7. The Spirit of submission is preferable to the spirit of exaltation.—4:7-17.
- a. Submit to God, resist the devil.—v 7.
 - b. Draw nigh to God and purge one's self from evil.—v 8.
 - c. Submit to trial rather than seek pleasure.—v 9.
 - d. Be humble in God's sight.—v 10.
- e. Refrain from evil against others.—v 11.
 - f. Yield to God's judgment rather than to take one's own counsel.—vv 11, 12.
 - g. Submit to and seek God's will in all things.—vv 13-15.
 - h. Self-exaltation is vain.—v 16.
 - i. Conclusion.—Knowledge of the right, without the accomplishment of it is sin.—v 17.
- Note.—It will be seen that the first fruits of God's people are not the exaltation of the person, but the expression of righteousness in the life of the persons who believe in Jesus Christ. Any attempt to magnify the individual is a failure. The constitution of man is such that he will fail in all of the works of the flesh. Even the smallest member of his body will cause him to fail. The first fruits must, therefore, come from the inner virtues of a renewed life and a faithful heart that exalts God and His righteousness, and makes man continually humble in the sight of God.
- III. Admonitions to correct Christian conduct.—5:1-20.
1. Warning those that seek riches.—5:1-6.
 - a. Miseries shall come upon such.—v 1.
 - b. All forms of wealth are perishable.—vv 2, 3.
 - c. The heaping up of treasures on earth is condemned.—vv 3-6.
 - (1) Because it is the hire of laborers.—4.
 - (2) It is that which the suffering ones need.—4.
 - (3) It affords only physical indulgence.—5.
 - (4) It is the power of the unjust and the oppressor.—6.
 2. Encouragement to patience.—5:7.

(In contrast to covetousness and oppression in order to obtain blessing.)

 - a. The time of reward is at the coming of the Lord.—vv 7, 8.
 - (1) Abiding His time.—7.
 - (2) The assurance of His coming again.—8.
 - b. Be patient and not grudging.—9.
 - c. Suffer patiently as did the prophets.—10.
 - d. The reward of patience is blessed.—11.
 3. The use of the oath is forbidden.—5:12.
 4. Prayer for the recovery of the sick.—5:13-18.
 - a. The merry shall sing.—13.
 - b. The sick shall pray.—13.
 - c. The elders may be called to pray for and anoint the sick with oil.—14.
 - d. The prayer of faith shall save the sick.—15.
 - e. The sins of the sick shall be forgiven.—15.
 - f. Confession of faults and prayer tending to healing of the sick.—16.
 - g. The effectual, fervent prayer of the righteous avails much.—16.
 - h. Elias, an example of prevailing prayer.—17, 18.
 5. Interceding for the salvation of others.—5:19, 20.
 - a. One may intervene on behalf of those who err from the truth.—19.
 - b. He who converts an erring one.—20.
 - (1) Saves a soul from death.
 - (2) Hides a multitude of sins.
- The key thought of the epistle seems to be that the Believer should keep the perfect law of liberty through faith and in the love of Jesus Christ, and faithfulness to His Word. In order that this may be accomplished there shall be no confidence in the flesh but full submission to the will of the Lord.

EDUCATIONAL

EUROPEAN TRAVEL SKETCHES

V. Methods of Travel

By Paul Erb

It is certain that Europeans as a whole do not travel as much as do Americans. The ratio of automobiles to the population is far lower, and the small size of the countries makes the average journey much shorter. There is, nevertheless, a great need for transportation facilities, and excellent facilities are not lacking.

There is much more walking done in Europe than in America. Not hitch-hikers are these, but bona fide travellers, equipped to travel on foot. One sees them everywhere, but especially in the scenic regions. Many of the roads are paralleled by a footpath for their use. Sometimes they travel singly, sometimes in pairs, and often in merry, marching, singing groups. One envies, rather than pities them.

There are far more bicycles than automobiles, especially in England and Holland. In the latter country where the level surface facilitates their use, I saw business men, workers, children, mothers carrying babies, and old grandmothers all riding bicycles.

other country, that we saw the dogcarts. Milkcarts, breadcarts, and all sorts of lighter vehicles are drawn by these faithful and efficient dogs. Usually the dog is hitched directly under the cart, to save street space, I suppose, and the master pushes and guides from behind. I tried to imagine what would happen if the milkcart dog would run after a stray cat; but I suppose such things never happen.

The most common draught animal of rural Europe is the ox, and even more commonly, the cow. Many a farmer drives in his hay wagon all day the cow from which he gets the family milk supply in the evening. There is no more common rural sight than the one here shown, of the farmer and his family going home to the village with the team of cows pulling the load of hay.

In Italy the donkeys are very numerous. On the streets of such a city as Naples one sees these very small animals pulling big, heavily loaded carts. On the country roads the peasants ride them, or lead them to

town—straining under a load of farm products. The slow, easy-going manner of the donkey harmonizes perfectly with the atmosphere of the country in which he lives.

Europe abounds in waterways, and there is a great deal of travel by boat. In addition to its rivers Holland has a network of canals, most of which carry boats. The Rhine River carries the heaviest traffic in the world. There are regular lines of

passenger boats which provide delightful and fairly rapid transportation. As we rode up the river we saw the heavy freight traffic. We were scarcely ever out of sight of a tug pulling a train of four or five capacity-laden barges. The beauty of the Swiss lakes makes them ideal travelways. We had

few more pleasurable experiences than our ride on charming Lake Geneva, from one end to the other. Whether one stands at the rail, looking down at the clear blue-green water, or sits in comfort on the pleasant deck, gazing at the expanse of the lake and the distant snow-capped Alps, one has that peculiar feeling that travel has nothing better to offer.

Unique among cities is Venice. There is not a wheeled vehicle in the entire city, for there are no streets for them to run on. Down the Grand Canal run the large municipal steamers, which correspond in function to the street cars of other cities. A freight boat will deliver its load of fresh vegetables to the grocery store. And everywhere are the gondolas, the passenger vehicles of this strange city. The gondolier stands in the rear end of the gondola and with one long oar propels his boat through the thickest canal traffic, guiding as accurately as any automobile driver.

While automobiles are not as common as in America, there are nevertheless a great many of them. England, Germany, France, and Italy all manufacture automobiles, and one sees many Fords, Chevrollets, Studebakers, and other standard American makes. But the automobiles are all owned by the middle or wealthier classes. The original price, with the high price of gasoline and the excessive license charge, makes it impossible for the common wage-earner to own a car. The need for economy has developed, in England especially, a very small car. One of these small cars, the Austin, is now being introduced into America. Automobile roads throughout Europe are very good, and they are well marked for the tourist. I fancy it would be hard for an experienced American driver to drive in England, for there one keeps to the left instead of the right. As one meets a car rounding a curve, all his automobile experience shrieks out that a collision is imminent.

There is a great deal of tourist travel by bus. These buses compare well with ours for speed and comfort, and they provide an excellent means of travel. All cities have taxis, but those of Paris are remarkable. There are in the city eight thousand taxis, and they are so numerous that almost anywhere one need not wait more than a minute to hail an empty one. And the charge is so reasonable that I never paid more than thirty cents for the longest ride I took.

Most of the cities have street cars and London and Paris have excellent subway systems. In Paris for four cents one can ride anywhere in the city on the subway. This transportation is extremely rapid and efficient, and the subways here do not seem



A German Farmer with His Family and Cows

One man told us that there are seven million people in Holland, and seven million bicycles. During the rush hour in such a city as Amsterdam one actually has difficulty in weaving his way across the street through the constant stream of wheels.

It was in Holland, too, more than in any

to be so uncomfortably crowded as they are in New York.

Europe has very good railroads and trains. At first sight the American feels like laughing at the tiny engines and cars. But when they get going and go as fast as the best American trains his humor yields to admiration and wonder. On the passenger cars one travels first, second, or third class, according to his choice and the price of his

toward the St. Gothard Tunnel, to gain elevation it makes several spiral tunnels into the heart of the mountain side. Once I could see two levels of the railroad directly below us.

The inclined railways are interesting. We climbed to Mürren, Switzerland, on one that was built at a forty-five degree angle. These cars make an ingenious use of water power. Two cars are fastened to the two ends of a



A Donkey Cart in Naples

ticket. The difference in the classes is one of comfort and the number of persons in one compartment. All passenger cars are divided into compartments, entirely separate. The connecting aisle is along one side of the car. In sleeping cars the berths extend crosswise of the car, not lengthwise.

Many of the railroads in Switzerland and in Italy are electrified. Two electric locomotives pull a long train at a high speed up steep mountain grades. The railroads in the Alps represent some great engineering achievements. As the road climbs the valley

cable and operate on parallel tracks. A large reservoir in the car at the top is filled with water from a mountain stream. When the brakes are released the added weight of the water pulls the other car up. At the bottom the reservoir is emptied and the process is repeated with the other car.

I had no experience with airplane travel, but I learned that planes operate on regular schedules between all important cities. Fares for air travel are very reasonable.

Hesston, Kans.

THE SMALL COLLEGE

By F. S. Martin

The author of this article is a graduate of one of the colleges of the Mennonite Church and since his graduation has spent a year in the medical school of one of the large midwestern universities. His comments are timely and reflect the experience of many others who have followed the same course in their educational pursuits.

"Where shall I go to college and why?" is the question which many of our young people are about to decide. The choice usually lies between a smaller denominational college or some state school of considerable size or a similarly large university. It is my purpose in this article to present from my limited experience as a student, advantages of attending a small college, rather than a larger institution for one's undergraduate work. Furthermore I should like to give reasons why our Mennonite youth in selecting a small college should choose one of our own church schools.

The one great problem of many students is that of finances. Tuition and books and living expenses are sufficiently high so that the older idea of "working your way through college" is becoming much more difficult if not impossible. Besides, college curricula

are so planned that it becomes necessary for one to give almost full time to his studies if he is to complete a college course in the regular four years and at the same time do a grade of work which will be looked upon favorably by those considering him for a position or as an applicant for graduate study. In school and after graduation grades are the great determining factor and "outside" work must be limited so that it does not interfere too seriously with study hours. The point we wish to make is that everyone before completing a college course is almost obliged to draw from the family income or fortune or rely upon some friends for financial assistance. This problem of financing a college education is more easily solved by choosing a small school. I believe we could safely say that the cost of a college education in a small college is just about

half that in a large university. In our church colleges a good average for one's expenses for a year would be \$500.00 while in larger colleges or universities \$1000.00 is a conservative figure. It is easy to see the financial advantage of attending a small college.

Just wherein is the difference in one's expenditures? Do you really get twice as much for your money or is an education in a small college just an expensive bargain after all? By itemizing expenditures the former conclusion becomes apparent. Room and board is a large item in college expenses. At the small college dining room, board is about \$4.00 per week and room not more than \$2.50, while, due to the location of most universities, room rent is from \$5.00 to \$7.00 per week and good board not less than \$7.00. Since we were comparing our church schools with large universities let us say the tuition in our colleges would not be more than \$150.00 per year whereas \$250.00 to \$350.00 is not unusual at a university. This difference can be accounted for when one considers the sacrificing salaries which are paid the professors of our small colleges as compared with the university salaries. So, when properly considered, an education in a small college is not an expensive bargain but you are really getting twice as much for your money. Now should you have more to spend on a college education than it would cost you at a small college, it will be to your advantage to spend the difference by continuing your education in a graduate school.

Some of the most valued treasures that one takes with him when he leaves college are the friendships that he has made. It is my belief that the small college is the best place to which one can go to make the most long-time friendships.

There are several ways through which one may learn. He may learn by making friends with books or with nature, or he may learn by making friends with people. Most schools are good places to make friends with books and no one, or no place, has a monopoly on nature, but I believe a small college is the best of places to make friends with people. Although there are many more people all around you in a large school, yet they have very little influence upon you. It is like living in a large city where you may have only the slightest idea of who lives next door. Just so, you care very little about who sits next to you in a class of several hundred.

I would not have you believe that one does not make friends in a larger institution. If one makes a little effort he can always find kindred spirits among those who live at the same house or hall or who eat at the same dining room or work across from you in the laboratory or go the same way every morning. But even so one's circle of real friends is quite limited.

In the small colleges one learns to know not only his classmates and the rest of the students but members of the faculty. A fellow student at Goshen College said that the thing he liked most about a small college is the intimate contact one has with students and faculty. It is obvious that it would be impossible for a university professor to be-

come intimately acquainted with the hundreds who study under him.

We could hardly leave the small college and the friends one makes there without mentioning still another side of it. We sometimes hear the small colleges called "match factories." Although justifiable to some extent, it must not be regarded as an unfavorable criticism. What is more natural than to have men and women of college age get together? In the large university where dancing and cards provide the chief form of social activity as compared to the opportunity afforded for more intimate acquaintance provided at a small college, it is clear that the small college should excel in this favorable quality. The chief purpose of a college or university is to provide a place to acquire an education yet, if it were not to serve as a place for men and women to also meet socially, why are most of them coeducational?

We have mentioned the chief purpose of a college. How well does the small college succeed as a place to acquire an education? First of all, it must be understood that the small college is limited in its scope as compared to the large university. Research and technical fields and professional education, such as law and medicine, must be left to the universities. But within the fields in which they are qualified to give degrees, such as bachelors of liberal arts and sciences and education, the small college may succeed just as well as a large school. Upon the individual student and the ability of the professors largely depends the success of a small college in turning out good products. A good student will be a good student at almost any place he finds himself whether the institution be small or large. So a good deal of the success of a small college depends on the abilities of the professors. If a small institution can succeed in gathering around it well-trained and capable instructors there is little reason for any one to feel that an education received at such a place is less valuable than that received at a much larger institution.

Not only is the small college a place where the liberal arts and sciences may be taught, but because of its very nature it may serve as a place for the building of character. Most small colleges are built around some religious principle. Along with this we find those things stressed which are good in discipline and aid in the establishment of morals and character. The great universities, because of the heterogeneous nature of those gathered there, find the teaching of morals and character more difficult. Discipline becomes a problem. The result too often is that many things are simply winked at. Drinking, for instance, becomes a fad and morality lags. The small college, I believe, may excel greatly in this quality of character building.

In college there are, besides paying your bills and the regular routine of the curricula, other elements which we call extra curricular activities. These may or may not, according to one's own desires and abilities, play a large part in his college life. Athletics, debating, and other societies, clubs, and student publications are a valuable part of the

training of every college and are every helpful to those who take part in them. These activities add spice and variety to one's college experience and provide important training which is useful and yet can not be obtained in the classroom. If you are interested in attending a school which has a long record of outstanding victories in football, and track, you will choose a large school, but if you are interested in getting into games and other activities yourself in a milder way, you will choose a small college.

I would not be understood as criticizing the large universities. They provide important training which could not be obtained at any other place. But the small college has a large role to play in providing a place where one may receive an education with the least outlay of money and where lasting friendships may be made and a valuable liberal arts training may be received.

Why should our Mennonite youth in

choosing a small college select one of our own church schools? I believe the best reason one can give is that, finally, one finds his greatest happiness and largest field of usefulness among his own people and in his own group. We are in a distinguished group known for our simplicity, good will, honesty, and integrity. Coming from the east, being in one of our church schools for four years, and going among our communities with the Goshen Male Chorus for several years, all help me appreciate these facts. My advice is to choose our own schools when possible. You have nothing to lose and much to gain.

If our schools are not large enough, come and help swell the numbers. If they do not have enough endowment, give of your means. If you find room for improvement, see if there is not something you can do. Let us all work together.

Goshen, Ind.

THE CHURCH SCHOOL AND ITS PROBLEMS

II.

By S. C. Yoder

Why Have Church Schools?

This familiar question is not without justification. It is being asked over and over again by honest inquirers. Why should the Church enter upon this "new" kind of work when there is such ample provision made by the state and by other denominations?

First of all, it may be said that educational work is not a new enterprise for the Church to enter upon. Through long years the Church was looked upon as the mother of learning. Institutions sprang up by her side and depended upon her for support. They had no other place to go. She founded schools and encouraged education before the states existed or before they thought of providing the means for it. For the Church now to take up this work is simply for her to reënter a field which she once occupied but from which she withdrew with the rise of tax-supported schools.

The first schools of America were private schools. Many, if not all of them, were founded by religious organizations. Hard by the side of the churches they grew up. At least three of our oldest and strongest universities antedate the Declaration of Independence by many years, and were founded by religious bodies. As late as the Civil War only seventeen of the two hundred forty-six universities and colleges were state institutions. In 1850—eighty years ago—there were more than six thousand academies in operation, of which nearly all were established by the churches. Earlier yet, the elementary schools were provided for by these same religious bodies. They stood within the shadow of the Church and drew from her their life and support.

In the absence of state prescribed curricula or outside agencies of standardization it was not so difficult for these institutions to operate. Courses were largely vocational and adapted to the need of the particular supporting group. As a rule the Bible occupied

a large place in each institution and the curriculum was built around it.

With the expansion of the implied powers of our fundamental law, however, a change came. The government gradually entered upon various enterprises designed for the public welfare and among other things it entered the field of education. Out of this grew our present extensive and elaborate, public school system which hardly has an equal in the world. It reaches from the kindergarten to the university and includes professional and vocational training as well as a work in the liberal arts. Just recently a number of state universities have added departments of religion.

With the rise of the public school, supported by popular taxation, problems came. People of different religious persuasions can hardly be expected to contribute toward the propagation of any specific religious doctrine or dogma that conflicts with their own ideas and beliefs. This condition finally led to the exclusion of all definite religious teaching from the public school.

This development was received with varying attitudes by the church people of the country. Some breathed a sigh of relief, no doubt, and felt that the state had taken over an irksome task from which they were glad to rid themselves. Others were content to let the state provide for the elementary education but maintained their own academies, colleges, and seminaries. Still others, like the Catholics, insisted that the education of their children should be thoroughly seasoned with the teachings of their own faith and doctrine, and continued wherever possible to maintain their own schools.

The question with which this article concerns itself chiefly is the attitudes taken by the Mennonites. Most of them lived on farms and few felt the need of higher education. Consequently the change did not affect them largely except in the common

schools, and since these were generally under the control of the community itself, the shift was no doubt a more or less welcome one.

There is little use in discussing the advantages of the public school system. Every one who has given the subject thought knows what they are. The state can levy and collect taxes. It can by legislation compel attendance. It prescribes regulations for teachers and can adapt its curricula to meet this need. The Church finds herself in a different situation. She can levy assessments and plead for patronage but can compel neither. She can ignore state-prescribed standards if she wishes, but will likely pay dearly for this in a reduced attendance and a fading prestige which may eliminate her from the educational field altogether.

However, not all the advantages are on the side of the public school. A considerable portion of our educators feel that the state cannot supply some of the most important elements of equipment for life, to say nothing about the essentials of spirituality or salvation. Many of us believe that to try to build character without the aid of religion is futile and that the highest and most stable type of character is that which has its roots deeply embedded in Christian faith. This cannot be produced without the aid of the Bible. Consequently many people still believe in the privately endowed colleges of the Church because they have access to the use of the Bible and religion in their teaching.

Goshen, Ind.

A FEW SCHOOL QUESTIONS THAT CONFRONT THE AVERAGE STUDENT

By Harry A. Brunk

In this paper an attempt is made to review a few of the school problems that confront the average high-school and college student. No effort is made to give a complete discussion of the various topics mentioned, or to treat them in a scientific way and manner. The writer is merely entering upon a frank and common sense discussion of the questions presented. There is ample room for disagreement on every one of these. It is hoped, however, that the discussion may prove helpful to a number who are ascending the educational ladder.

The first question is, Why should we attend school? This is a live question for many. It comes in this manner. Why should we go to school at all? The studies like Algebra, Latin, Greek, History, Mathematics, have very little practical value in actual life. Believing this to be true, many do not attend high school or college.

Another class of prospective students argue in this fashion: Since others are attending school, we must do likewise. We cannot afford to be odd; we must keep up with the educational standards of the age. This motive for acquiring an education is very shallow and superficial indeed.

Still others believe that education is a preparation for life—for a life of usefulness—and that training in school better fits them for the great task of living. In other words, life becomes richer and fuller as their sympathies are broadened by human contacts in schools. Closely associated with this motive for education is the question of stewardship. We must train the faculties that God has given us so that we can do the work that He has definitely fitted us to do. Think of the tragedy of an unsuccessful life—the life of one who has missed his calling. Our faculties should be trained so that we can respond to the will of God concerning our lives.

How long shall we attend school? is another question that must be answered by every student. Circumstances may determine just how long one should go to school. But

frequently the school career is terminated for certain fickle and apparent reasons, not grounded in actual facts. The individual becomes tired of school and just decides to stop—leaves the school room never to return to take up regular school work again.

By many a four-year period in school is thought to be a long time. But the length of four years depends upon your point of view, whether of anticipation or retrospect. If we look forward four years, it seems a long time—four long years. But should we have spent a four-year period in school when looking back the time will seem very short. This should be remembered when we think of attending school.

The years spent in school in the late teens and early twenties are not lost. In these years a preparation can be made for life work. This is the age of plasticity of the mind. If we fail to make use of these early years, the opportunity is gone forever. Oh, how many fail to take advantage of this opportunity! The writer has met a number of individuals who regret that they did not make better use of these early years. Let us avail ourselves of every opportunity for development.

Should we decide to go to school, then the pertinent question is, What course of study shall we pursue? This is an age of specialization. There are many and varied opportunities before us. Vocations have multiplied with the introduction of mechanical devices, and scientific methods. Complexity and dependency are the result of these new processes. It seems that preparation is necessary in order to pursue any chosen line of work. Consequently, to provide the necessary training, we find business schools, vocational and technical schools, along with the high schools, colleges, and universities, all making their appeal to the individual who has decided to enter school.

Of course, the line of cleavage lies naturally between the schools that prepare students for a definite work or vocation, and those in which general courses are offered.

The question resolves itself into this, Shall we enter the high school and college or the vocational schools?

We should remember that a broad foundation should be laid before specialization is attempted. General courses are offered in the high schools and colleges. In these institutions the students get acquainted with the various fields of knowledge, so that later they more intelligently choose a vocation which may require some special study. Specialization should be delayed just as long as possible. Some claim that our high schools should be made, in part at least, vocational schools. This movement may be all right, if the students are sufficiently mature to choose the vocation for which they are best fitted.

Those who specialize early may find themselves greatly handicapped in the time of a crisis when there is no employment in their particular line. Whereas, those with more general training may more easily shift from one type of employment to another if necessity demands. These have a foundation broad enough to stand them in good stead under all conditions.

Education costs in dollars and cents. The work in some institutions costs less than in others. But it would not be wise to enter one institution just because the rates are lower than elsewhere. Students who have the necessary funds to meet expenses are fortunate in a way. More time, if the student is so minded, can be devoted to study and general school activities. A number of students, however, do not have sufficient means to take them through school. These may get some employment in or about the school to help pay expenses. Even though this be possible, it is likely that additional funds must be sought elsewhere—money must be borrowed.

Should money be borrowed in order to pay expenses in school? Care should be taken in the borrowing of money. Certainly some borrowing is necessary and legitimate, but there should be a limit. We should keep in mind the saying that has become almost axiomatic, "Borrowed money is hard to pay back."

Still another question is this, What aspect of school life should receive the greatest attention? The purpose of the school is primarily to provide instruction for the students. Emphasis is placed on the spiritual and intellectual values. Despite this fact, there are many side activities in connection with school life. One inclined toward athletics, or skilled therein is tempted to stress that phase to the neglect or even exclusion of other lines of activity. Another individual, regarding the school as a social center, places undue stress upon the social life. Such characters are liable to become one-sided in their development. They neglect and sacrifice the most important for the less important.

What school should we patronize? There are many schools throughout the land. Secular, state, and denominational schools are presenting their claims to each generation. Choice must be made from among them. The first thing to recognize is that institutions are in some respects like people; some

(Continued on page 288)

EASTERN MENNONITE SCHOOL

By A. D. Wenger

The School problem has been a great one, not only for the Mennonite Church, but for other churches as well. Schools have been a blessing and a curse to the spread of a pure Gospel. For that reason the Mennonites were slow to build schools. Every other larger denomination than our own and some smaller ones had their own schools before enough sentiment developed among us to build any. We were almost driven to it, for our very existence as a church was threatened.

Twenty years ago our Mennonite people in the Eastern arm of the Church had no school of their own. For generations past our young people who had gone to high school and to college either never came into the Mennonite Church or left the Church if they had already become members, with but few exceptions. To see many of our most talented young people lost to us was very painful to all loyal brethren and sisters. Through the environments of school life the few that did remain as members were generally weakened in the faith. It was not so much what they were taught in school as the years of familiarity with others who were not living lives of separation from the world. Only those who have attended the higher institutions of learning know the strong ties of friendship and the close fellowship of students and teachers that develop while in daily contact for a long period. And then the fact that the Mennonites are few and despised while others are numerous and popular made the cross too heavy for them, for they evidently were "puffed up" with unconsecrated knowledge and were unwilling to forsake all to follow Christ.

A Great Menace

The prevalence of evolution in recent years has made the Eastern Mennonite School all the more necessary. There is scarcely a textbook on science free from it to be found at the present time. In nearly all the colleges and universities and in many high schools it is being taught. Many teachers of the grades in the public schools have imbibed the error from the textbooks they have studied and from the instructors they had where they took the extensive training they now must have for qualification to teach. The influence, even though they say but little to the children, works against inculcating faith in the living God. It is sad that our innocent children must sometimes be exposed to such evil influences. Those who went to school years ago, when books, teachers, and other conditions were better, are not aware of the dangers from the subtle influences of evolution. A school of our own with teachers who are faithful can counteract some of the evil influences of earlier years in school and safeguard the students against the errors in the textbooks while taking their high school and college work.

Other schools, especially high schools, are bidding strongly for our young people. Scholarships of fifty to one hundred dollars are

offered as an inducement to our most talented to get them away from us and a number are caught in that way. High schools are now built within easy reach of nearly all and the temptation is very great to patronize the school near at hand. The longer children are in such schools the more they become attached to their environments, no matter how much they detest some things at first, and the harder it becomes to get them away to our own school. Parents say, "We can have our children at home with us, they can help us some with the work, and we can save the expense of sending so far from home." This is all true.

The Price of Loyalty

It is often better for our sons and daughters to be absent for a time from their old associates, and from home, if they can be placed in environments where they will receive spiritual help and find perhaps better associates. Associates near home, especially those found in high school, often entice them to evil habits. There are few homes with influence sufficiently strong that additional help is not needed. In a school built espec-



Girls' Prayer Circle, Eastern Mennonite School

ially to safeguard and to build Christian character it ought to be far better than in schools where no effort is made in these respects and where many have been led astray. True loyalty to the best interests of the family and the Church may cost the price of their absence, the help they could give at home, and the money it takes to send them. It is a lamentable fact that some who could well afford to send their sons and daughters to the Eastern Mennonite School prefer to have them in school where they are most sure not to embrace or maintain the faith of the parents. For a few hundred dollars, a soul could often be won to Christ if spared from home for one year of high school with us. Sometimes we explain to parents how few students refuse to turn to the Lord the first year they are with us and say we feel almost sure their child will become a Christian and will unite with the Mennonite Church if they entrust it to our care and training. That truly ought to bring us many students but our words often fall on deaf

ears. Is salvation for time and eternity not worth the few hundred dollars it would cost and the other sacrifices they would make to let them go? Oh brother, spend a little money for the soul of your child, and give some if you can toward helping others who would be glad to send if they had the means. Genuine loyalty to the family, to Christ, and the Church will move us to exercise the best judgment possible to provide for the future of those who are dearest to us.

History

The Eastern Mennonite School has been in existence for more than sixteen years. It was first planned at Denbigh, Virginia, in 1912 and 1913, and first held at Alexandria, Virginia, in January, 1915, in the form of a four-weeks' special Bible Term. It was then moved to Assembly Park near Harrisonburg, Virginia. Another Short Bible Term was held in 1916. In the fall of 1917 high school and Bible departments were organized. In 1921 the high school was accredited by the Virginia State Board of Education. Since 1921 junior college work has been given. This work has been inspected by the Virginia State Board of Education and accreditation as a standard junior college was granted in 1930. The school would probably have been located in Eastern Pennsylvania where

it would have been more central and convenient for more of our Mennonite people if the congregations there had been more favorable at the time of its origin.

Things Favoring Present Location

The School is located at an elevation of about 1400 feet, on a hill over-looking the city of Harrisonburg, and in the center of the well-known Shenandoah Valley. Bounding the broad Valley are the Blue Ridge Mountains on the east and the Alleghenies on the west both rising to elevations of three and four thousand feet. A half dozen wonderful caverns are within an hour's drive of the School. The Natural Bridge is eighty miles to the south. The climate is dry and healthful. Foodstuffs in general are cheaper than they are near large markets. There is a large Mennonite community near. Nearly the entire membership in Virginia is favorable to the School.

Wrong Impressions

We have not a Bible school only. It began with only a Bible term, but for fourteen

years other work has been given. However, every student in high school and college carries some Bible studies for which credit is given. We have not a high school only. For years we have been giving three years of college work. A number have had their credits accepted at standard colleges and have received the standard A. B. degree for one year of resident work. Not all are members of the Mennonite Church. Others have been welcome. A few from other denominations have been students, also a number who were not professed Christians. Students who are members of the Church have not been compelled to wear the full regulation garb. The Church has not enforced it, therefore we do not, although we are against the drift into fashionable dress and strongly encourage the regulation garb for the brethren as well as for the sisters. Loyal, faithful individuals who love Christ and the Church try to offset wrong statements in regard to the school and its work and labor with the faculty, pray, talk, and give that the school may be an asset to the Church and a glory to God.

A United Effort Needed

If all the 20,000 members of the Mennonite Church living within a day's drive by automobile of the School would unite wholeheartedly in an effort to build up an institution strong for a full Gospel, strong for a Christian education, strong in number of students, and strong financially, it could be done, by the help of God. Heaven alone knows what great good could and would be accomplished by such a united effort. Many HAVE helped faithfully. Some have looked on for sixteen years to see what others could do. Come brethren, let us all join together now in this work of helping to save our young people, and perpetuate "the faith once delivered."

These are only a few of the things we should consider seriously. Come let us reason together and discuss this whole problem more fully with a strong desire to do the best possible for the salvation of souls and the upbuilding of the Church.

Harrisonburg, Va.

en, who conduct the congregational singing.

Hilary (A. D. 355) testifies that in the primitive church all had a part in singing. Their psalmody was the joint act of the whole assembly in unison. Ambrose says that the injunction of the apostle forbidding women to speak in public does not relate to singing "for this is delightful in every age and suited to every sex." Chrysostom said, "It was the ancient custom, as it is still with us, for all to come together and unitedly to join in singing. The young and the old, rich and poor, male and female, bond and free, all join in one song. All worldly distinctions here cease, and the whole congregation forms one general chorus." One of Luther's ninety-five theses provided that the common people should be allowed to have a part in the church service through the medium of singing. He had books of hymns and psalms printed and given to the common people so that they might be better enabled to take part in the song services.

Singing is the people's part in the church service. It develops each worshiper and strengthens the sense of fellowship. Congregational singing is the ideal church music. It gives the greatest number of people an opportunity to express themselves. Selber says, "No church can be truly musical, deeply spiritual, nor properly worshipful that is satisfied to be entertained, that accepts a choir, soloist, or other musicians as purveyors of its music while it sits idly by or offers trivial criticism." Congregational singing gives an outlet for the expression of the religious emotions of the people assembled. It is worship in which all have the duty, responsibility, and privilege of participating. The hymns sung represent our words to God more than His words to us. The greater the number who participate in the expression of their emotions, experience and aspirations, the greater will be the spiritual atmosphere created. Mass singing starts the pulse to beating more rapidly and the Spirit of God uses song to quicken our apprehension of divine truth; hearts are opened and spontaneously we break forth in rapturous, glorious participation of praise and worship, preparing the way for the other, tho no deeper emotions, that may come by speech, through the eye, or some other channel. Such fellowship brings joy to the participants and elevates all to a higher plane of living. It appeals to the imagination and stamps the message upon the minds and hearts of all who hear and take part. Often, after leaving the house of worship, we remember much longer the songs that were sung than the sermon that was preached. We learn and accomplish more in singing than we realize. L. J. Heatwole said, "In the united volume of many voices in a congregation we have perhaps more instances of success in winning souls for God and the church than in any other way." Sells thinks much can be done by congregational singing. He says, "A revival of congregational singing will remove indifference, will fuse hearts that differ, will dispel worldliness, arouse Christlike service, will build up and comfort saints, convict and convert sinners."

Conway, Kans.

HYMNOLOGY AND SACRED SONG

Choir Singing In Relation To Congregational Singing

By Bertha Troyer

Singing is an ordinance of divine worship in which we express our joy to God and our gratitude for His mercies. It has always been a branch of religion in all ages. It is a part of the worship of the heathen. It was practiced by God's people before the law was given. In Exodus 14 is recorded the Redemption Song, sung by Moses and the Children of Israel after they had crossed the Red Sea. Under the ceremonial law and under the Gospel dispensation it was practiced. Christ and His apostles sang a hymn together just before they left the upper room to go to the Mount of Olives. Matt. 26:30.

From the apostolic age singing was always a part of the church service in which the whole congregation would join together. It was the decay of this practice that first brought choir singing into the church. The Council of Laodicea, in the fourth century, prohibited congregational singing because they wished to restore and revive the ancient psalmody. Canon fifteen passed at this council says: "Beside the psalm singers appointed thereto, who mount the ambo and sing out of the book, no other shall sing in the church." Finally, to more effectually exclude the people from the singing, it was done in Latin. Benson thinks this was undoubtedly a movement to get every part of the worship out of the hands of the people into those of the officiants. In the Catholic churches the song service has remained in the hands of the choir. Many Protestant churches have followed their example and have a choir which does most of the singing in the church service. Though the people continued to enjoy congregational singing for a century or more after the Laodicean Council, it is conceivable that it was gradually forced to die because a promiscuous assembly could not well sing the theatrical music which was

creeping into the church. To sing this kind of music required skill altogether superior to that which all the members of a congregation could be expected to possess. Thus within a few centuries it came about that the many, instead of uniting their hearts and voices in song, could only sit by as mere spectators.

During the Reformation period some of the Reformers tried to restore congregational singing. Many of them succeeded for the time being, but with the introduction of the more complicated and daintier types of music, in the later centuries, the choir again became necessary to do justice to the music. Benson says, "Choir tunes are of delicate beauty that one likes to listen to rather than to sing. But there are people's tunes that make one feel like joining in to swell the volume of sound." In many churches at present the congregation is seated in front of a pulpit asserting its supremacy in everything but song, and a choir loft monopolizing the song. The people are no longer a band of common worshipers, each having his part in the service, but merely an audience attending a performance of worship.

In the English church the choir consists of clergymen, laymen, and chorister boys whose duty it is to perform the chants, services, and anthems. Every choir is divided into two parts, stationed on each side of the rostrum, in order to sing alternately the verses of the hymns or so that one side can answer the other. The two most noted choirs of the present day are, that of the Vatican in which the soprano and alto are sung by eunuchs, and the choir of the Cathedral of Berlin, in which the soprano and alto are sung by boys. In the Protestant churches generally the word choir designates the body of singers, composed of both men and wom-

THE YOUNG PEOPLE'S MEETING

Notes and Suggestions

By the Y. P. M. Editor

The editor of these young people's topics is at this time in the community of Duroc, Mo., for the purpose of preaching the Gospel to the people who live here. It is a neglected field spiritually, though they have been having religious services more or less the past two years. Dear young people, you who are living in congregations where these topics are used, and who are surrounded by many other young people who are with you in the Church, will you remember the neglected home training for God, of the young people in fields like this, and pray for them and their parents? And as you pray consecrate your own life to the Lord that you may be prepared to fortify those around you against the inroads of ungodliness, and that God may use you to reach out to rescue many like these who have been neglected.

* * *

You will find the Topics this month practical both for instruction and for daily living. If you can truly acknowledge the power of God in the **converting** of your soul and can put into practice the divine principles of life such as "**Returning good for evil**," "**Winning the lost**" and "**Growing in grace**" we shall have a bright outlook for the future Church. One reason why it is so difficult for the Church to have power in service is that too large a per cent are living in the Church with little or no personal convictions for the living of a true Christian life. In other words, they have never experienced a genuine conversion to God. May it be a burden upon us all to bring the message of life to bear upon the hearts of the unsaved that the new life in Christ may be a reality in their souls.

How can we expect to be soul-winners when we are not filled with the life that belongs to the saved? "Awake thou that sleepest and arise from the dead, and Christ shall give thee light."

During the past twenty-four hours (July 22) we have had a downpour of rain upon a dry and parched ground. We all expect that this will result in a revival of life in all vegetation that is not too far gone and will quicken seeds that are lying dormant. May this natural example be an illustration for us of what we may enjoy spiritually when God's Word falls upon the sun-parched souls of men.

Pray for a revival of the Lord's work!

WHY RETURN GOOD FOR EVIL (Jr.)

Matt. 5:38:48

Topic for September 14

MOTTO

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

MEDITATIONS ON THE TOPIC

I. **Why?**—Horses and mules kick back when something strikes them, dogs bite, cats scratch, boys and girls slap, men and women fight or talk back. Everywhere around us we see people and animals returning evil for evil. We have heard people, who think they are wise, use these things as an argument that it is right because people and animals do so. But we know that the way things are is not a good reason for them to stay that way. You would not say that because everybody has measles that it is the best thing to have. Neither would you say that because everybody is living in filth therefore it is right. Just so we would not reason because everybody fights back that it is also right.

The real reason why there is so much fighting is because the disease of sin has come into the world. When sin came, hatred came also. And it has not only affected man but the animal world as well. Jesus came to bring light to the world. If we love the light we will come where it can do us some good. If we love darkness best we will stay in the dark. It matters not how strange and different the teachings of Jesus seem to us and to the way we have been doing, it is nevertheless the true light that shows us the way of life. Though we find ourselves with the revengeful nature in us,

we do know that Jesus and His apostles teach us to return good for evil. And God has power to give us a new nature that we may do what we know is right.

II. **The Text. Matt. 5:38 to 48.**—In these verses Jesus has plainly told us what His standards for our life are. The "Old Times" standard was not the one God desired to keep. Jesus brought the perfect standard which God Himself has brought into the world by His dealing with us. Though we may do evil, God sends us sunshine and rain and many good things just the same. He wants us to be like Himself.

OUTLINE STUDY

I. Because of the Example Set for Us.

1. God gave His Son.—Jno. 3:16; II Cor. 5:18-21.
2. The Son gave Himself.—Jno. 10:11-18; Phil. 2:5-8.
3. It brought us good for evil we did.—Rom. 5:8-10; I Tim. 1:15.
4. It made us who were enemies to become friends.—Col. 1:20-22.

II. Because of the Command He gives Us.

1. To be like our Heavenly Father.—Luke 6:35, 36.
2. To follow the steps of Jesus.—I Pet. 2:21-25.
3. To fulfill the love He creates in us.—Col. 3:9-14.
4. To pray sincerely.—Matt. 6:9-15.

III. Because Others Have Proved it and Lived it.

1. Stephen.—Acts 7:59, 60.
2. Elisha.—II Kings 6:8-24.
3. Jesus corrected Peter's blunder.—Jno. 18:10, 11; Luke 22:50, 51.

IV. Good Has Power to Overcome evil.—

Rom. 12:19-21; I Pet. 3:1, 2; Prov. 15:1.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Love**.
2. Memorize a Passage on Returning Good for Evil.
3. Give Reasons for Returning Good for Evil.
4. What Power does Kindness Have over Evil.
5. Tell the Story of a Man who Returned Good for Evil.

For Others.

1. The Contrast of Evil for Evil, and Good for Evil.
2. Whence is the Power to Live the Life of Love and Peace.

PERSONAL THOUGHT

"I want to be like Jesus,
Meek, loving, lowly, mild;
I want to be like Jesus,
The Father's only child."

SEED THOUGHTS

We've a story to tell to the nations
That shall turn their hearts to the right,
A story of truth and mercy,
A story of peace and light.

We've a story to sing to the nations,
That shall lift their hearts to the Lord;
A song that shall conquer evil,
And shatter the spear and sword.

We've a message to give to the nations
That the Lord who reigneth above,
Hath sent us His Son to save us,
And show us that God is love.

We've a Savior to show to the nations,
Who the path of sorrow has trod,
That all of the world's great peoples
Might come to the truth of God.

For the darkness shall turn to dawning,
And the dawning to noonday bright,
And Christ's great kingdom shall come on
earth,
The Kingdom of love and light.—Sel.

WHY RETURN GOOD FOR EVIL

By D. S. Krady

This is a subject that is very unpopular in our day, but needs to be taught to the rising generation. Returning good for evil cannot be practiced unless Christ lives in us. Our blessed Lord exemplified this life before His children and grants us strength to perform the same. The Word of the Lord through the wise man, (Prov. 15:1) says: "A soft answer turneth away wrath: but grievous words stir up anger." How true this is. I have noticed in myself that when my nerves are on edge (as we say) I do not always give a soft answer, and this is unprofitable for me, because it surely kindles anger.

How much the world needs men and women who are so yielded that Christ may manifest Himself to the world through them! There is nothing more powerful for the cause of Christ than a yielded life to God. It is possible to live conviction upon the unsaved. Nothing so hinders the cause of Christ as works of the flesh manifested in

His children. The deeds and lives of such people soon die. But the influence of lives of such men as Stephen, Elisha, and Moses, continue for our profit. What has been exemplified in their lives is possible for every child of God. These were men of like passions with us.

It takes the grace and love of God shed abroad in our hearts by the Holy Ghost to return good for evil. Love is the text-word of our subject. It is through love that we are moved to return good for evil. The poet says:

"Oh! the love that drew salvation's plan,
Oh! the grace that brought it down to man,
Oh! the mighty gulf that God did span.
At Calvary."

"While we were (undeserving, undesirable, stiff-necked, disobedient, and hell-deserving) yet sinners Christ died for us."

Oh, for more love shed abroad in our hearts to love not only those who love us, but those who despise us and speak evil of us!

Now, why shall we return good for evil?

1. Because Christ set the example.
2. Because this is profitable for us and the cause of Christ.
3. Because Christ gives us power to return good for evil.
4. Because others are won by kindness.
5. Because it is commanded, and strength is given to perform it.

Lancaster, Pa.

WINNING THE LOST IN FOREIGN LANDS.—Rom. 15:15-33.

Topic for September 21

MOTTO

"To whom he was not spoken of, they shall see."

MEDITATIONS ON THE TOPIC

I. Soul Winning Service in Foreign Lands.—The lost in other lands are just as precious to God as the lost in our own land. While we know that there are still many to be won in our own land, that does not change the obligation that every Christian owes to do all in his power to reach the lost everywhere. God is calling us to His service. Some He is separating to one field and some to another. It is not at all surprising if He calls a number to go to foreign lands and there deliver the message to the lost.

The love that God gives to us should be passed on to those who are strangers to us in language and in customs. Their ignorance and superstition should arouse within us the special desire to learn how to reach their souls and bring the light of truth to them. It will mean some hard study and some hard work physically. It will mean long years of separation from our loved ones in this land and long years of patient waiting with many disappointments to reach some in the foreign lands. But the same Gospel message that brings so much peace and joy to lost ones here will bring the same peace there. The fruits of righteousness that follow the acceptance of the Gospel here follow it in foreign lands. That Gospel which blesses the home and enlightens sweet childhood in the ways of righteousness and fills old age with calm waiting for the better world does the same in lands foreign to us, as it does to those who receive it in our own land.

II. The Text.—Rom. 15:15-33.—It is Christ's plan that not only one race of people should have the benefits of the Gospel, but that the Gentiles (meaning nations outside of Israel) should also hear and be saved. Paul received the special commission to conduct the work of bearing the Gospel to the Gentiles. He felt it his special call-

ing to preach to those who never have heard it before.

OUTLINE STUDY

I. Lands Where Many are Still in Darkness.

1. India.
2. South America.
3. China.
4. Africa.
5. Russia.
6. The Near East.
7. Mexico and Central America.

II. Problems in Reaching the Foreigner.

1. Language.—Ezek. 3:5, 6.
2. Strange customs and superstitions.—Acts 28:4-6.
3. False religions.—Jer. 10:2-10.
4. Illiteracy.
5. The hereditary conditions through sin.—Ex. 34:7.
6. The entrenchments of sin.—Eph. 4:17-19.
7. Qualified workers and means to send them forth.—Luke 10:2.

III. Responses Experienced in Foreign Work.

1. From adults in our missions.
2. From children.
3. From non-Christians.
4. Evidences of the power of the Gospel.—Rom. 1:16.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Gospel.
2. What Can We Do for Children of Other Lands?

For Young People.

1. Conditions of Lands without the Gospel.
2. How Our Mission Boards are Meeting the Situation.
3. Our Opportunities in Forwarding the Work of Foreign Missions.

For Older People.

1. Blessings Realized upon Efforts to Win the Lost in Foreign Lands.
2. Lands that are Open to be Entered.

PERSONAL THOUGHT

If a telegram notifying of untold riches were waiting in my office for a stranger, would I not feel condemned to keep it? How much more if I possess a message for the heathen and they are lost eternally because I do not deliver it.

SEED THOUGHTS

Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?
Salvation! O Salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.—Heber.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay.
Publish glad tidings, tidings of peace;
Tidings of Jesus, redemption and release.

Mary Thomson.

SUGGESTIONS FOR JUNIOR MEETINGS

This is a topic that can be made very profitable and interesting for the Juniors. As we think of foreign lands where missionary work is being carried on we naturally think first of India and South America where our own church is laboring to win the lost ones. First the work in our India mission stations may be briefly described.

The leader may either conduct the meeting or have some one else who is well informed do so. Some of the Juniors may be able to tell of the lost condition of the dark-skinned people of India who are steeped in the vices of heathenism and idolatry. An interesting drill would be to learn the names of the most important stations in our India Mission and the names of the workers stationed there. The various lines of work: Medical, leper, orphanage, school, evangelistic, etc., may be outlined briefly. Helps for this part of the program may be obtained from such books as Junior India, Letters from Mary, and the Annual Mission Board Reports.

Next the work of our Mission in South America may be taken up. The same methods of description may be followed. A drill may be given on the stations and workers, and the conditions of the people may be described. Time will not permit a very thorough discussion of this or any other field, but if any outline of the work can be given in such a way that the Juniors will remember it something worth while will be accomplished. Books describing the work in South America are Glimpses of South American Life and the Annual Mission Board Reports. The 1929 Report may be had by writing to our Publishing House.

Other fields may also briefly be considered. The lost condition of the people of China and Africa may be discussed. Most Sunday school libraries contain books treating of the people in these countries. Material may be derived from these sources. The 1929 Mission Board Report contains an interesting article on Prospective Fields in Africa, in which the prospects of opening up mission work in Africa by our own church are discussed. Other lands that may be mentioned are Mexico and Central America.

Suggestive Assignments: **Describe the Conditions among People of India, South America, Africa, and China** (assigned to different persons); **Name the Mission Stations of our Church in India and South America; Name the Workers.**

LANDS THAT ARE OPEN TO BE ENTERED

By Mabel Lefever

The anxious disciples listened eagerly that day when they sat together with Jesus on the Mount of Olives. He was telling them of the things that must be before He would come again at the end of the world. And He said, "The Gospel must first be published among all nations" (Mark 13:16). Just before He left them for heaven He gave them a command, "Go ye . . . and teach all nations." The disciples were faithful in carrying out His wishes. Since then it has been the business of the Church to publish the glad news so that to-day the Gospel has been taken into every nation. It has not yet reached every individual, for there are millions of souls who have never heard of Jesus. Unless some one goes and tells them they will never hear. What a wonderful meeting that would be if when Jesus comes we could tell Him that every one in the world has heard of Him!

To-day the nations of the world stand with open doors and the people, many of them with open hearts, are awaiting the Gospel message. God has prepared the world for the extensive publishing of the Gospel among all the nations. The message-bearer travels without difficulty from one place to another in a very short space of time. China, which for centuries had closed her doors to all outside communication, stands open to-day. Many missionaries have entered this field, others are going, but there are still one million villages in China where the name of Christ has not been heard. Japan and Korea are seeking for better things than they have had. With open hearts they receive the western civilization. Will they not also receive Christ? India is a land of cul-

ture and refinement among the upper classes, but their religion does not satisfy the longings of the human heart. Buddhism has no power to save a soul. The Lord Jesus Christ is what the Hindu needs.

A few years ago Africa, the land of blackness, could be crossed only with the greatest difficulty and loss of life, but to-day highways and railroads make it possible to take the Good News to her many black people. South America stands open with millions of souls who have never read the Scriptures although her people profess a Christian religion. Why have they not read? They dared not. The Bible to them was a book of "poison" which they were warned never to read. Gladly and willingly these hungry people receive and read the Scriptures. Many of them are led into the new and better life and become sincere followers of Christ. "For the Word of God is quick, and powerful, and sharper than any two-edged sword" (Heb. 4:12). Mexico and Central America are lands in which very little Christian work has been done and yet there are communities of Christians because some person had received the Word of God and told others. The United States and Europe are called Christian countries by the nations of the world. There are many Christian people but sin is so prevalent that the people of these countries need Christ just as much as do the others.

"Jesus saves," has been carried to practically every nation, but there are hundreds of tribes and millions of souls who have never heard and who would be glad for this message. The Gospel of Christ is the only Gospel that can bring peace and salvation to the human soul. Nothing else will do. Because of what the Word of God is and what it does it must be published, it must be told to all in obedience to Christ's command.

Lancaster, Pa.

**CONVERSION.—Jas. 5:19, 20;
I Tim. 1:12-16**

Topic for September 28

MOTTO

"To turn them from darkness to light."

MEDITATIONS ON THE TOPIC

I. Conversion.—"It takes a complete turning around, a complete about face, a new love in the heart and new life in the soul, to constitute a real evangelical conversion to God."

"A fundamental change must take place before the sinner can become a child of God. There must be a change of mind, of heart, of life. Without such change the sinner may unite with some church but he cannot become a child of God, for in Christ Jesus nothing will avail but to become 'a new creature' (Gal. 6:15). And no sooner does the 'new creature' exist within than the 'newness of life' will begin to manifest itself without. 'Out of the abundance of the heart the mouth speaketh.' 'Faith without works is dead.' 'How shall we that are dead to sin, live any longer therein?' When one is converted to God he will change his ways, forsake all sinful habits, and in his daily walk manifest the fruits of a righteous life within. Where such change does not take place—the tongue not being cleansed from filth or profanity, the pride continuing to be manifest in outward appearance, the crooked business ways continuing, the daily habits still indicating more pleasure in the sinful things of this world than in things pertaining to the world to come—we conclude that since there is no change without, there has been none within, that the individual thus described is not converted to God. Where there is life within there is light without. Matt. 5:14-16."—Doctrines of the Bible.

II. The Text.—Jas. 5:19, 20.—Here converting is explained as turning from error of one's way. **I Tim. 1:12-16.**—Here is a specific pattern of conversion for all who shall hereafter believe to life everlasting. What God made of him is contrasted with what he was before. The conditions to be met and the greatness of God's grace are named in the operation.

OUTLINE STUDY

I. What is Conversion?

1. A change, a turning from one condition of life to another.
 - a. Becoming as little children.—Matt. 18:3.
 - b. Receiving a different heart.—Matt. 13:15.
 - c. Turning away from iniquity.—Acts 3:26.
 - d. Changing the whole being.—Psa. 19:7.
 - e. Changed from a life of sin to a life for God.—Psa. 51:13.
 - f. Becoming a new creation.—II Cor. 5:17.
2. It is the whole work of grace upon the sinner in making him a child of God.—Col. 1:20-23; Rom. 1:16; Eph. 4:20-24.

II. Phases of the Plan of Salvation Producing Conversion.

1. Hearing the word, believing, confessing, praying.—Rom. 10:9-17.
2. Receiving, believing.—Jno. 1:12-14; Rom. 3:26.
3. Repentance.—Acts 3:19.
4. Obedience.—Heb. 5:9.
5. Confession of sin.—Jno. 1:9.
6. Washed, sanctified, justified.—I Cor. 6:11.
7. Adopted.—Rom. 8:15; Gal. 4:5, 6.
8. Regenerated.—I Pet. 1:22, 23.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Converted**.
2. Select a Memory Verse from the Outline.
3. Tell of the Conversion of Saul.

For Young People.

1. What Conversion Is.
2. The Fruit of a Converted Life.

For Older People.

1. How Conversion is Accomplished in a Life.
2. The Thing that Avails in Conversion (Gal. 6:14).

PERSONAL THOUGHT

Have we known the difference between the old life and the new by an actual change? Is that change for God and righteousness?

SEED THOUGHTS

A Great Change

My soul in sad exile was out on life's sea,
So burdened with sin and distress,
Till I heard a sweet voice saying,
"Make me your choice;"
And I entered the haven of rest.

I yielded myself to His tender embrace,
And faith taking hold of the Word,
My fetters fell off, and I anchored my soul;
The haven of rest is my Lord.

The song of my soul since the Lord made me whole
Has been the old story so blest,
Of Jesus, who'll save whosoever will have
A home in the haven of rest.

Oh, come to the Savior, He patiently waits,
To save by His power divine;
Come, anchor your soul in the haven of rest,
And say, "My beloved is mine."

—H. L. Gilmour.

SUGGESTIONS FOR JUNIOR MEETINGS

Conversion means to turn or to change. Boys and girls are familiar with many things that are constantly being changed or converted into other forms. In winter time the liquid water is converted into ice, something that can be picked up and handled without vessel. Wood or coal that is put into the stove or furnace is changed into heat. The crude iron ore that is mined from the hills and mountains is changed into finely made machinery, such as automobiles, farming implements, steam engines, etc. The trees in the forest are cut down and finally become beautiful houses or furniture. But these are only illustrations which may give us some idea of what conversion means in the lives of people.

By nature we are all sinners. We became so because our first parents sinned in the Garden of Eden and all people inherited that sinful nature. Sin cannot enter heaven. Hence if any one is to be saved he must be converted or changed from a sinful man to one that is clean and pure in the sight of God. Since our lives are directed by our hearts, our hearts must be changed. The sinful nature there may be changed into a nature like that of Jesus, who had no sin. God has made it possible that all people may have their hearts and lives converted or changed. This may be done through believing on Jesus Christ as our Savior and having our hearts cleansed by His blood which He shed for us.

One of the best ways to show what conversion means in the lives of people is to show the changes that came into people's lives after they accepted Christ as their Savior. One of the most outstanding examples is that of the Apostle Paul. Acts 9 tells how he was changed from a persecutor of Christian people to one of the greatest Christian preachers. In our lesson text from I Tim. 1:12-16 Paul refers to the same incident. A fierce African chief called Africaner became converted through the efforts of Robert Moffat, so that he no longer tried to kill people but lived a quiet and peaceable life. Jerry McCauley, a drunken river thief of New York City, was converted and started a mission that has been the means of saving many people.

Assignments: **Tell the Story of the Conversion of Paul; Give Some Illustrations of Conversion in Nature; What Evidences Do Converted People Show in Their Lives; Tell the Story of the Converted Phillippian Jailer.**

CONVERSION

By Mrs. Nora Harper

Conversion is a change of mind and heart, or a complete turning from a sinful state to a righteous state of life, heart and soul. If there is no change there is no conversion. For instance, a swampy forest may be converted into a rich farming section, water into steam, flour into bread, etc. In each of these illustrations, the change is clearly seen. It would be nonsense to say that one had been converted into the other, unless the change was made. The same is true in the conversion of sinners,—we look for a change. We expect that sinful ways shall be abandoned, and that the fruits of righteousness should shine out in the daily life of the individual. When there are no evidences of change, when the former sins are indulged in, and the only change manifest is church membership, we conclude at once that since there is no change, there is no conversion and where there is no conversion there is no salvation, for Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

Many sinners think they will come to Christ "when they get ready," but in this they are seriously mistaken for Jesus said,

"No man can come to me, except the Father which hath sent me draw him" (Jno. 6:44). The fact that Christ spoke those words is proof that there may be a time, after man has refused time and time again, when the Father does not draw. He draws through the law of God. "The law of the Lord is perfect, converting the soul" (Psa. 19:7). To bring one face to face with the law of the Lord is almost certain to produce conversion. But if men close their eyes and lives to this law there is little hope. Traditions and customs will not do; it requires the pure, eternal and perfect Word of God. It is through no merits of our own that we are drawn to Him, but all of grace. It is through His undeserved mercy that we have conversion, Acts 11:21, 23.

We can trust that blessed Word and know that we are saved through the work of the Lord Jesus Christ, which was finished on the cross more than nineteen hundred years ago, and we are happy in knowing we are justified from all things in virtue of that blood shed for sinners and not by our own good works. We are happy in knowing that He has made peace by the blood of His cross.

Reader, are you happy in knowing that Christ has made peace by the blood of His cross? Can you speak of yourself as being saved? If not, oh, turn to the sin-forgiving Savior at once. Do not tarry, for if you put it off the door of mercy may be closed, and you may be lost forever! Remember to-day is the day of salvation—**Now**. If you trifle with God's salvation now what can await you in the future but punishment and wrath? "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6:23).

Lancaster, Pa.

GROWING IN GRACE.—II Pet. 1:5-8; 3:18

Topic for October 5

MOTTO

"From strength to strength."

MEDITATIONS ON THE TOPIC

I. Grace, and Growing in It.—The Psalmist prayed, "And let the beauty of the Lord our God be upon us." Peter called it being, "partakers of the divine nature." Peter further directs that diligence be given to add to faith "virtue; and to virtue knowledge; and to knowledge temperance and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." From these and other teachings which you will find in the Outline Study, it will be seen on the one hand how God's loving kindness is grace serving us; and on the other hand how the gifts that come from God, being bestowed and placed in our reach, may be increased and made profitable in our life so that they shine out to others for God.

But there can be no growth in grace until the soul has come into possession of God's favor through Christ. Grace is already prepared for men and women if they will but take it. "As many as received him, to them gave he power to become the sons of God." Since the great step has been made we are then in a position to go on increasing in the blessings which salvation has opened before us. This is real growth in grace.

There is a false so-called growth in grace. When people take up certain winning manners for the sake of being cultured, when they use these manners in furthering their own popularity and advantage among men, they are often looked upon as graceful and accomplished. But that is far from the growth spoken of in the Holy Scriptures.

II. The Text.—II Pet. 1:5-8; 3:18.—This passage shows the necessity for the child of God to abound in grace if he would reach the end for which he has been called.

II. Pet. 3:18.—This directs us to grow rather than to go out into the errors of the wicked and fall away.

OUTLINE STUDY

I. What Grace Is.

1. An undeserved favor.—Tit. 3:3-7.
2. The virtue proceeding from God's gifts and blessings upon us.—Eph. 4:7; I Cor. 1:4-8.

II. What Growth in Grace Consists in.

1. Progress in development of virtues.—Phil. 1:9-11; Col. 1:10, 11.
2. Increase in favor with God because of proper use of gifts.—Eph. 3:16-19; Rom. 12:1-8.

III. Our Means of Growing in Grace.

1. Diligently feeding on the Word.—I Pet. 2:2.
2. Faithfully doing the things we learn.—Phil. 4:8, 9; Jas. 2:25.
3. Having fellowship with the Church.—Eph. 4:11-16; Heb. 10:25.
4. Walking in the Spirit.—Gal. 5:16, 22-25.
5. Praying in the Spirit.—Jude 20, 21; Isa. 40:31.
6. Exercised by chastening and trial.—Heb. 12:1-11; I Pet. 5:8-10.
7. Exercised in Christian service.—II Cor. 9:7-14; Matt. 25:27-29.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Grace**.
2. Memorize a Passage from the Outline.
3. Growing in Body, Mind, and Heart for God.

For Young People.

1. The Standard of Perfection for Growth.
2. Grace Received before Growth Begins.
3. The Place of the Word in Growth.

For Older People.

1. Fellowship and Growth.
2. Exercise and Growth.
3. Hardship and Growth.

PERSONAL THOUGHT

Has our life made progress in divine things?

SEED THOUGHTS

"It is not my strength that grows, so much as God's strength in me, which is given more abundantly as the days roll. It is so given on one condition. If my faith has laid hold of the infinite, the exhaustless, the immortal energy of God, unless there is something fearfully wrong about me, I shall be getting purer, nobler, wiser, more observant of His will: gentler like Christ; every way fitter for His service, and for larger service, as the days increase."—A. Maclaren.

"Vendors of flowers in the streets of London are wont to commend them to customers by crying, 'All a blowing and a growing.' It would be no small praise to Christians if we could say as much of them."—Spurgeon.

"The life of a godly man is like a river, not like a stagnant pool or dead sea."—David Thomas.

I'm pressing on the upward way,
New heights I'm gaining every day;
Still praying as I'm onward bound,
Lord plant my feet on higher ground.

—Johnson Oatman.

SUGGESTIONS FOR JUNIOR MEETINGS

Every one likes to see things grow. Boys and girls especially love to watch the growth of animals. The young rabbits, the chicks,

the calves, and colts all have a fascination for us as we see them grow larger day by day. We love to watch the plants grow in the gardens and fields. But perhaps the most interesting of all is to watch children grow and develop in mind and body. The baby of what seems only yesterday now walks and talks, and each day does new and interesting things. And how sad it is if for some reason the baby does not grow but remains just about the same from month to month!

Just as we grow in mind and body so God intends that we should grow spiritually. Our lesson speaks of growing in grace. Grace is the love of God flowing downward to us who in no way have any claim upon His love. We are all sinners by nature and yet God loved us so much that He sent His Son to die for our sins. His grace is flowing freely to all men, but we can get into that grace as we accept Jesus as our Savior. Then when we have the new life in Christ we should begin to grow in grace and in knowledge of God. Our lesson text from II Pet. 1:5-8 shows very beautifully how we grow by adding one virtue upon another until we have a Christian character that by the help of God will stand every test. Take up each one of these beautiful characteristics and dwell upon them, explaining them and showing what they mean in a life. Here they are with an explanatory reference with each one: Faith (Eph. 2:8; Heb. 11:6); Virtue (Phil. 4:8); Knowledge (Eph. 3:17-19); Temperance (I Cor. 9:25); Patience (Jas. 5:7, 8); Godliness (I Tim. 6:5-8); Brotherly Kindness (Rom. 12:10); Love (Gal. 5:22, 23); I Cor. 13:13). These references may be given to the Juniors to read and then suitable comments and illustrations may be made.

Some assignments may be made as follows: **Tell what Grace is; Why Is It Necessary for the One Who Begins the Christian life to Grow in It? In What Things Should We Grow Spiritually?**

GROWING IN GRACE

By Pearl I. Hersh

Before we can hope to grow in grace we must be placed therein. After reading Titus 3:3 we have to admit that mankind deserves nothing from God but to be eternally banished from His presence. But what a joy to the heart as we go on and read verses 4-7. This is grace! It is wonderful to know in our inmost being that though we are sinners both by nature and practice God through grace forgives all our past, and to accept that pardon places us in grace.

It is most fruitful soil for we have been delivered from the power of darkness and have been translated into the kingdom of His dear Son. We call this being born again. And in the spiritual as in all other forms of life growth is a natural consequence—it is the result of an inward life principle and never a thing of effort. As the development of our bodies is dependent on food, exercise and rest, and plant life on moisture, air and sunshine so we can only become matured spiritually by observing the rules which the Creator of all life has ordained.

There is a helpful word in II Peter 1:2 where we read that grace is multiplied through the knowledge of God. I believe that here is the secret of our growth. As we "taste and see that the Lord is good" how our souls hunger and thirst for more of Him! And any means whereby we may learn to know Him—not about Him—but to know Him will develop the Christian life.

Christ tells us to consider the lilies, how they grow and reminds us that we cannot add one cubit to our stature. What the lily is by nature we must become by complete and sincere surrender. Because man is an intelligent being and a free agent therefore he must place himself under God's care, fearing to trust his own ability, to produce

(Continued on page 287)

COMMENTS ON WORLD NEWS

CONSCIENTIOUS OBJECTORS FINALLY WIN CITIZENSHIP

My kingdom is not of this world: if my kingdom were of this world, then would my servants fight.—Jesus Christ.

If ever a cause called for the force of fighting men, it was that Jesus Christ should be kept from the hands of wicked men to be crucified and slain, but our Lord bade His followers nay. He has not changed through the years. Brute force, cold steel and shot may be the best weapon of this world, but it is not the weapon for a true follower of the Nazarene.

The conscientious objectors to war kept close watch as to the decision of the United States Government in the case of a Canadian teacher and a nurse who sought citizenship in the United States. The decision of the Court in Connecticut and New York was reversed by the Federal Court of Appeals in New York, Judge Martin T. Manton presiding, and is a victory for those who love their country and appreciate the United States of America, but who withal love God supremely, follow the Bible absolutely, and give conscience its rightful place. Consequently Dr. Douglas Clyde Macintosh, and Miss Marie Averil Bland were given the right to citizenship.

Above and beyond all this the decision will clear up many other cases, in which people were denied citizenship, because of conscientious scruples against war. In his decision he said that the United States Congress has in the past recognized the principle of exempting those from military service who have conscientious scruples against war, thus the appellants application should be granted.

It is of interest to many to read part of this notable decision:

"A citizen sharing views which amount to conscientious or religious scruples against bearing arms in what he regards as an unjustifiable war is akin to one having conscientious scruples against all wars. There is a distinction between the morally justified and an unjustifiable war as recognized in international law. Recognition was given to such distinctions in the recent Kellogg Pact. It strongly lies in the desire to maintain peace and abolish war.

"Story, in his work on the Constitution, Volume 2, Section 1876, says:

"The rights of conscience are indeed, beyond the just reach of any human power. They are given by God and cannot be encroached upon by human authority, without criminal disobedience of precepts of natural as well as revealed religion.' The rights of conscience are inalienable rights which the citizen need not surrender and which the government or society cannot take away."

THE UNITED STATES OF EUROPE IN THE LIGHT OF THE BIBLE

And the ten horns out of this kingdom (Roman Empire) are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High.—Daniel 7:25.

Aristide Briand, France's Foreign Minister, has startled the world with a plan for a United States of Europe. Since that time he has been busy, and in these hot summer days is piling up the replies of twenty six

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

nations, to which on May 17 he sent a memorandum asking for their views on his idea of a United States of Europe. All of them replied that they were willing to attend the coming September meeting.

While there are many great objections to such a union of nations, Mr. Briand himself is well satisfied with the replies, and takes for granted that in time his ideal will find realization. Besides, he has the reputation of getting what he goes after. There may be a clash of selfish interests that will cause a postponement, but such a breakdown will not be accepted as final.

The Bible has something, yea, a great deal to say about the windup of the nations that formerly constituted the Roman Empire. The second and seventh chapters of the Book of Daniel are worth perusal to find light upon the subject of a United States of Europe. In these chapters are revealed the rising of four great world empires, in swift succession—Babylon, Medo-Persian, Grecian, Roman. Then comes a division, and later for a short time, a uniting. This union is first political, later on, under the power of the Antichrist. All this is true to history, up to the point of uniting again. According to prophecy and the present state of affairs in Europe this union will not be difficult to accomplish.

The nations of Europe have passed through the rule of iron (the mailed fist). They have entered into the time of the rule of iron and clay (democracy). We now have the European Nations with both labor and militaristic parties, like the MacDonald and Baldwin governments of England.

All this effort for union is in a measure a work to bring about peace in Europe, and thus to save those nations from self-destruction among themselves. When they will have made the world safe for peace, as they say, then the sudden destruction, predicted by the Word of God, may break upon this man-made peace. This destruction according to Paul, Peter, and James is not far separated from the coming of the Lord Jesus Christ for His Bride, the True Church of God. The rule of the Antichrist will be terrible, but it will be short, and even shortened.

Let us cheer up, the rule of Babylon, the head of gold, was only sixty-eight years. The rule of the Man of Sin will be a great deal less. The Kingdom and the King for which and for Whom we have prayed and longed will then come. But not before the "United States of Europe," "in the days of these kings." May God awaken His sleeping Church to the momentous days we are in, may we trim our lamps, may we go to meet the Bridegroom, for "He is coming soon."

THE GREAT PAN-AMERICAN HIGHWAY

Many shall run to and fro, and knowledge shall be increased.—Daniel 12:4.

The scheme for a great Pan-American Highway, which would give motorists of Canada and the United States access by road to the countries of South America, will receive material aid from the international

Road Conference, which will be held in Washington, D. C., next fall.

The present day seems to be unparalleled, for travel, running to and fro, increasing knowledge about the world, to the extent that the globe has been greatly contracted. The world has grown smaller in the sense of accessibility in the last twenty-five years, than in all the millenniums of time since the days of Adam. Such an age of travel has never before been known. This, to the student of prophecy, is significant. Men always have traveled to some extent, but never as they do to-day, in distance, speed, and number of travelers.

Already, it is announced, the United States Bureau of Public Roads is preparing to open an office in Panama to advise Central American Countries on the location of the road from the Mexican border to the Isthmus. The Mexican section will be completed before long. South American nations are displaying great interest in the project.

This highway will be of immense importance to every country of the new world. Its construction will be one of the notable achievements of the twentieth century. We hope it will also minister to a better understanding among these nations. The tourist traffic will also make large use of this means of travel. It is the millions of tourists coming to Canada that are helping to cement good relations between Canada and the United States. We trust they will have the same effect upon Central and South American countries.

CANADA TRIES A CHANGE IN GOVERNMENT

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.—I Tim. 2:1, 2.

Canada, like the United States, has two major political parties. The Liberal Party stands in somewhat the same light as the Republican Party in the United States. The Conservative Party is more or less like the Democratic Party. Besides these, the minor parties are United Farmer, Progressive, Labor, and Independent groups.

"After nine years of office during the difficult reconstruction period, the Liberal Government of Mr. Mackenzie King has been defeated and will be replaced by a Conservative ministry under the Hon. R. B. Bennett. The election campaign created considerable interest outside the Dominion and was eagerly followed by the people of Great Britain and the United States. Figures at the time of writing show a clear Conservative majority of twenty-nine, over all other parties combined. The new Prime Minister will thus be independent of the support of United Farmer, Progressive, Labor, and Independent groups, and will be in an excellent position to put through any legislation he has promised or may desire. Whilst the change of Government did not come as a very great surprise to either of the two main parties, there were, nevertheless, several surprises among the day's results. The greatest surprise of all came from the province of Quebec, where the almost solid Liberal bloc was decisively broken. Sanguine Conservatives looked for a dozen members from that Liberal stronghold, whereas more than twice that number were returned—twenty-five, to be exact. Coupled with this, we have the breaking up of the solid Liberal hold

on Saskatchewan which returned seven Conservatives where not one was elected to the last Parliament. And then—greatest surprise of all, in the opinion of some—the city of Toronto actually elected a Liberal member, the first to be returned in thirty-three years. A good many people in all parties seem to look on these surprises as rather agreeable, and at the same time rather significant. It should do the country no harm to get away from racial and religious electioneering tactics and cries such as have been not a little in evidence in all three regions in the past. As to the explanation of the Liberal defeat, politicians and political correspondents are suggesting reasons. It is claimed that the importation of New Zealand butter greased the skids down which the King Government slipped to defeat. Certainly this seems to have influenced rural Quebec and various other dairy-farming districts. The wheat situation undoubtedly influenced the vote in the prairie provinces where it is charged that the Liberal administration failed to pay sufficient attention to the farmers' marketing problems. There is the serious question of unemployment, which neither party up to the present has squarely faced. And there remains the fact, as a Conservative newspaper says, 'that there is no record in Canada of any government forced to encounter an election in a period of depression, being able to get away with it.' Perhaps none of the reasons being advanced by the various parties may be more cogent to-day in Canada than that time-honored British one—'It's time we had a change.' Meanwhile the new Government has a leader who commands the respect and confidence of all good citizens, having led his forces with dignity and ability since he became leader of the party. We are confident that all parties will recognize that under a political democracy the best interests of the country are served by giving the government every encouragement to carry out its policies, provided they are along sound lines."

THE SITUATION IN INDIA CALLS FOR PRAYER

I will therefore that men pray every where.—I Tim. 2:8.

I exhort therefore, that prayers be made . . . for kings, and for all that are in authority.—I Tim. 2:1,2.

British dominion over India is the greatest example of the conquest of one race over another, and that of an entirely different civilization. They have nothing in common. They are also two of the most unyielding types of mind and culture in the world. One of the things that complicates the rule of Britain is the industrialist of England, who does not allow the rulers of Great Britain in India to do what they believe to be best. The vote of Manchester, Worcestershire, and other districts makes them fear to do what they feel is best. The coming into power of the Labor government in England has not changed the situation a great deal. The machine age has captured the West, and is now seeking to control the East. This India resents to a great measure. Thus there are three great problems facing statesman in India,—they are the racial, the political, and the economic problems.

Another serious problem in India is the expense of the military establishment, which consumes the greater amount of their taxes. The Indian Army is the most expensive in the world, for its size, costing more than the military establishment of Japan. Parliament has now also authorized an Indian navy. In India the military budget has increased two hundred and fifteen millions of dollars, and the educational budget fifteen millions in the same time. These are some of the matters that complicate the situation.

On the other hand Britain has done a great deal for India. It is building India into a most powerful nation. A great deal more might be said for British rule in India, but this is sufficient for this editorial, prior write-

ups having given the more favorable side.

To Lord Irwin, in private life Mr. Edward Frederick Lindley Wood, comes the hardest task in the British Empire. The nation looks to him to do the best for all concerned, keeping his head cool and his heart warm, and thus slowly break down the antagonism in India.

The "Simon Plan" set forth by a commission, headed by Sir John Simon, a noted British statesman, projects a "United States of India" for the solution of the problem. His exhaustive report embodies in the first book, about four hundred nine pages. In this he sets forth the racial, linguistic, caste, religious, and economic complexities of massive India, containing 320,000,000 souls. The second report of recommendations bulks into another 300 pages.

The shortest write-up of the plan seems to be the following:

"First and foremost, the commissioners refused to endorse India's nationalist suggestions that Britain withdraw from India. They propose that the British army remain in India under command of British officers, that military appropriations must be authorized, not by the Indians, but by the British viceroy, and finally, that whatever Indian constitution is adopted, it shall still be within the power of the viceroy to declare a state of emergency and to assume as dictator entire authority for the government. Thus Gandhi's demand that Britain withdraw from her Indian empire is met with an emphatic 'No.'"

"On the constructive side the commission proposes that Burma with her 13 million non-Indian inhabitants be made a province, governed directly in London, and not as at present, through the Indian government at Delhi. It is proposed, too, that the native states governed by Indian princes with British supervision, come into closer unity with the rest of India. In the third place, the commission advocates the independent development of India's provinces along their own lines, leading toward the establishment in India of a federation of semi-autonomous states. At present, two and a half per cent. of India's 220 million people have the franchise. The commission proposes an increase to ten per cent, and later to 20 per cent, by lowering the property qualification and by a gradual extension of the suffrage to women. This increased franchise, however, is hedged about with religious safeguards. Racial and religious minorities, such as the Moslems and the Sikhs would vote by communities and would, therefore, not be subject to the domination of the Hindu majority. Finally, the commission proposes the abolition of the national parliament which now deals with matters affecting the whole of India, and proposes the suffrage to be limited to the election of provincial, that is, state legislatures.

"As might have been predicted, the nationalists, desiring a whole loaf or none, have condemned the report. Sir John Simon has been hanged in effigy. Nationalistic outbreaks and boycotts of British goods have been intensified. The Simon report, however, is in no sense a last word. Some of the last words may be said at the round table conference of Indians and Britons which meets in October in London. Sentiment is gaining in England favorable to the granting of more concessions than are involved in the Simon report. The British labor party now in power has from time immemorial been committed to a more conciliatory policy. Now British business men in India, watching their dwindling trade returns, join with labor to insist that only further concessions can save the day economically. But one thing almost all Britishers are agreed upon is that for Britain to withdraw at this time would involve disaster for the Indian people, divided as they are, torn by religious prejudice, and inadequately prepared for self government."

In the meantime Christian India is watching and praying, but not taking sides in the complicated affair. May we join them in prayer to the "God, of nations" that He

may lead in the forthcoming Conference between Great Britain and the Indian leaders.

FUNDAMENTALISTS ADOPT THREE-YEAR PROGRAM

Whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man, which built his house upon a rock.—Jesus Christ.

While we do not style ourselves Fundamentalist, although we believe all the fundamentals of the Bible, we, however, appreciate much of the work done by the so-called Fundamentalist. Our reason for not adopting the title of Fundamentalist is that it means a class of men who unite upon about seven outstanding points, and let it go at that. We believe that all Scripture is fundamental, and essential. We believe that antagonism to war, that is to espouse the peace principles of Christ, is also essential to true Christian faith. Much more might be said on this point, but this must suffice. However, there is much that is worthy in the three-year program adopted by the recent World's Fundamentals Convention, held at Los Angeles, Calif. The climax of this program will be a great continuous Bible conference and revival campaign during the World's Fair in Chicago.

The objectives of the three-year program are as follows:

1. Unite evangelical believers throughout the world in a co-operative basis.
2. Co-ordinate evangelical movements, periodicals, schools, and faith missions.
3. Call believers throughout the world to a night of prayer on the last night of the year.
4. Pray for a world-wide revival in the Body of Christ.
5. Instigate an aggressive, forward movement on the part of evangelicals to evangelize the world as quickly as possible.
6. Conduct a world-wide crusade touching every continent during the three-year period.
7. Conduct Bible conferences and evangelistic campaigns in every continent.
8. Place the Gospel of John in every home of the nation.
9. Evangelize and indoctrinate the children of the world through summer Bible schools, Bible camps, and Bible classes.
10. Continue the work of preparing textbooks on scientific subjects.
11. Utilize the radio whenever possible in the work of evangelization and Bible teaching.
12. Prepare articles contending for the faith for the secular press.
13. Organize a state fundamentalist organization in every state in the Union.
14. Conduct a World Bible Conference and Revival Campaign in Chicago during the World's Fair in 1933.

WORLD-WIDE UNREST IN THE LIGHT OF SCRIPTURE

Ye shall hear of wars and rumours of wars, . . . but the end is not yet.—Jesus Christ.

To read the newspapers and magazines of to-day is enough to make one sick. We are ready to lay them down and get away from the sickening account of it all. But after all, has that not been the record of this sin-stricken planet? Has not this been the record since the day that Adam and Eve allowed sin to come into this world? And sin is still with us.

In Hungary the cry is raised, afresh, "Give us a king." Neither the Hohenzollerns nor the Hapsburgs have as yet faded from the picture. The mix-up in Europe is very great, and it is no wonder that the United States wants to keep hands off.

In Germany the President Von Hindenberg dismissed the Reichstag. With unemployment a national menace, temporarily, a sort of dictatorship is in sight.

War looms on the horizon between Turkey and Greece.

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THE SUNDAY SCHOOL

THE SUNDAY SCHOOL A FACTOR IN WINNING SOULS AND BUILDING CHRISTIAN LIFE AND CHARACTER

By Martha Schantz

What a great cycle of people the Sunday school of the world comprises! What a wonderful opportunity of making known the great news of salvation! Let us rise to this opportunity and hasten the coming of our Lord by our diligent teaching and work through the Sunday school.

How can we underestimate the importance when it is probably the only place many folks, especially children, have of hearing the teachings of the Word? Here is the place where food is handed out as it is needed—milk to babies, meat to men.

But how can we as a Sunday school give this food, so that it will be the means of winning souls to God? It takes consecrated men and women who love their work and spend much time in study, meditation, and prayer. Surely it is worth the time spent thus. Nothing worth while is accomplished without sacrifices on the part of some one. The need today is as great as when Christ spoke the words that we should go and teach and it is our privilege and honor to do so.

When we have watered or planted and have put forth much effort we must depend on God to give the increase. Then only can we expect fruit. In Eccl. 6 we read, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Getting folks to attend our Sunday schools is very well, but then the work has just begun. Here the united prayers of the leaders, teachers, and saved ones in the class are needed. Many can testify to the truth of this, that they have been brought to Christ through the work of a teacher or leader.

After a soul has been won for Christ can the school still be of help to them? The interest taken in them and help given at this time may do much in keeping them from turning back.

Now comes the building of a Christian life and character for each individual who has started on the narrow way. The young Christian has many battles without and within, and it is necessary that he be taken care of. It is said that character can be taught, caught, and wrought. A certain writer in a farm magazine has said, "How carefully we should select a school teacher whose character is above reproach, as a foolish, giddy teacher is worse than none. One immoral teacher can undo the work of a dozen

Christian parents." If this is true of a school teacher, what about a Sunday school teacher?

Holiness counts with youth as well as with God. How well I remember a Sunday school teacher who roused in me my first desire to be a worker in the Church, a humble follower of her God and Savior. Her kind and happy smile and pleasant look did much to impress the joy of a Christian life upon my youthful mind. It was while attending a Sunday school not of our denomination that

I came under the teaching of this consecrated worker who so thoroughly understood her place and her work. How I have often wished that I too could make the outstanding truths of the lessons so clear that after many years they would still be remembered! The lessons taught—the stories of Daniel, Joseph, Moses and others, who only because of their trust in God and their untiring efforts to please Him succeeded in their life, and how that we as boys and girls too should depend on God under all circumstances, if we would make our life worth while—can not be erased from memory's wall.

Just for a young person to know and see that there is really something good and true and practical in Christian life, and that there is no other joy like it, is a stronger power for good than much teaching or preaching.

THE FOOLISHNESS OF TEACHING

When Teachers Fail

The boys' class in the room to the left as you entered the church was the hardest to handle in the whole school. It was not a large class, but the five or six intermediate boys in the group were a match for any teacher when they took a notion.

And so it happened that on a Sunday one of the ministering brethren was asked to take the class. Now this brother was a person of more than average ingenuity—but so were the members of the class. And finally, as a desperate experiment, the teacher for the day asked the class to kneel in prayer. And it must have been a rather long and fervent prayer, for when the teacher closed and looked about his class was gone. The boys had quietly escaped by means of a convenient window.

Of course, not every teacher has had his class climb out of a window. But most teachers have had experiences somewhat comparable, and at such times they are apt to be discouraged, perhaps even inclined to change a word or two and wonder with Paul if God really expects to save the world by the foolishness of teaching.

The Power of Ideas

While there is much teaching which seemingly gets nowhere, there is also more to the foolishness of teaching than many a discouraged teacher suspects. Teaching is but a form of sowing. It is a way of scattering ideas, which fall upon hearts that are comparable to soil that may be good or bad, choked with weeds or in perfect tilth.

The seed which Christian teachers sow is so insubstantial and illusive that it often seems that nothing will ever come of it.

What is a word spoken in comparison to a substantial rock or towering tree? And yet, as one reviews the course of history he can not but be impressed with the dynamic power of ideas.

All that we have in the way of material comfort has come as the result of the growth of vital ideas in the minds of men. Once men took their lives in their hands as they sailed the seas in fragile boats; but the modern man crosses an ocean in comfort and a minimum of time. This is all because successive generations of men have developed the idea of navigation by water. By the same tokens men have conquered land and air navigation, added all material conveniences and thus made this generation the sons of comfort. No less vital are the ideas which shape the moral and spiritual life of man.

How Ideas Work

As already suggested, ideas are illusive and fragile things. They may seem to be trivial and impotent; and yet, because of the way they work, they are the mightiest forces which touch our lives.

For who has seen a life completely changed by the coming of an idea? Thus, in the mind of some indifferent individual there is lodged a dynamic idea. This person considers it, and is soon on fire with its possibilities. By the transforming power of an idea the coward is triple-armed against fear, the weak given sudden strength and the average man virtually endowed as the genius.

Ideas work in the lives of men because they are the basis of faith—the faith which leads to action. And faith, we are told, is the power by which men overcome the

world. Consider the lives of worthies of the past and of the men of to-day who do things. See how there was first a vital idea, then faith in its possibilities, then action until sooner or later substance was given to the dream.

Teachers and Life

Teachers are the real architects of life. To a handful of such, and briefly trained, the Master committed His kingdom. He had no faith in the sword, and no desire to invoke its might. He purposed to build for time and eternity. Therefore, into the hearts of teachers He put ideas significant for life. These ideas changed the lives of the disciples, and being passed along from generation to generation, are a force in the lives of hundreds of millions of people to-day.

Hence, the foolishness of teaching is not foolishness at all. What seems to be foolishness is the precious yet potent way by which ideas are passed from person to person. Of course, there is much loss of good seed, as when it falls on poor ground or among the weeds. But the teacher has always the satisfaction of knowing that good seed has tremendous vitality, that it may lie dormant for years and yet spring into vigorous life. Always there is the possibility of a yield limited only by the fertility of the soil upon which good seed has fallen.

Earnest teachers should not be discouraged by the seeming foolishness of teaching, for the Christian teacher is God's instrument for scattering the idea of the kingdom abroad in the hearts of men. And this idea is one which is living and vital, one which will redeem both teacher and pupil.—H. A. Brandt in *The Gospel Messenger*.

PROBLEMS OF SECURING AN EDUCATION

(Continued from page 259)

the verge of giving up because his father cannot send him to college well-backed by a big checking account should consider that this handicap may prove the making of himself. It is difficult for the boy or girl of wealthy parents to appreciate the value of the dollars being spent, but the one who through scrupulous saving of hard-earned cents finally accumulates enough to take him through school has learned a life lesson of economy worth as much as his college training.

It is a sad fact that some young men will allow an automobile to stand between them and an education. Difficult as it may be for a youth to believe, a car is not a necessity. Let me earnestly urge young men to weigh this matter in the light of a life-time choice. The present seeming need, actuated by youthful impulse, is magnified far beyond proportion while the consideration of a life-long benefit is denied its proper share of recognition. Only after it is too late will these hopeful young men realize their mistake, lament their lack of foresight, and resign themselves to a life of limited usefulness—just because they had to have a car. The author spent his youth in the days of the horse and buggy and denied himself of

these in order to secure an education. Then the impulse to follow the trend was almost irresistible, but now he rejoices that he was not overcome. While the young man is thus depriving himself of some of the pleasures in the social side of life in order to lay a good foundation for a successful future, a worthy young woman will be able to appreciate these sacrifices and will be glad for his interest and association.

3. How shall I guard myself against unsound teaching?

The simplest practical answer to this question is to attend your Church school. One of the chief purposes of the founding of these schools is to disseminate sound teaching. But even in a Church school one should not accept teaching just because it comes from our own brethren. There is need of developing a Word-testing attitude such as was manifested by the noble Bereans.

A few simple rules for detecting error in teaching may be helpful. (1) Is it in harmony with a whole-hearted belief in the righteous and holy God who is revealed in the Scriptures? (2) Does the teaching harmonize with the Biblical description of the facts of Christ's life, especially the virgin birth, sinless life, perfect teaching, miraculous works, substitutionary atonement, bodily resurrection, and His personal, imminent return? (3) Does the teaching uphold the verbal and plenary inspiration of the Bible and the absolute inerrancy of all its statements and teachings? (4) Does the teaching support the Biblical teaching of man's creation, the fall, total depravity, and inability of man to do good? (5) Does the teaching uphold Biblical Christianity in its defenses against all forms of sin, worldliness, immodest apparel, etc? Is there a ringing testimony against all ungodliness? These and other similar questions will help one to locate a teacher and his teaching.

4 What stand shall I take with reference to athletics, social functions, class plays, class pins and rings, as found in many schools?

Let me urge the reader to think through this general problem as it affects his Christian experience.

Ask yourself such questions as these. Will popular school athletics, including the undue emphasis on rivalry and contest, association with worldly minded athletes, the additional temptations to participate in all that the crowd does, foster a love for God, increase my burden for the salvation of the lost, and strengthen my defences against sin? What would the apostle John say about this in view of the following words penned by him: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2: 15-17). If you are compelled to conclude that athletics beyond the point of recreation are leading you away from God, take your stand against them in order to preserve God's hold on your life.

With reference to social functions and class plays, would you like your mother or father to see you every moment during those activities? Are you willing to disclose to them the thoughts that you entertained there? If your actions or your thoughts would cause you to blush with shame, how do you hope to get by with God, who sees and knows all things?

A class ring or pin is such a small thing! Too small to talk about. There's no need of becoming too sensitive about these little matters! But they clearly violate II Tim. 2:9 and I Peter 3:3. And Christ said, "If ye love me, keep my commandments" (Jno. 14: 15). To these words John adds, "And hereby do we know that we know Him, if we keep his commandments" (I Jno. 2:3). In other words, obedience becomes the test of fellowship with Him. Assurance of salvation is impossible to those who knowingly do not keep His commandments.

Parental restraint, church legislation, conscience, the Word, are God-given hedges for the protection of youth, and "whoso breaketh an hedge, a serpent shall bite him" (Eccl. 10:8).

It is one of the fundamental purposes of our church schools to afford a refuge to Mennonite youths against the evil tendencies found in state schools.

Other problems are worthy of consideration, but the principles which apply to the solution of the foregoing will undoubtedly aid one in the solution of others.

Harrisonburg, Va.

Y. P. M. TOPICS

(Continued from page 283)

that measure of growth which He sees best.

One of the greatest factors in physical development is food of the right kind. So the Word of God is the food on which our souls must feed in order to grow.

"Man, earthy, of the earth, an hungred, feeds
On earth's dark poison tree;
Wild gourds, and deadly roots, and bitter
weeds:

And as his food is he.

"And hungry souls there are, that feed and
eat

God's manna, day by day
And glad they are; their life is fresh and
sweet.

For as their food are they."

Again we are reminded that faith plays an important part. Jude 20. And again that pastors and teachers have been given to perfect the saints. Eph. 4:11, 12. Seed thus sown must be well watered with prayer. Eph. 1:15-21. Liberality will enrich the soul. Prov. 11:25. Failure to confess known sin will hinder growth. Prov. 28:13. What a variety of ways God has provided for our maturing!

But in John 15 and in Heb. 12 we find that God employs still another method—pruning or chastening. And while we cannot understand His dealings with us yet His Word assures us that it is for the purpose of making us more fruitful.

How glad we are that our heavenly Father is the husbandman! So let us "dwell in the land and feed on his faithfulness" (Psa. 37:3 R. V.).

Lancaster, Pa.

"Happiness produces a healthy body; despondency produces disease."

COMMENTS ON WORLD NEWS

(Continued from page 285)

key and Persia concerning the constant raids of the wild Kurds.

China is war-torn and made desperate by famine. In its misery it is becoming an easy prey to communistic teachings, with Red Russia ever ready to seek to overthrow all order and legitimate government.

India is in the throes of a civil war, against the ruling power of England. So is Egypt to a great measure.

Russia, with her godless and cruel government, is a menace to the rest of the world.

The International League of Adversaries of Prohibition is launching a world-wide plot against youth. It claims that hundreds of millions of people are supporting it and has untold millions of dollars at its command. It is trying to soak the press of the world with its vile teachings against sobriety.

Italy, is lifting its "mailed fist" constantly before the eyes of France and others. In France military groups are increasing the army and navy, to meet some future enemy that she feels will come her way.

England, one of the greatest of world empires, is faced with seemingly insurmountable difficulties.

The Christian Church is not keeping pace with the population of any nation, and is beset with apostasy and worldliness. Many of the time established institutions, such as democracy, are called into question? How will things become established? Where do we go from here? Some say, the good must be defended at the point of the bayonet. We have never had much faith in cold steel and gun powder, and never shall. Anything good that has come that way, could have come a better way.

Where then is the hope of the world? It is in the Gospel of the Son of God, in the Spirit of God, that filled the life of Jesus

Christ to the full. If that Gospel is rejected. His truth disobeyed, the Spirit of God refused, then there is no hope. The Bible is emphatic along this line, that in time the world will come to a place of chaos, out of which man cannot extricate himself. This brings us to the point of Bible teaching, that holds forth judgment at the close of the age; and the coming of the real King, the real Ruler, One who can bring order out of chaos. "Why speak ye not a word of bringing back the king?" This was uttered in the dark days of King David's rejection from the throne. This cry is pertinent now.

BEGINNINGS IN SOUTH AMERICA

(Continued from page 271)

port and Holt Line, and during the first days of August we were in New York ready to sail when the steamship company should give notice. Some days later we were informed that the ship would sail that same night. The ship did pull away from the docks that night, but it was broad daylight of the following day when we finally sailed away leaving behind us the beloved homeland.

After about eleven years, counting from the time when the hearts of our people began to be stirred for South America, the Argentine Mennonite Mission was really at its beginning. It took a good many years for those impulses to bear fruitage. Men work slowly in the carrying out of God's command. The missionaries were just on their way. They were stepping out into the unknown, but they went forward with trust that it was God's work. Other chapters about the South American Mennonite Mission will tell of what the grace of God has made possible in this, His work.

Pehuajo, Argentina.

A FEW SCHOOL QUESTIONS

(Continued from page 277)

are good, upbuilding in character; others are bad, exercising a detrimental influence upon the students. Of course, no human institution is perfect. A wise choice must be made in regard to schools. Education may prove harmful to the individual, and not a help. Also, great danger is involved in acquiring an education. These points should be kept in mind when the choice of a school is presented for consideration by both parents and students.

Harrisonburg, Va.

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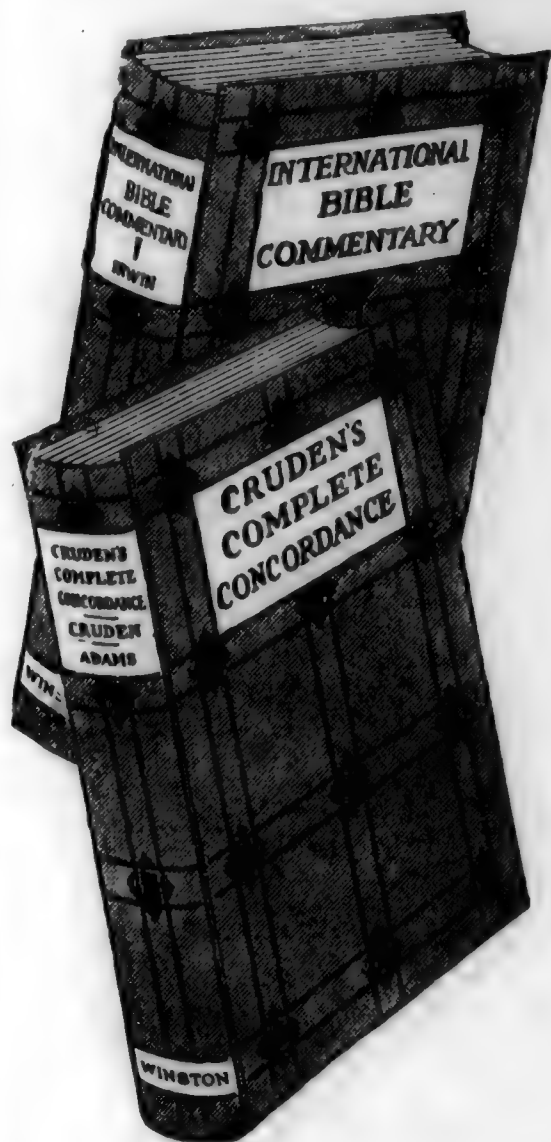
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CHRISTIAN MONITOR

Vol. XXII

SCOTTDALE, PA., OCTOBER, 1930

No. 10

A World War Episode

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Nature as We See It in Idaho

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All Glorious Within

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More Religious Instruction for Our Youth

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Christian Character

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Experiences with Christ in India

By R. R. Smucker

Mennonites and the Medical Profession

By Fred S. Brenneman

A WORLD WAR EPISODE

By Nola C. Leinbach

Based on an incident that took place in an Ohio town during the World War.

Fret not thyself because of evil men.—Proverbs 24:19.



NOW, Mr. Lloyd, I don't want to discourage you in any way but I do want to warn you not to stress the point of non-resistance as strongly as you did Monday night in your discussion. Not that I am against it myself but there will be so many people at the banquet to-night who will not agree with you and they may make it uncomfortable for you," pleaded Mr. Harlen McGregor, a well-dressed banker who was accompanying Mr. John Lloyd, the district representative to a banquet at the Stambaugh building.

"What you say, Mr. McGregor, is no doubt true," answered Mr. Lloyd sternly as he weighed each word before speaking. "I know there are many people who misunderstand it, but I believe in nonresistance and I cannot bear to see the few churches suffer as they do because they believe what is right. Even though I do not belong to the church that believes so strongly in nonresistance I admire them for staying so close to the Bible and with what is right even during this critical period. I must help them and I do want to make my fellow countrymen understand why these good people think as they do about the matter."

After this speech the two stately men travelled in silence through the busy streets. The frown across Mr. Lloyd's forehead was caused by the deep thoughts and the battle that was raging within. He must do his best.

Presently they arrived at the banquet and Mr. Lloyd soon found his place at the table. The men in full dress suits were waiting to begin the first course. The long table was covered with snowy white linen; the silverware lay in order on each side of the fruit cocktail. Flowers were everywhere; American Beauty roses were artistically arranged in large cut glass vases, snapdragons proudly guarded their end of the table, sweetpeas broadcasted their presence by their exquisite odor. Strains of music were floating from the orchestra half hidden behind the palms in the far corner of the hall. Delicious odors of fried chicken and coffee escaped from the kitchen, giving hints of the menu.

The banquet had started; course after course was served by the negro waiters. Finally the last course was finished and the heavy set toastmaster rose and called for order. After a brief introduction he gave the time over to the speaker of the evening.

"Gentlemen," Mr. Lloyd began as he slowly rose to his feet. Breathing a short prayer for help he straightened his broad shoulders, nodded to his fellows and started his speech. As his clear voice rang through the hall everyone watched him and listened to him in spell-bound silence. Urged on by real conviction the words rolled from his lips. Each important word was emphasized

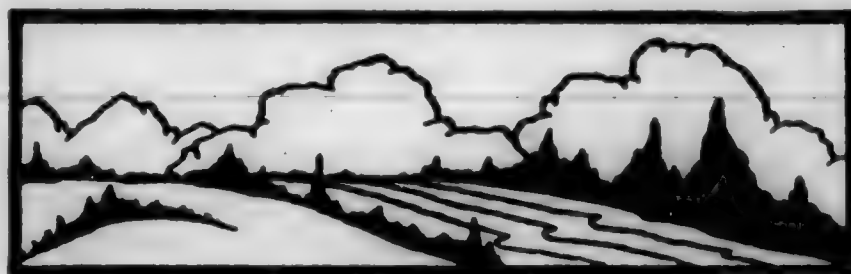
clearly. Finally he said something that caused a stir in his audience. A few liked the thought but the majority did not. They cried, "Stop him! stop him! he is against our government. He's for the Huns! Put him out!" Sneer and scoffs came from every direction. The toastmaster called for order and again Mr. Lloyd went on with his speech. He attempted to make his point as clear as his audience would allow him but some refused to understand him.

John Lloyd closed his speech and took his place. Signs of disappointment covered his face. Why must these dignified business men act like babies when something does not go their way? was the thought uppermost in his mind. He left the banquet hall with drooping shoulders fifteen minutes later.

* * * *

The night was dark and frosty. There was not a stir on East Dewey Avenue. Far in the distance could be heard the rumble of the great steel mills and trains puffing to their destination. A dark figure appeared from nowhere and crept stealthily around a large square frame house to the basement window and worked quietly. With very little trouble he opened the window and crawled into the basement. In five minutes he reappeared and hurried across lots to an old Ford on Pasadena Avenue.

Dawn came and the occupants of the



IT'S OCTOBER

When the noon-day is shining
Through a hazy atmosphere,
And the far-away horizon
Is indistinct and nothing clear;
When the locusts in the woodland
Sing a dreamy lullaby,
And the squirrels working briskly,
Gather nuts upon the sly,
It's October!

When the cricket wings are scraping
In the drying meadow grass,
And the golden corn blades rustle
In the breezes as they pass;
When the sumac bloom is bronzing
Near the old abandoned fence,
And the tangy air is fragrant
With the rarest of incense,
It's October!

When the pumpkins big and yellow
Lie around the shocks of corn,
And the apple trees are bending
Neath a load that's proudly borne;
When the wild-wood fires are burning
On the slopes of spruce and pine,
You can read the message clearly,
"It's not long till winter time,"
It's October!

—J. G. W. Kirschner, in
Moody Monthly.

Lloyd home began to awaken. Kate, the neat looking maid, hastened to the kitchen in a freshly laundered white Hoover apron.

"My, how cold it is," she exclaimed to herself in a half whisper. "I must light the gas in the furnace." It was no sooner said than done.

Shortly Kate was back in the kitchen and busily preparing the breakfast. Mr. Lloyd was to start for Washington, D. C., at noon and he must hurry to get all his business transacted before then. The steam was curling from the electric percolator on the breakfast table. Tempting odors of toast and coffee told Mr. Lloyd that breakfast was nearly ready. In a few moments he and his wife were at the breakfast table.

"John, you look so tired this morning. How did your talk go last night? I hope it was a success, but I wish that you would not tread on such dangerous ground. Every day there is something in the paper of people getting into trouble because they stick so strongly to non-resistance. It makes me so nervous that I can't sleep well at nights. Last night I lay imagining all kinds of things and I heard all sorts of mysterious sounds. Of course I know I just imagined those sounds but nevertheless——" Here Mrs. Lloyd stopped to shake her head and heaved a sigh.

Mr. Lloyd ate in silence. What he was doing could hardly be called eating because he did little more than push his food about on his plate and stir his coffee.

"Oh, Mrs. Lloyd, I feel so sick," gasped Kate as she came from the kitchen. "I was washing the woodwork by the register and I——" The sentence was never finished. Kate swooned and fell to the floor.

"Oh, John, what is the matter with her?" cried Mrs. Lloyd excitedly as they both rose from the table and went to Kate's assistance.

"Call the doctor quickly Mary, I'll take her upstairs" Mr. Lloyd said in a quiet calm voice.

"Oh, doctor, come to 221 East Dewey Avenue as quickly as you can. Our maid is very ill. Hurry please." This was all of the conversation Mr. Lloyd could hear as he carried Kate from the room.

Mrs. Lloyd hurried upstairs to help her husband take care of Kate. As she entered the room Mrs. Lloyd turned deathly pale and fell upon the bed in a dead faint. Mr. Lloyd looked about helplessly. Lawrence, his strong, twenty-two year old son dashed from his room at the call of his father. Tubby, the youngest son of eight years, closely followed his older brother.

"Tubby, you run and call Mrs. Hughes. Tell her Kate and mother are very sick. Lawrence, I smell gas, open the windows quickly and see what is the trouble with the furnace," bade Mr. Lloyd as he himself went from room to room opening windows.

Lawrence started down the basement steps, but he turned around and fell on the steps just as Tubby entered the door.

"Oh Daddy, Lawrence is sick too," shouted Tubby.

(Continued on page 320)

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No. 10

NATURE AS WE SEE IT IN IDAHO

By Edna Zuercher

Everywhere God has given us nature in all its beauty, and in Idaho He has been generous in painting beautiful scenes of the wonders of His handiwork. The mountains with their appealing beauty stand out in majesty and magnificence, for they loom up as a splendid background for our fertile valleys. They serve too as a source of wonder and pleasure, for the variety of pictures presented in the different forms of scenery are marvelous in their pure beauty. Since everything is found as God made it nothing can improve upon it.

In Central Idaho the Sawtooth Range appears. The rugged peaks and their emerald sides afford a scene of real splendor, giving as they do an everchanging view far and near. I will quote a Nampa author as describing a scene in the Sawtooth Range. From Bald Eagle Peak "is one of the grandest views in all their northwest country. Such a profusion of colors! We hear sounds, but it is only the eloquent language of nature. The expanding blossoms with their sweet fragrance reveal more of life's worth than all else. See the river sparkling in the light, casting reflections over against the side of those rugged mountains. Little white clouds floating up yonder cast shadows over those barren peaks which seem to reach the sky, making a picture like beautiful fairies playing hide and seek among the crags. Over there, nestling in little basins are the lakes: Alturas, Petit, Stanley, Redfish, and dozens of others. Waters as clear and pure as dewdrops, and in the two larger, Alturas and Redfish, can be seen the pretty redfish. These fish come in the last of June and usually stay about three months. Where they come from and where they go, no one can tell. And the same sun that turns the snows of those mighty mountains into the fairy gems of those lakes, gives the blush and tint to the Sego Lily of the Valley, yonder."

Statistics say, "The development of the highway system is making more accessible many places of scenic beauty which attract

thousands of tourists every year. The Sawtooth Peak Highway passes over Galena Summit at an altitude of nine thousand feet. Redfish and Alturas Lakes and the wonderful peaks of the Sawtooth Range are reached by this highway. The Lost River Highway opens up some of the most beautiful country to be found anywhere in America. The Willow Creek Summit has an elevation of 7200 feet. A beautiful view of the Lost River Valley and the Lost River Range of mountains may be had from this point. The Lewiston Hill Highway is one of the scenic wonders of the West, ascending to a height of 1900 feet and affording a fine view of valleys,



Famous Shoshone Falls, Snake River, Idaho, Nearly Two Hundred Feet High

and mountains."

To the north of us, in the Boise Valley, we have the Boise Mountains. In the heart of these mountains we find the beautiful Payette Lakes. We look out over a glittering sheet of turquoise blue. Evergreen trees line the banks of the lake shore, putting this massive sheet of blue in a frame of emerald green, which harmonizes perfectly with the pine covered mountain-sides and snow capped peaks. Above it all we see an azure sky and the sun casting dark shadows on the clear blue water. This is just one picture for Nature in the mountains has no bounds to her wonderful, mysterious beauty.

There are steep and rugged canyons with silvery ribbons of rushing water winding their way through the craggy walls. There

are many beautiful waterfalls. The white, foaming water dashing over a rocky precipice with a wealth of green brush growing along the water's edge and reaching over it, makes an emerald frame for the silvery, shadowy sprays. Looking down the rocky walls we see that they are colored in red, brown, green, and yellow—all blending harmoniously with the green and white picture above. The sunbeams falling on the water are transformed into a myriad of colors. The Great Artist has made no clash in choosing colors to paint a waterfall.

Not only does the water rush and fall, but there are delightful little rippling streams where the speckled mountain trout love to dwell. The pure sparkling water is a rival for any ice water in temperature. Along the mossy banks of these streams flowers grow

in profusion: the wild geranium with its dainty pink blossoms, the lovely white and gold mountain lily, the yellow bell, the lavender shooting star, and hosts of others. The beautiful syringa with its delicate white petals and sweet odor attracts attention for it is rare in beauty, marvelous in texture, and has the honor of being Idaho's state flower. Evergreen trees are everywhere casting cool shadows and the rustle of the pine, accompanied by the melody of brightly plumaged birds, is music sublime. Squirrels and chipmunks scamper up and down the green branches and from some-

where in the distance comes the cry of the lone eagle. The fragrant air is cool and invigorating and the mellow sunlight shines down from a clear blue sky to the perfect beauty below.

This mountain range, as well as others, is the home of the deer and the bear. When he scents no danger the timid deer makes a beautiful picture as he steps out of the green thickets. With ears alert he looks and listens, and hearing no dangerous sound, he goes down to the stream to drink. Then attracted by the luscious grass he grazes there in the freedom of the mountain range. The bear also has his haunts here. With a comfortable den in a remote pine log and plenty of wild berries as a favorite dessert he dwells peacefully in this beautiful region.

Nowhere has God forgotten anything. Nature's art gallery is complete.

However, in the winter these scenes are different, for the mountains become a world of green and white. Snow covers everything except the tall evergreen trees. The bears hibernate in their winter homes, the deer have been forced to the lower country, birds have gone south, and plant life has gone to sleep. All are waiting for the call of Spring when they can again return to the bounty of the mountains.

To the south we have the Oweghee Mountains. They loom in rugged peaks crowned in white by the snow. Pine trees are sparsely scattered on the rocky hillsides. The deep canyons, the rim-rock walls, and the ravines and coulees more than compensate for the lack of trees. These rim-rock walls are marvelous in structure and color. There are all sorts of curiously shaped nooks and crevices and the colored rocks of fantastic shapes and varied sizes are mystery blended into awe, all of which are fine examples of God's beautiful handiwork. From the distance all this is outlined against the blue sky and makes the dark shadowy mountains stand out clearly and in bold relief.

Idaho's scenery is not only found in her mountains. Miles away from them we find the beautiful Shoshone Falls, Blue Lakes, and Twin Falls. The Shoshone Falls with a drop of two hundred and ten feet exceeds in height the world's wonder Niagara. The Snake River, whose waters form the falls, makes the wild dashing plunge over the rocky precipice and becomes a magnificent mass of foaming water. Steps have been made down the rocky incline below the Falls so that the visitor may secure a better view. The dark, massive walls stand on either side of the foaming water, and the sunbeams falling on the white mist become lovely rainbows. The sight of the blue sky above and the sound of the deafening roar of the falling water, combine and make an impression which fascinates and holds the observer spell-bound. Twin Falls is but another wonder of Nature. Words cannot adequately describe its beauty. Come and see it; you will not regret it.

Snake River and Snake River Canyon are unique, for no river in the world boasts of such variety of scenery. Beginning as a little mountain stream it soon dashes itself to foam on obstructions of broken lava. By rapid descent it goes over American Falls, Auger Falls, Salmon Falls and others, each a marvel of scenic beauty. Then it flows peacefully along for nearly two hundred miles, as if resting for its mad dash through the well nigh impassable canyon of the Seven Devils Range. Emerging above Lewiston it abruptly leaves us to join the Columbia on its way to the Pacific. The deep canyon

walls are dark, somber, rugged, and rocky, and as we look down, down, down, and see the silvery river winding its way through this massive structure, we see an enchanting picture that fills us with admiration and wonder as we see what God has given us in the Gem Mountain State.

The fertile valleys in Idaho have a prominent place in her nature scenes. While man has helped to make these valleys what they are God has made it possible. Through the efforts of the pioneers many acres of Idaho's arid sagebrush land have been converted into fruitful valleys by the process of irrigation.

In the springtime the trees that help beautify every farm home put on their new dress of green, and lawns and flowers, fields and orchards, contribute their bit to this wonderful panorama of beauty. In the summer the air is filled with fragrance from flowers in rank profusion; and the fields of shimmering grain delight as they await the binder's sickle. Large stacks of newly cut hay grace the fields of clover and alfalfa, cherries are ripe, the birds sing jubilantly, and



Arrow Rock Dam, Near Boise, Idaho; Height, 359 Feet; Length 1050 Feet

everything seems at its best.

The following verses describe the autumn:

"The golden rod is yellow,
Fields are turning brown;
Trees in apple orchards
With fruit are bending down.

"From dewy lanes at morning,
The grapes' sweet odors rise;
At noon the roads all flutter
With yellow butterflies.

"By all these lovely tokens,
September's days are here,
With summer's best of weather
And autumn's best of cheer."

In the winter the hills and mountains are snow covered and the coyote's howls ring clear through the frosty air from his haunt in the sagebrush hills. And the beauties of Nature are no less in Idaho in the winter time.

But words are inadequate to describe the handiwork of God as seen in Idaho. "Come and see," if you want to really appreciate it. "Beautiful, beautiful Idaho,
Where the lofty summits, covered with snow,
Provided in abundance from above,

To water the fruitful land we love,
Bestowing life as it onward goes,
Making it blossom as the rose,
Making the arid desert plain
To look like a land of abundant rain;
Where the busy farmers plow and sow
In beautiful Idaho."
Nampa, Ida.

A MESSAGE FOR YOU

"This is the way, walk ye in it" (Is. 30:21). There are very few ways to "walk in" any more since the automobile is in evidence everywhere. The walkers are few in proportion also. Therefore: to know there is a way, God commanded, mapped out in the Bible, that was trodden by saints, now in Heaven's glory, on which the best of our fellow-men and unseen angels accompany us, a way upon which the sun of Jesus' presence shines by day and the stars of His promises by night, a way that leads to our Father's House—to know this should arouse us to delight and gratitude.

This is the way: Obedience to God's Holy Word, faith, purity, love, faithfulness. This path, this good way is hoary with age. Like sunlight, like pure gold, it could never be improved. It's the same old way Noah, Abraham, Moses, Daniel trod. It is a way; good, safe, happy. Here the sweetest peace, the brightest hope, the most precious songs are found. Walking this way David composed his psalms, Paul wrote the matchless chapter on love and John saw pavements of pure gold. May this way be narrow, unpopular, may it at times be steep and dark and long—what matters it—lift up your eye—it is the right way, leading to our Father's House, yes: the way

of the Cross—and only that way—leads Home. So many—some of our own dearest ones—are at Home already and beckon us to come. Come, let us sing this in conclusion and then hasten on, walking in the way to which God points:

It was my father's way, it was my mother's way
And it'll be the way for me.
When my journey is done and my crown is won

By the same old way t'will be.
It's the same old way, the same old way
There is just one road to Jesus
By the way of the Cross of Calvary
We must travel the same old way.
"Walk in wisdom toward them that are without" (Col. 4:5).

—Karl Meckel.

The test of character is faithfulness, honesty, and endurance. The test of the best runner in a race is not merely how fast he can run for a little while, but can he endure to the end of the race at a pace faster than all others? This shows us the importance of endurance—"So run that ye may obtain," said Paul.

THE UNEQUAL YOKE

Should a Christian Support Modernism?

(The Autobiography of a Dollar)

By Martin Paul

CHAPTER TEN

(Which is a tragic sequel)

It is required in stewards, that a man be found faithful.—I Cor. 4:2.

Who is a liar, but he that denieth that Jesus is the Christ?—I Jno. 2:22.

The keeper of a public brothel is less a sinner than the preacher who does not preach the pure Gospel, and the brothel is not so bad as the false preacher's church . . . Does this astonish you? Remember: The false preacher's doctrine effects nothing but daily to lead astray and to violate souls newly born in baptism, young Christians, tender souls, the pure and consecrated virgin brides of Christ.—Dr. Martin Luther.

This mistake would not have been so pitiful except for the sequel. Spike for a time felt very ill at ease amid men of such implicit faith. But he formed a warm friendship with the young colleague mentioned before, and the two agreed, that while they should endeavor to hide their unbelief, they would not dissimulate to the extent of lying directly.

"It's about time some of the old fogies learn there are other books in the world besides the Bible."

"Yes, and that the world moves in spite of all narrow-minded efforts to arrest its progress."

That afternoon the mail brought papers and magazines. Until late into the evening Spike was busy with these. Of a sudden I heard an exclamation: "Miss Mary Stoll, R. N., to China!" Then he sat back in his chair and dreamed and dreamed until it must have been very late. Mary Stoll. That was the sweet girl he had said good-bye to at the station. Did he think of her now? Had he remembered how she said she would pray for him? Did he recall that perhaps at this very time his father and mother might be on their knees, praying and crying to God for his soul? Were they also narrow-minded old fogies, trying to arrest the progress of the sun? That evening it seemed as though Jesus were knocking at the door of his heart. He even reached for the Bible and opened it, then dreamed on, until he realized the lateness of the hour, closed the book, and retired.

It could not be forever a secret that there were in this circuit men who denied or strongly doubted every essential in Christ's teaching. Here it leaked out, and there. In their work, the older and the younger men clashed at times. In the congregation members quoted the one against the other. One Chinese gentleman asked his old pastor whether it was true that Confucius taught some very good things of which Jesus never knew. That opened his eyes. Other things led to the same result, and a meeting was called to discuss the problem of the faith of the two younger members.

The true status of things was soon evident. They were asked questions.

"Do you believe in the literal inspiration of the Scriptures?" to which both answered negatively.

"Do you believe in the Virgin Birth?"

"No."

"In the bodily resurrection of Christ?"

"I doubt that story."

"Do you believe that for Christ's sake your sins are forgiven you?"

"That depends."

"Do you believe that if Christ had not died, then God would have to condemn you to hell, and that He must do so now, unless you lay claim on the satisfaction Jesus made, as done in your stead and for your sins?"

"No."

There was thus no lack of food for thought and for discussion. The senior of the mission finally demanded: "I should like to know what the gentlemen do believe, since they seem to doubt every truth characteristic of Christianity."

"We do not doubt every truth of Christianity. On the contrary, we believe more and better, perhaps, than those who stick so slavishly to the Bible. We honor the spirit, not the letter."

"Let me quote you the letter of a saying of Paul: 'If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God raised him from the dead, thou shalt be saved.' That is the letter. What is the spirit of the statement?"

"Just this, that God raised the spirit of Jesus from the dead. The spirit of Jesus did not die with him, but is preserved for us in the Bible, and from it we should and can see how we may live in order to be in harmony with God. Then we are saved from many foolish actions and superstitions."

"So Paul did not mean the bodily resurrection?"

"Not necessarily."

"Oh, what a fine thing that is, to adhere to the spirit and disregard the letter! What becomes of language when you treat it thus? If you can turn it to suit your fancy?"

"Paul himself hardly believed the resurrection and could not have meant it to be taken literally."

"What? When he said: 'If Christ be not raised, your faith is vain; ye are yet in your sins,' what was the spirit of his saying?"

"That was perhaps an adaptation to current superstitions. Besides, Paul is not Jesus. He can have wrong ideas as well as any one else."

The question was finally raised as what to do. The sentiment seemed strong for severing connections. But the young members objected strongly. "You permitted Brother M—— his viewpoint, with what right do you deny us ours? All you will do by such a principle is to get a denomination full of hypocrites, or else split and ruin it."

"Can we permit these men to spread unbelief, and let them be supported in it by the money sent in for the spread of the Gospel by poor widows and other sincere Christians, who certainly would not be willing to support them?"

"Yes, you have the money, and when money talks we are to fall into line. We are not ready to sell our souls," was the bitter rejoinder.

"Well, if I give you money to buy food for the poor, and you buy sawdust instead, have I no right to object? Very little mission money is sent, except to help spread the Gospel. If it is not used for that purpose, it is misappropriated, stolen!"

"If you punish us for wrong doctrine, we demand that you punish also Brother M—— for wrong doctrine."

There was a silence. At last a voice I had not heard until now, spoke up. "I think we must grant the brethren the right of their viewpoint. Nor would it show great respect to those who sent them out here, if we refuse them fellowship. Let us assign a special field to them, and as to the rest, pray for them, and admonish them in brotherly love, and let them be responsible for their teaching. That is about all we can do. Scripture tells us to preserve the unity of the spirit in the bond of peace."

"You may as well try to preserve the unity of Africa or of the atmosphere that way," was rejoined, and the position vehemently attacked. But the decision finally reached was in line with what the speaker had said. The objectors evidently contented themselves with having borne testimony, and all finally agreed to uniting the teaching of Christ and Belial, and misappropriating funds in order to preserve a unity that did not exist.

(To be continued)

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THE TEACHINGS OF THE SWISS BRETHREN ON SIN, SALVATION, AND SANCTIFICATION

By John Horsch

The opinion that the Swiss Brethren denied original sin, in other words, that they disavowed the disastrous effect of the sin of Adam on the human race, is incorrect. They taught that all descendants of Adam inherited a sinful nature, but that through the atoning sacrifice of Christ all infants are saved notwithstanding original sin. They rejected the doctrine that baptism annuls the guilt of original sin. In other words, they attributed to the blood of Christ, which was shed for all men, what in Catholic and Lutheran theology is ascribed to the act of baptism.

"We believe that all children who cannot yet distinguish between good and evil are assuredly saved through the sufferings of Christ, the second Adam" says Conrad Grebel. "As concerns the argument that faith is required of all (for salvation) we hold that children are excepted and believe that they are saved without faith."

In the discussions of Bern, in 1538, the spokesman of the Brethren said, "The infants are saved and are heirs of eternal life through the blood of Christ, although they have inherited the sinful nature from Adam. But as they have inherited it without any fault of their own, so also they are saved without faith."

The supposition that the Brethren did not accept the doctrine of justification by faith, or salvation through the blood of Christ, is an unfounded insinuation of their opponents. This doctrine means that faith, grounded on the atonement of Christ, is the medium of true Christian experience and the prerequisite of a true Christian life.

George Blaurock, in a short confession of faith which he addressed to the Council of Zurich, wrote: "Christ Jesus came to bring again what was lost through the fall of Adam, through which we all would be dead in sin if God had not sent His Son and given Him all power in heaven and on earth, that every one who would call upon His name and trust in Him should have eternal life. Through His death all who call upon His name shall have forgiveness of sins. For an outward indication of this, He commanded them to be baptized. And that they (those who were baptized) might continuously be mindful of the death of Christ and never forget His shed blood, I have talked to them about Christ's ordinance which He instituted at His supper, and we broke the bread and partook of the wine in order to be mindful that we all were redeemed by the one body of Christ and cleansed by one blood, that we might also thus be one in our Lord, and one the other's brother and sister in Christ."

The confession of Schlatt (the first Mennonite confession of faith, adopted in 1527) has, in the article on baptism, the following to the point: "Baptism shall be administered to all who have been instructed, who show repentance and newness of life, and who of a truth believe that their sins were taken away by Christ, and are willing to walk in

the resurrection of Jesus Christ and to be buried into His death, that they may rise with Him, and who of their own accord desire to be baptized by us." (Zwingli, in commenting on this statement in his last book against the Brethren, makes the significant assertion that it is a veiled denial of justification by faith, since a willingness to walk in newness of life is insisted upon).

Martin Weniger, the principal spokesman of the Brethren in the great debate at Zofingen, in 1532, said: "Just as the people of Israel were delivered from raging Pharaoh by the blood of the Passover lamb, so also we are delivered from the fetters of Satan by the blood of Christ." Again, in the debate of 1538, at Bern, the Brethren said: "Christ is the new and living way . . . As through one man—Adam—death came into the world, so also through one—Christ—it was taken away. All who believe in Him have eternal life."

Pilgram Marbeck says on justification by faith: "The apostles have preached the Gospel as they were bidden, namely that Christ died for the sins of the whole world, that He has reconciled the Father's wrath, has

atoned for unrighteousness by His blood, and saves from eternal death, so that henceforth every believer, being a temple of God the Father, Son, and Holy Spirit, has become partaker of the new, eternal life and is to live blamelessly."

Again Marbeck says: "To believe that baptism cleanses the infant from original sin and that through it the child is christened, or made a Christian, as is the general belief of the people, is terrible idolatry and an abomination before God; it is, as said above, derision and mockery of the blood of Christ; for only the blood of the spotless Lamb, Jesus Christ, through every one's personal faith and renewing of the heart, cleanses from sin."

From a later period we have a statement to the point from the pen of George Thormann, a decan or minister of a higher rank in the state church of Bern. He said that the Brethren do not believe that we are saved by our works or merit, "but by grace alone, through the redemption that is in Christ Jesus" (Rom. 3:24). He added that a bishop (elder) of the Brethren whom he asked assured him that "they ascribe no merit whatever to their works, knowing fully that our works are quite imperfect before God and do not merit anything before Him."

(To be continued)

Scottdale, Pa.

OUR NATION'S GREATEST PROBLEM

By J. H. Dickason

My old college professor, Dr. J. O. Notestein, for more than fifty years a beloved teacher in the College of Wooster, a short time before his death, in a personal letter, said: "The greatest problem before our country to-day is not that of prohibition, important as it is; it is not law enforcement and respect for constituted authority; it is not the massing of great wealth in the hands of the few; it is not the foreigner at our gates or within them; the most vital issue for our country's to-morrow and for God is how to secure an adequate supply of Christian teachers for our schools and colleges."

With the light of eternity blazing full and fair upon him, did he see with a clearer vision than is ours? Was he right, or wrong? Is the teacher a vital factor in the lives of boys and girls and young men and young women?

Startling Returns

A recent questionnaire in the high schools of Detroit asked for the relative influence of church, home and school in shaping the lives and ideals of the several thousand young people affected. The church was given last place by two per cent; the home followed, with eight per cent; but ninety per cent gave the school the highest position. This questionnaire, to be sure, did not include the influence of society, books, entertainment, companions—nor any other than the three influences mentioned. It is not conclusive, but it may be taken as a fair cross-section of young life, and is terribly significant.

The teacher was the biggest force in the

lives of these young people if their answers be taken as a basis; the teacher, not the building nor equipment; and the greatest force in the teacher was character and personality. Let us add one adjective—Christian character. Morality is not enough. A rich young ruler in the long ago had that—but failed!

Is the Young Man Absalom Safe?

Follow the lad in his days of training. Until he has completed the grades, he is in comparatively little danger so far as his teachers are concerned; most of them are of fine habits and belief; they have not ventured far from shore themselves, and hence do not lead their pupils into unsafe waters.

But when the boy comes to the high school he is entering a new world and new environment. History and the sciences, especially biology and botany, offer to his feet fields he has never trod. Most, if not all, of his teachers will be college-trained. That may be a great advantage—and it may be fraught with tremendous peril! It depends on the teacher. Where has he been trained? What are his beliefs—or his disbeliefs? Is he a safe guide for your boy through these new and fascinating fields of study?

Let us go forward, and then retrace our steps later to this question.

Arbitrary Associations

Practically every college in the country to-day belongs to some "College Association." The North Central; the Central; New England; Southern, and others. There has been much rivalry between these "associa-

tions" as to which can have the higher standards. Year by year they mount higher. The results have already proved disastrous to a number of the smaller colleges, and will be the undoing of a number of others in the immediate future, unless doors of help are soon opened. There is no charge against such colleges of inefficient teaching; in most cases the quality of instruction has been beyond criticism; the quantity has been satisfactory; the student graduates went out into the world and proved that they were prepared by the service rendered. No, the "associations" have not been troubled about the internals; just about the externals! There must be so many volumes in the library, so much equipment, so many professors, so many students, so much endowment, so many Ph. D.'s, so many A. M.'s, so much salary to each professor, so many silk hats, and numerous other "requirements." Character and teaching ability and successful experience are not even mentioned. More stress is placed upon the endowment and the hat and the degree than upon the man under the hat and the staggering weight of his degree! The minimum endowment requirement now is \$500,000. That means doors of many small colleges must be closed at once, and they are only the beginning of a long procession that must close in the future under this policy. He is an optimist, indeed, who believes that these "requirements" will remain stationary. The entire future of these colleges is jeopardized. It looks as if it were a deliberate method to commit unjustifiable homicide, and some of the great institutions have been frank enough to say that all small colleges should be put out of existence. They are chloroforming the latter to death by these arbitrary "requirements."

The Passing of a Great Hope

With the passing of the small college there also passes, in too many instances, that stress upon Christian character and belief that is vital. There is a reason for this, and one that is giving conscientious college authorities much concern; that is, where to secure teachers for their faculties that measure up to the scholastic requirements laid down, and at the same time are constructive builders of Christian life and faith, and not destroyers.

Heads of departments must have the Ph. D., and assistants the A. M. degree. That in itself is not a problem, for there are twenty-five universities in the United States whose advanced degrees are acceptable to these "associations." Many of them were founded by men of faith and vision, but have forsaken the ideals of their founders. Only four are even nominally Christian—and one of them is not of the Protestant faith. The other three are shot through with Modernism. The Bible and God and our Savior hold no place in twenty-one of these institutions, and in three are heavily discounted. Some of the twenty-five, to be sure, have departments of (ir) religious education, more dangerous than beneficial. That brings us face to face with the real problem, then—where to secure safe, Christian prepared teachers for our colleges, and through them, for our secondary

schools as well. Conservative denominational institutions are faced by a tremendous situation, not a fancy bit of theory.

A Vital Question

"I do not know where to turn," writes the president of one of our best church colleges; "we have to secure men with the scholastic requirements laid down, or else lose our rank as a standard college—and that would be educational suicide; no student will attend a college whose work is not fully accredited; we are shut up in our selection of faculty members to universities, nearly every one of which discounts the things that we consider vital. Their faculties are full of higher critics who, with a finality that is impressive to the young student who has mislaid his 'thinker,' say that the story of special creation is a beautiful bed-time story for little children, but not for men; that Christ was only a man; that He did not die on the cross, but simply gave an illustration of prolonged animation while he was in the tomb; that the word sin is too old-fashioned for a progressive age; that 'self-expression' is a better term; that evolution from the brute has been proved, and as we are going on and on and up and up, we do not need a Savior at all; each saves himself by his deeds."

Danger Signals

Professor Leuba, of Bryn Mawr, is quoted with a startling statement after correspondence with 5,500 teachers of science, history, sociology and psychology. He found that 67 per cent of the teachers of Physics, 77 per cent of the teachers of History, 80 per cent of the teachers of Biology, 83 per cent of the teachers of Sociology, and 86 per cent of the teachers of Psychology, have given up the Bible as the inspired and infallible Word of God, and His Son as the Redeemer of men.

Can any one estimate the influence of teachers like this on the plastic youth of America to-day? It is a dark page! And not the only one!

Professor George Betts, head of the department of religious education in Northwestern University, has just published a sad book of facts, "The Beliefs of Seven Hundred Ministers." He tells us they are leaders in their respective denominations and seminaries, "whose names are not mentioned to save them from embarrassment," he adds. It ought to be embarrassing, for he found two per cent that do not even believe there is a God; many more who do not believe in His omnipotence; more still who do not believe Jesus was sinless, but a man, like we are—maybe a little better than the average run of the mine, but not perfect; more still who reject Christ's divine origin; and yet a greater number who do not accept the story of special creation, and this is almost unanimous among the two hundred seminary students. Many were doubtful or hazy about eternal punishment, or reward; the need for a Redeemer was relegated to the past, along with many other cardinal beliefs, by a large number.

No wonder the cry goes up: "Watchman, what of the night?"

Back to the Sources

Where do all these preachers and professors and seminary students learn this rot? It is not indigenous; it does not come from spontaneous combustion, save in very rare instances. They have been inoculated with this poison virus by their teachers in higher institutions of learning! With some, the virus was thrown off—but with too many it entered deep, into heart and life. Like begets like in the intellectual as in the natural world. A vicious circle is formed. University professors, in whom all vital belief is lacking, train college faculty members; they, in turn, train the thousands of young men and women who are to become instructors in our high schools. They first dish out the poison to the colleges; the colleges hand it down to the high school teachers; many of those high school teachers go out of their way to air their superior knowledge and their "scientific training," and so instruct their students in the latest "facts" about evolution and the unreliability of the Bible as a scientific text-book. Poor things! Science and the Bible march hand in hand down the centuries; they are not contradictory, and never will be so proved. Our interpretations may seem to do the latter—but that is a very different thing! If they, from the university professor down, would only study the facts that have been demonstrated in a hundred excavations; if they would use common sense in the study of the Mendelian Law; if they would note the rapidity with which a score of scientific theories have been abandoned to die by those who gave them birth; if they would note the results that unbelief of basic truths has brought into the lives of nations and individuals espousing them, they would at least be wiser men!

The Original Question

Yes; the dying professor was correct. The teacher instructs all the rest. His work is fundamental. Not just a teacher—but a Christian teacher, whose life throbs with the spirit of Jesus; who builds faith and hope and character, and does not destroy; who is never afraid of new theories, but does not accept them until they are really proved.

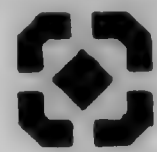
The great universities have very largely slipped from the old moorings. Individual teachers, to whom we owe a great debt, are doing what they can to stem the tide, but the current is all against them. Too many colleges are following the example of the universities. Not all, we are glad to say. Nearly one hundred are listed that are safe. The South is more conservative than we of the North; here we are slipping, fast!

That is not all. Some of the seminaries are forgetting the old landmarks as well. The university poison has penetrated their faculties. We have been wise in starting our new Westminster Seminary in Philadelphia, but the mischief is largely done before seminary days. This seminary, and all of them, are dependent upon the col-

(Continued on page 319)



EDITORIALS



Christian Character

There is nothing more beautiful in this world than a noble, consistent, devoted Christian character. The call to faithful Christian living has always been a loud one. The Bible is full of exhortations to that end. Time and again we are urged, though not always in the same wording, by the writers of the sacred text to "walk worthy of the vocation wherewith ye are called." Jesus in His matchless Sermon on the Mount told us, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The Bible is also full of examples of noble characters. During the third quarter of this year we studied some of the fine Old Testament characters, although we could not get nearly all of the honor roll into the space of lessons for one quarter. In the fourth quarter we shall have the privilege of studying some of the great characters of the New Testament.

However good most of those Bible characters were, often we find in their lives some things we could not and should not pattern after. They were, after all, people "subject to like passions as we are," and because of their human frailties sometimes made mistakes. Hence in studying these characters our rule, as far as imitation goes, should be that which Paul gave to the Corinthians: "Be ye followers of me, even as I also am of Christ." Only in so far as other men follow Christ can we safely follow them. This brings us to the thought that Jesus is our supreme example of pure, noble character and He is the one whom we should imitate, for He left "us an example that ye should follow in his steps." He is the great model of Christian character, the only perfect, sinless man who ever lived. We are indeed glad that we have such an Ideal to pattern after.

But we would not leave the impression that our good characters can save us. The imitation of Christ will not cleanse us from sin. Only the blood which He shed on the cross and which we appropriate by faith can take away the guilt and stain of sin. On the other hand, Christian character has a very definite place in the lives of God's people. The world is looking to us to exemplify the Gospel which we profess to follow. They read our lives infinitely more than they read their Bibles. Untold harm has been done to the cause of our Master by the careless or sinful lives which Christian professors have lived. Such people have endangered the eternal welfare of their own souls as well as of many others. They may have repented of their wrongs but the influence still remains to a large extent and can never be eradicated wholly.

"We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed.
We are the Lord's last message
Given in deed and word.
What if the type is crooked?
What if the print is blurred?"

We return to the opening thought that a fine, strong, spiritual, Christian character is one of the most beautiful things in the world. But it is more than that. A life that is possessed of such a character is the most useful in the service of the King of kings. It is such a vessel, one that is clean and pure in thought, word, and deed, that the Lord can use to His honor and glory. We are also told that such will have an abundant entrance into His everlasting kingdom. Peter gives a wonderful description of such an ideal Christian character and the elements which go to make it up in his second epistle, chapter one, verses five to seven. He assumes that faith is the foundation of all Christian life and character and then says: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Some one has called this "the symphony of life." It certainly does give the elements of a finely balanced, godly Christian character. Let us strive to attain it, for we are told that if these things abound in us we shall never fail. They constitute a wall of Christian character that will stand every test of life and will guarantee abundant entrance into the everlasting kingdom of our Lord Jesus Christ.

Autumn

The autumn time with all its glories is here. Not all people look upon it in the same way. There are some who say that its "rustling corn" brings melancholy feelings. It does have its touches of sadness. The falling leaves, the withered flowers, and the dying vegetation, speak of decay and death. But in spite of these somber touches many people think of autumn as the most pleasant season of the year. Instead of looking only on the fading flowers they look about them and see a riot of colors: green, gold, red, purple, brown, gray, and all the intervening shades. If there is anything more beautiful than the woods and mountains when they are shining in the splendor of their autumn foliage it is hard to find.

One of the most enjoyable experiences at this season of the year is to take a walk through the woodland when nature is dressed in the height of color. Some of the birds are still with us and flit from bough to bough, mingling their own colors with the spangled hues of the trees and bushes. Added to the chirping of the birds we hear the chattering of the squirrels as they leap from limb to limb or hide in their leafy nests. Underneath is the soft carpet of leaves and moss and we walk with the silence of the mocasined Indian. The other woodland sounds are interspersed with the tap-tap of falling nuts and the gurgling of the brook as it makes its way over the pebbles or rocks.

If you are looking for recreation you will find it in one of its highest forms by taking a trip to the woods or mountains, either to gather nuts or simply to take in the beauties of the season.

Some of our readers, of course, may not be living in regions where trees and woods are plentiful or where mountains are accessible. But even on the plains we are sure that autumn must have its charms. For who does not enjoy the wonderful weather of the fall time? The mornings are just snappy enough to make one step a little livelier than usual and the air with its scent of frost is both exhilarating and invigorating. And then the warm sunshiny days, even though sometimes clouded with a little autumn haze, are as nearly perfect as those of June.

Autumn is also a loved season of the year because it brings with it the termination of the harvest. Some of the crops were harvested earlier, of course, but the corn and pumpkins, the apples and pears, the turnips and cabbages, and other late garden crops, are now brought in and stored for the winter. The autumn is the time when the year is crowned with the goodness of temporal blessings. The fall crops may not be so plentiful in sections this year where the drought has been severe, but even in spite of that I am sure we can all look to God in thankfulness for this wonderful season of the year, and say in the words of an old song,

"Hail to the glorious autumn time!
Hail to the days of song and rhyme!"

An Interesting Booklet

The Twenty-fourth Annual Report of the Mennonite Board of Missions and Charities is now printed and ready for distribution. It is not only a most interesting booklet of two hundred thirty pages but contains a wealth of information that should be in the possession of every member of the Mennonite Church. It should be of special interest to our young people who want to keep in touch with the missionary activities of our Church. Twenty pages are devoted to the minutes of the last annual meeting of the Board, which was held at the Beech Church near Canton, Ohio. Pages twenty-one to fifty are taken up with the annual report of the Treasurer. In the next sixty-four pages are found all the sermons and addresses in full, practically as they were given at the meeting. Then follows the Thirtieth Annual Report of the American Mennonite Mission in India. This covers eighty-four pages and is profusely illustrated. The closing section contains the Eighth Annual Report of the South America Mennonite Mission. This is also illustrated and contains thirty-two pages.

This is an annual publication which contains a fund of information, the value of which we sometimes think is not recognized by our people as it should be. People who wish to give missionary talks in young people's meetings, mission meetings, or other gatherings, will find in it much material that will be both informational and inspirational. Copies will be distributed through the various congregations, but those who do not receive them in this way may order them from the Mennonite Publishing House. Be sure that you receive a copy of this interesting book.

Supply and Demand

We hear much these days about this long-recognized law of economics. Some one has called it an "unconquerable law" and yet there are times when its workings are hard to understand. Some years back the demand for liver was poor and the price was low. Later when doctors announced that it was very beneficial for sufferers of anemia the demand increased greatly and the price went rocketing accordingly. Just now the country is faced with a strange situation in regard to wheat. The crop has been a bumper one and one would think that this should bring prosperity, but it is not doing this because the demand for wheat is not equal to the supply. Due, no doubt, to the present system of dieting, the American family is eating less wheat products than ever before.

Yes, it is true that this age-old law holds good. It may be circumvented for a while, and men may foolishly think they can corner the market on certain articles and cause an artificial inflation of prices. This has often been tried, and sometimes with seeming success, but only for a short time, for eventually the "unconquerable law" asserted itself and things went down with a crash, leaving many helpless victims to extricate themselves from the wreckage as best they could. It doesn't pay to try to tamper with the laws of economics any more than with moral laws. Transgressions of all God-ordained laws are sure to work their harvest of ruin and distress.

All of which makes us think of other unused supplies because of lack of demand. We all recognize that our Father in heaven, the God of the Universe, has unlimited supplies of blessings that He desires to give to His people on earth. But some of these He withholds and gives them only to those who ask or are in fit condition to receive them. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened," is the definite promise of Jesus. And again, "Whatsoever ye shall ask the Father in my name, he will give it you." The Lord promised His people in Old Testament times that if they met the conditions He would pour out such great blessings that they would not have room to receive them. It is the teaching of both Old and New Testaments that the Lord is just waiting to bestow unnumbered blessings upon those who really want them enough to ask for them in the right spirit and to consecrate their lives to Him so unreservedly that these blessings will be used to His glory.

Some of the greatest unused powers are those of prayer, of the Holy Spirit, and of really consecrated lives. God is waiting for us to ask Him for the great spiritual blessings that He alone can give. He wants to give the Holy Spirit to all His followers to lead them into all truth and empower them for service. He wants lives that are fully yielded to Him so that He can use them in His great work of saving souls in a world that is steeped in sin. He has supplies far above what we can comprehend or think. But the demand is not as great as it should be. In fact, it is almost negligible considering the large number of people who profess to be His followers. Will we each do what we can to increase the demand for the inexhaustible supplies in the storehouse of God's grace?

CHRISTIAN LIFE

ALL GLORIOUS WITHIN

By Lenora Harkins

"The king's daughter is all glorious within." I wonder of how many of our dear girls these beautiful words could be spoken. I wish it might be a truthful description of all. But if it is not I am sure that every girl who is honest with herself longs deep down in her heart that it might be said of her. It is the sincere desire of my heart, which throbs warm with love and tender solicitation for the dear girls who are now walking the way of girlhood and early womanhood, that I may help each one to a better conception of beautiful womanhood and strengthen her desire to attain to true nobility and greatness of soul.

The path to virtuous womanhood is not always smooth. There are cloudy by-paths which must be shunned, dangers which must be pointed out and opportunities of which we must become conscious. God has planned that every girl should attain to pure, beautiful, virtuous womanhood. But before we can attain this we must have a definite goal and it is my purpose to set forth a few worthy ideals that may help in that attainment.

"Who can find a virtuous woman? for her price is far above rubies." Virtue and charm are found within—the lilies of a pure heart. Therefore the first essential is the cultivation of a beautiful heart life. This can not be done apart from God. A consecrated heart and life is the foundation stone upon which every girl must build if she would be "all glorious within." For then the divine Spirit will be present to help her acquire those Christian graces which transcend all natural beauty and lend to her that sweet womanly nature which is so beautiful in a young girl.

We know this temple of ours is much more beautiful than any picture art can depict but let us for a moment compare ourselves to a picture. The painting itself is our souls. The frame is those externals that go to make up our personality, such as dress, cleanliness, conversation, etc., which I wish to refer to briefly. A well selected frame enhances the beauty of a painting, and so the little externals of our person may add to the charm of our personality.

The dress of a Christian girl will reflect her beautiful heart life within. She will attire herself modestly and with taste. She will choose colors that are becoming to a Christian, the quiet shades which do not attract undue attention. A well dressed person is never conspicuous for her clothing. The Christian girl's dress is fashioned according to divine standards as found in I Peter 3:3, 4.

The ideal girl will be careful about the neatness and tidiness of her dress. It is not a disgrace to wear patched clothing but there is no excuse for untidiness of dress, unpolished shoes, soiled handkerchiefs or any other indication of carelessness.

Cleanliness of person is a fair index to a clean, upright character. Walk erect with a light step,—not slovenly or carelessly. Let us remember that our bodies are the temples of the Holy Ghost and be conscious of the fact that we should carry them with the quiet reserve and true dignity which such a knowledge enjoins upon us.

"Out of the abundance of the heart the mouth speaketh." The girl of the pure heart will speak pure words of wisdom and discretion. No slang, nor foolish talking, nor hard cruel gossip will be found in her conversation. Nor will she engage in loud talking or boisterousness. Out of the kindness of her heart she will speak in a gentle, soft voice to which it will be a pleasure to listen.

Let every girl guard well her thought life. It is essential to the attainment of ideal womanhood. Let her not fritter away her time in idle day dreaming but let her mind be filled with noble thoughts of God, of pure ideals and of loving service for others.

A young girl should help to make life pleasant for those about her. The kindness she entertains in her heart will find expression in thoughtfulness and consideration for the feelings of others. Refrain from remarks that

may bring pain to other hearts; rather show a sympathetic interest in their misfortunes or successes. Do not forget to be polite and courteous. A sincere, I thank you, or please are always appreciated. And remember that the best place for a girl to practice little courtesies is right in her own home.

Another absolute essential in character building is truthfulness. No character can be truly beautiful unless it is founded on truth. The noble girl will be true to her baptismal vow, faithful to her promises, true to her parents, to her friends, true in every detail of her life.

Closely linked with truth is obedience. The girl who early learns obedience to parents, teachers and the voice of conscience has gone a long way in bringing happiness to her own heart. And if she would learn deeper happiness let her be unselfish. There is a beautiful little poem called, "Others" which serves as a fitting motto for every girl.

"Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer will be for Others.

"Help me in all the work I do
To ever be sincere and true
And know that all I do for You
Must needs be done for Others.

"Let self be crucified and slain
And buried deep, and all in vain
May efforts be to rise again
Unless to live for Others.

"And when my work on earth is done
And my new work in Heaven's begun
May I forget the crown I've won,
While thinking still of Others.

"Others, Lord, yes others
Let this my motto be
Help me to live for Others
That I may live like Thee."

An unselfish spirit will win for a girl many friends and that is what every girl desires. Friendliness to all but intimacy with few is a safe rule for a girl to follow in her associations. Let her always maintain a proper reserve and let her conversation with her most intimate friends be such that she would not be ashamed for her mother to hear. Do not indulge in endearments and sentimentality. True friendship will be a means of spiritual growth for her and her friends.

The girlhood period should be filled with varied interests—a time of wholesome preparation for the responsibility of future years. Every girl will want to know the essentials of good housekeeping. She will want to know how to make her own clothing and how to mend.

STILL FALLS THE NIGHT

By Joanna Sudermann

Still falls the night. Lift me to Thee, O Lord,
As slumber still the tired eyelids kiss;
When from this earth life's restless toil has vanished
And spreading darkness hushed the lips of day.
Lift me, O Lord, lift on the wings of quiet night,
My soul to calm, to peace, to joy, to light.
Lift me to Thee.

Still falls the night. Lift me to Thee, O Lord,
As on the bosom of Thy love I rest;
Where gently fades each pressing care of day,
And calm falls softly as the shades of night.
Breathe Thou the spirit of Thy holiness
Deep, deep into my longing heart anew.
Fill me with Thee.

Still falls the night. Keep me in Thee, O Lord,
As in the shadow of Thy wings I hide.
The voice that endless cares of day have muffled,
Deep in my heart awake to joyful song again.
Keep me, O Lord, till comes life's twilight hour—
Still falls the night. I wake—to be at home
In Thee.

She should also know how to take care of her own body that she may maintain her health.

Let her gain useful information, read good books and store her mind with poems, hymns and Scripture verses. In the busy days of responsibility ahead, when as a woman she will probably be busy with many, many duties her mind may be pleasantly occupied with the things she has learned in her girlhood.

As the bud of womanhood begins to open there is an awakening desire for the beautiful. Learn to distinguish between false pride, vain show and true beauty. Learn to appreciate true beauty as found in Christ—beauty in simplicity, in nature, in noble deeds, in holiness and purity of character. Fill every moment with work, or duties, or recreation, so that there will be no time for foolish thoughts. Keep brain, heart, and hands well occupied.

Girls in the period of early womanhood

should have wholesome association with boys in a group in the presence of older persons. A girl cannot afford to waste her time in foolish sentimental attachments that bring excitement and finds expression in silly, love-sick rhymes. Love is far deeper; there is no fickleness, or sentimentality. Love is uplifting and pure, it strengthens and ennoble character. Do not usurp the things that belong to mature womanhood; you will be well repaid in the strength and beauty of character which results.

Dear, dear girls, life is so wonderful and holds so much joy for the girl who attains to noble virtuous womanhood that we surely must put forth our best effort to be "all glorious within," and to be noble, virtuous women whose price is far above rubies.

New Providence, Pa.

THE RESPONSIBILITY OF MAKING THE CHURCH OF TO-MORROW

By Joseph Metzler

That He might present it a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
—Eph. 5:27.

In this text Paul gives a description of the true Church of God. If God wanted His Church to be glorious, holy, and without blemish in the apostolic age He evidently wants it to be so to-day, and to-morrow, and until Jesus comes to take His Bride home. In a multiplicity of Scripture passages the glorious and holy qualities of the true Church of God are described or suggested in such expressions as that the Church is built on Christ, the Solid Rock; Christ is the Head of the Church; the Church is clothed in white or in righteousness; its members are a holy nation, a peculiar people; Christ's followers are the salt of the earth and the light of the world. Do we realize our tremendous responsibility as church members when we consider that to the extent that we measure up to the Bible description of God's Church, with the contribution of our lives, to that extent "We are marching on in the good old way" toward making the Church of to-morrow "glorious," "holy", and "without blemish?"

There are issues of paramount importance, which too many people lose sight of or are willfully ignorant of, that enter into the make-up of the Church of to-morrow. When every church member is truly converted and lives the unblamable, overcoming life, which lives and soars above "the lust of the flesh, the lust of the eyes, and the pride of life" and "the riches of this world"; when the church workers and officials are loyal—living, teaching, and preaching to all people the entire Gospel which, of course, includes nonconformity to the world along all lines; when the indispensable scriptural church discipline is in evidence so that members who are prone to be disloyal know just where they stand; when parents can point their children and the young people to good old-time whole-Gospel discipline in the Church, as well as to the Bible, like our pious parents used to do; when the young

people honor and respect their parents, the Bible and God, "obeying those who have the rule over them;" then the Church of both to-day and to-morrow will be pleasing to God, clothed in righteousness, and continuing in faith and holiness.

But on the other hand, when the Church, "which He has purchased with his own blood," betrays her sacred trust, links her right hand with the world and with her left hand beckons others to go along to popularity, liberalism and pleasure; when "a wave of liberalism in attire is sweeping over our churches;" when "persistent organized efforts are put forth to spread among our people teachings which undermine and destroy the old Bible faith;" when those in places of responsibility seldom or never teach or preach against modernism and worldly conformity; when in some of our churches, because of loose discipline and "desperately wicked" environments, the Mennonite boys dress and do as they please, tempting some of the Mennonite girls to be more disloyal or to dress mannish; when some of "our splendid group of young people," who should be firmly established in the Bible faith, are sidetracked by the enemy of souls to throw away church and parental restraint, "do that which is right in their own eyes;" when our young folks lust after amusements and read liberalistic, modernistic, and fashion literature, which mars and destroys the true faith; when some of the educated and others become so conceited that they cannot love and respect the fundamental doctrines of the Bible; when parents fail to bring up their children in the fear of the Lord, in the whole-Gospel faith; when Sunday school teachers, church workers, and officials are tainted with liberalism and declare that the Mennonite General Conference is man-made, or profess to stand by it yet by no means observe its rulings; when fashionable singers and speakers are flattered and lauded to the skies; when choir singing is encouraged in popular, operatic, fashionable, and showy form; when the enemy of souls succeeds in bringing into some of our

once nonconforming churches the unscriptural issues of salaried ministry, carnal resistance, life insurance, secret orders and other antiscritptural organizations, fashionable mustaches, hair bobbing, face painting, smoking, putting away the prayer head covering and footwashing, we need no patriarchal prophet to tell us that the church of to-morrow, at least part of it, will be "groveling" in popularity, liberalism, unbelief, and idolatry, unless we allow God to come to our rescue. What a tremendous responsibility is devolving upon us as church members, if we are unfaithful, helping to make the church as just described! Will we allow God to chastise and discipline us, as He did refractory Israel (but who after all were scattered and lost) cause us to make a break, retrace, and step on a higher, whole-Gospel standard, so He can use us to build His true Church, "that he might present it a glorious Church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish?"

"Well may Thy servants mourn, my God,
The church's desolation;
The state of Zion calls aloud
For grief and lamentation;
Once she was all alive to Thee,
And thousands were converted;
But now a sad reverse we see,
Her glory has departed.

"Her private members walk no more
As Jesus Christ has taught them;
Riches and fashion they adore—
With these the world has bought them.
The Christian name they still retain,
Absurdly and false-hearted;
And while they in the church remain,
Her glory is departed.

"Some few, like good Elijah stand,
While thousands have revolted;
In earnest for the heavenly land,
They never yet have halted.
With such, religion does remain,
For they are not perverted;
Oh! may they all through them regain
The glory that's departed."

North Lima, Ohio.

PROFITABLE GIVING

The Bible Society's Record tells of a collector who called upon a man for his contribution to the Bible cause. He was not a wealthy man, but did his own work on the farm. He looked over his books, and said his contribution now would be \$70.

"Why this remarkable benevolence?" said the collector.

He replied, "Six years ago I felt I was not giving enough to the Lord, so I resolved to give in proportion to His blessings, and I hit upon this plan:

"I will give five cents for every bushel of wheat I raise, three cents for every bushel of oats, barley, etc., ten per cent for the wool, butter, etc., that I sell.

"The first year I gave \$20; the second, \$35; the third, \$47; the fourth, \$49; the fifth, \$59; and this year my Bible contribution will be \$70.

"For twenty years previous, my doctors' bills had not been less than \$20 a year, but for the last six years they have not exceeded \$2 a year. I tell you, 'There is that scattereth, and yet increaseth;' and 'The liberal soul shall be made fat.'"—God in Business.

THE PROBLEMS OF THE SOCIAL LIFE

By Mary Frey

How true and how vividly exemplified are the words, "No man liveth to himself;" Normal individuals will crave sociability, fellowship, and a mingling with others of their approximate age and type. We would not choose to live the life of a hermit, nor could we if we would; for as one writer has said, "Souls act and react upon souls endlessly." Our influence is tangible, for it can be felt.

Social life may be considered a problem as well as the financial or educational phases of life. But what do we call social life? Webster has defined social contact as that imaginary bond of union which keeps mankind together and which consists in a sense of mutual weakness. It is the solid and natural foundation as well as the cement of civil society.

These problems then, or conditions, can be expected to arise and should even be anticipated. However, they often call for prayerful consideration and cannot be taken for granted as is much of the routine of our living.

As a first preparation I want to mention the passage in Ephesians 6:13-17, which describes the garment of Christian warfare.

"Put on the whole armour of God,
With our feet shod with the preparation
Of the Gospel of peace,
Taking the shield of faith,
And the helmet of salvation,
And the sword of the Spirit, which is
The Word of God."

We might enumerate some of the problems or difficulties as: Recreation, conversation, reading material, places of entertainment, dress, and how shall we entertain?

A clean, stimulating game or activity of of some sort to refresh the body and mind after a day's heavy toil or strenuous hours is very helpful. Some of the characteristics which accompany any wholesome recreation are: Courtesy, kindness, and unselfishness.

What shall we choose to read for pastime? Some one has said, "Show me what kind of books you are reading and I will tell you what type of character you are building." No factor is so potent perhaps in the developing and moulding of young life as literature. Thousands of noble men and women owe their lofty ideals and holy ambitions to the constructive, helpful literature they read in their youth and later years.

To choose the proper and consistent form of entertainment is a live question to-day. But it can be solved only in the light of obedience to God, bearing in mind that those of us who bear the name Christian are ambassadors for Christ wherever we go.

As to the form of dress and appearance, here, as well as in all other evidences of life, the life within manifests itself, either for Christian standards or the opposite. "If any man willeth to do his will, he shall know of the teaching" (Jno. 7:17, R. V.).

Regarding conversation we have in James 3 a clear description of the tongue. "But the tongue . . . is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men. . . .

Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

Therefore, it is in our power to determine what type of conversation we would choose, to engage in—that which blesses God and man, or curses. Perhaps none of us would like to think of being classed with those who do actually curse, but any form of conversation that does not bless man and God is destructive to the welfare of speaker and listener. Gossip is an all too prevalent form of speech which is the root of many evils.

A motto which will do much to solve all social problems and which we would do well to adopt either as individuals or a group of young people, is found in Phil. 4:8.

"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are

GOLDENROD

In the long October days,
When an amethystic haze
Steals across the upland meadows and the
rills;

When a wealth of beauty glints
In the rare autumnal tints,
Showing 'mong the tangled hedgerows on
the hills:

Queen of all the flower faces,
Dimpling with their own sweet graces,
Is the feathery, fringy, flaunting goldenrod.

When the crickets shrilly call,
From their lair in grasses tall,
And the leaves are gently falling all day
long;

When the bees go buzzing over
The late aftermaths of clover,
And the brown thrush sings a mournful little
song:

Dearest of all wildwood flowers,
To these wearied hearts of ours,
Is the feathery, fringy, flaunting goldenrod.
—Fannie Sprague Talbot.

pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Sterling, Ill.

TWO MOTHERS

Two boys lived within a stone's throw of each other all their short lives, and were the best of friends. Consequently, when Lewis informed Georgie as a "dead secret" that he was saving money "to buy mamma a birthday present," the latter immediately undertook the same labor of love for his mother. And it was literally a "labor," for their pennies for spending money in the summer time must all be earned; this was an absolute rule on the part of the boys' respective fathers, who, however, helped them out in the process of earning, in many ways they did not realize.

Many anxious consultations as to the nature of the gifts were held in the old grape arbor, but a chance finally decided the mat-

ter. The time for the birthday was drawing near, when the boys returning from play one afternoon, met a picture peddler with marvelous oil-paintings in gorgeous frames. The two stopped to admire, and wondered "if mamma wouldn't like one of these."

The peddler, grasping the situation, placed the pictures under nearby trees, and dilated at length upon the beauties of each glowing canvas. "The price? Five dollars each." Here their faces fell, but brightened when he agreed to give the two for five dollars. A short consultation followed, in which the combined assets were found to equal the necessary sum, the bargain was concluded, choice of pictures made, and each boy proudly walked home with his gift for mamma.

George's mother laughed long and merrily. With tears of amusement she showed the picture to George's father and to a neighbor who happened in. Then it was carried to the loft in the wood-shed. Here the giver went secretly to view his erst-while beautiful gift. He wept bitter tears of disappointment, and writhed in his innermost soul over the laughter at his expense. Then in a sudden rage he attacked the innocent cause of it all, and with his pocket-knife hacked the canvas to pieces.

With gentle tact and a loving kiss, the mother of Lewis received the birthday offering. Her picture was hung in the sitting-room where a dim light veiled, partially, its garishness. When an artist, visiting in the neighborhood, paused briefly before it, then passed on, the mother recalled him, and with an arm around her boy's shoulders, told the great man that this had been a present from her little son. And the artist, who had fought his way to fame without any mother to encourage him, looked again, with suffused eyes that did not see the picture's hideousness.

It all happened years ago and these boys are now men. Between George and his mother is an imperceptible, but none the less real, veil of reserve, dating back to the day when a loving child's gift was rejected and a sensitive heart cut to the quick.

When the other boy, grown older, had begged that his picture be taken down and given to an old colored woman who proudly regards it as the apple of her eye, he said: "Mother, how could you endure to have it there? Did it not fairly set your teeth on edge all these years?"

And the mother replied:

"No, dear. Whenever I looked at it, I did not think of the commonplace picture, I only thought of it as an expression of the love of my boy."

Is it any wonder that this mother and her grown-up son are "chums" in the very highest sense of the word?—Home Friend.

"From the Kansas City Church World is gleaned the following: 'The crime bill of the United States is estimated by experts at the neat round figure of ten billion dollars. This is four dollars for crime against one for our entire system of public schools, and sixteen for crime as against one for the total cost of all Protestant churches of the country' "

• MISSIONS •

EXPERIENCES WITH CHRIST IN INDIA

I. Answered Prayers

By R. R. Smucker

This is the first of a series of articles on some of the experiences of Bro. and Sister Smucker, as well as of a few other missionaries, in their work in India. The articles will speak for themselves, but wish to say that we believe our readers will find them interesting and helpful, not only because of the information they contain, but because they will help to deepen our spiritual lives.

We have been asked to write a series of articles on our experiences as missionaries in India. We attempt to do so with the idea of giving information that will help others appreciate life here in India and also to help guide them in their prayers for the work and the workers here. Most of the experiences given are personal, although some few are those of other missionaries. Of necessity most of the personal ones are from our former term of service.

This first article on "Answered Prayers" will overlap the second one on Evangelistic Experiences, for prayer and evangelism are inseparable. We will make an effort however in this article to omit those experiences dealing with direct evangelistic work which will appear in our next article.

Christians the world over know God as a prayer-hearing and prayer-answering God.

"Ask and it shall be given you."

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

"And whatsoever we ask we receive of Him, because we keep his commandments, and do those things that are pleasing in His sight."

"And this is the confidence we have in Him, that, if we ask anything according to his will, he heareth us."

We have heard the criticism that we are not a "faith" mission and do not operate on a faith basis. I maintain we are operating on a faith basis. Note the conditions of answered prayer in the above verses:

Ask—given

Ask—believing—receive

Ask—in Jesus name—it will be done

Ask—keep His commandments—do pleasing things in His sight—receive

Ask—according to His will—will be heard.

To ask large things of God requires a faith that is as great as the mountain before us. Or in other words that answer is as big as our faith. Had God's, Christ's and the Holy Spirit's power not been back of us we could never have asked nor received the answers to prayer we did receive.

In the year 1914 the one who is now my companion and I were much concerned over our future work. We were much interested in missions, the home church, home missions, and farming. We asked for a definite answer so we might know God's will. Each one

independent of the other and not knowing the other one was writing wrote asking if the other one felt that their work was in India. Mrs. Smucker was in Chicago and I at Tiskilwa. These letters crossed in the mail somewhere in that one hundred and twenty miles. **That**, we felt was our answer. After our marriage we prayed for success in our farming on a rented farm that we might have funds speedily to further prepare ourselves for India. Both had finished high school and that was all. The Lord again answered in a material way to the marvelous extent that in the space of eighteen months there was enough together so that both could go to school for nearly three years and have the summers free for experience in city work.

Life is just one answered prayer after another.

On our arrival in Calcutta, we landed at ten o'clock, in a strange country, eight miles out from the city, and on a rainy night. Those who had planned on meeting us figured wrong. (I met them the next morning at their train). We managed to get a taxi and started room hunting. The driver was rather ignorant. We went to one address and it was full; we went to another and they too were all booked up. They were expecting a party of missionaries. We eagerly asked who the party was. No names were given but rooms were booked by Sister Coopridier (Friesen now). So we knew we had rooms. It was an answer to prayer that we found it so quickly. That taxi was a prayer room during that eight mile ride.

On arrival at Balodgahan, with our tiny babe, the first night also revealed God's presence. We woke up and heard a strange noise. An animal was prowling around the compound wall and uttering strange noises. One member of our family thought it must be a tiger and feared for our child. After prayer we received the answer in quiet trusting sleep, in faith that the Lord could protect. The fact that the animal the next morning turned out to be an Indian cow (they bawl differently than United States cows) did not alter the fact that faith triumphed in answered prayer during the night.

God hears even in the material things of life. Faith and trust in His will, will bring

answers. After we were here some months we realized the need of a Ford to carry on our new work. Then we began praying in earnest that someone at home would take it up and see that money would be forthcoming. Bless you, the Lord answered that prayer months before it was uttered. My Uncle Frank in Illinois started the ball-rolling for car money before our ship left the docks in Vancouver; even before we left Chicago, and here we did not start praying for some four or five months after.

The car arrived again at an opportune time. The uprising of Mahatma Gandhi at that time caused great uneasiness. There was a motor cycle at Balodgahan. No car; hence we prayed that the car might speedily come so we might have a vehicle for the six people at the station in case of dire need. The car came just in time to carry a late message during the night to Ghatula. Again prayer was answered. Sisters Smucker and Lapp spent the time in prayer that no harm might befall us during our ninety-six miles through the jungle in the night. We arrived home safely about midnight. Does God answer prayer? Yes.

God takes care of His own; uttered or un-uttered prayers, the answers come just the same. One rainy season, just at the close of the rains while roads were still almost impassable I was taken sick at Mahodi with black water fever. It is a dread disease because so often fatal. Sister Smucker also had malaria fever up to 102 degrees. She on her bed prayed that some one might take up the burden of prayer for my life. I was too sick to know what was happening. Also she sent off a runner through the mud and water to Dhamtari asking for help. The runner started at five o'clock in the morning. Word got to Dr. Troyer at four in the afternoon. Immediately he and M. C. Lehman started out to Mahodi on cycles, Bro. Miller taking them the first ten miles in his car. The rest of the way they rode, walked, waded mud and water till it got dark some eight miles from Mahodi. Their guide refused to go farther because of a man-eating tiger in that jungle. Their lantern went out and they found they had no more matches. In the dark they soon missed the road and followed a side path away from Mahodi. Dr. Troyer sprained his ankle. Bro. Lehman first looked for trees to climb in case stripes appeared. Prayer and massaging the ankle followed. In a comparatively few minutes they could again go on instead of spending the night in the trees. At ten they finally arrived at Mahodi, tired, clothes torn, hungry and worn out. Dr. Troyer's first care however was his patient. He found him with a fever of only 102 instead of 105 plus; although even yet quite a sick man. What

caused that drop-in fever, I believe saving my life? A sister in our home church in Illinois had a burden so great that she prayed and prayed and prayed for our physical safety. The lifting of her burden and the break in my fever as well as the coming of the burden and Sister Smucker's prayer for someone to take up the burden with her all proved to coincide. Answered prayers! One after the other. Three days later the two brethren started to take me to the hospital in Dhamtari in our Ford. I had just overhauled it, pumped up the tires and oiled it, etc etc. This was some weeks before we could expect to ordinarily use the car. Why was it ready? Because the Lord knew the coming need.

The forty-five mile trip through mud and ravines, getting stuck time after time, using the rope chains that had been prepared evidently for just such a trip, ending up with our arrival on the banks of the river four miles from Dhamtari was just another answer to continued prayer. Sister Smucker, sick in bed seeing her husband carried off on such a hard trip not knowing if she would ever see him again or not, prayed with the Indian women sustaining her. The safe arrival at Dhamtari was answered prayer. To make that arrival at the hospital safe however Bro. Lehman had to wade and swim a river that was in raging flood where we had expected to find the dam gates up and a make-shift ferry operating.

God helps us run our cars too. We prayed that no trouble would ever befall us in the jungle through car trouble. During six years of Ford trips we only had two flat tires, one stop and one breakdown. The breakdown was my fault however; no oil. But it was in open country on a government road. The two flat tires, too, were in open country. The one stop was a rather dramatic one. The motor stopped one night while in a dense tiger jungle, miles from home, pitch dark, no lights, and a dead motor. With all my cranking the motor refused to start. Then we starting praying and cranking. A wild beast roar right at hand called forth a special prayer and the motor started giving us lights and speed. Yes, God does take care and answer prayers saving from wild animals as well as giving spiritual power and strength.

One night before bedtime we heard tigers fighting out on the plain in front of the bungalow. When bedtime came the question arose: Shall we sleep outdoors getting a good refreshing sleep or sleep in the house with doors and windows shut awaking the next morning unrefreshed and dull. Prayer—then bed OUTDOORS and nothing happening during the night. Sister Stalter at Balodgahan slept outdoors in the hot season and would hear wild animals run against the woven wire fence around the yard. Also one night a panther killed a calf less than a stone-throw from her bed. It takes faith and answered prayer to commend one's

body to God's keeping and then sleep peacefully and unafraid.

A native Christian named Nijam was returning through the jungle alone after being on an errand of mercy. He looked up and there stood or sat (I don't know which) a large tiger right in the path. What was the poor man to do? Remember he was an ignorant, uneducated Christian. He did not have generations of praying and faithful forefathers back of him. He says he thought of how God was with Daniel in the den of lions. So he shut his eyes and prayed that God would make the tiger go away without harming him. He opened his eyes in perfect FAITH BELIEVING and behold, there was the tiger moving off through the brush. He went his way rejoicing to witness to answered prayer.

Recently two of our missionaries out walking in high grass saw a tiny tiger cub, only a few day's old evidently, run out of the grass before them. Were they in danger? Most assuredly for the tigress was surely somewhere nearby watching. Protected by God they went away. Answered prayer. Once



Throngs of People at a Local Bazaar at Dondi

at Gariaband while on tour, in our absence one evening (we were in the village preaching) a panther came and stood within several feet of our two children who were playing in front of the tent at the edge of the jungle. They went and crawled under the bed and finally got into the bed beneath the mosquito net and covered up head and all. Safe in the arms of Jesus. The native woman with them prayed as we also did when we had to leave them again the next night for another promised meeting. God kept them.

Enough about answered prayer and animals. Being saved from snakes is enough to make a big article by itself.

Who can pray expecting an answer? After we arrived home at Dondi from Dhamtari, with Sister Smucker traveling all the way from the hills, we received a letter from our eleven year old son Ernest who is in boarding school at the hills, 1300 miles away by the best route. Sister Smucker says she never had a more pleasant trip home, and she came third class too. But she was not crowded at any time; there was lots of room in their compartment. Once a stranger came

and practically reserved the compartment for the missionary party unasked. Ernest says in his letter that he prayed that mother and Arthur might have an especially safe and pleasant journey home. Is he strengthened in his prayer life because of the answer? I might just say that other parties of missionaries who left earlier reported a very crowded trip.

A dear sister in Kansas City writes that she was specially burdened for Alma and the boys just at the time that they were on their way to the hills in March. She did not know at that time that they were on their way. She felt burdened and prayed. Sister Smucker says she did not realize any danger but the Lord alone knows how many dangers and diseases that Sister's prayers saved her from, for the train was crowded and it was in trying times with much unrest. That Sister writes thus; "Then your letter came weeks later saying that Alma had gone to the hills with the boys, and I knew that God's people need not live on the same street to keep in touch with each other's problems." She did not say it but might have added; "and to help each other with prayers!"

Bro. Friesen's medical Gospel truck is a remarkable instance of faith and answered prayer. Needing it badly, but with not nearly enough money on hand, yet after reading a certain passage the feeling was so strong in Bro. Friesen's mind and heart that the prayer was being answered or would be that they went ahead and ordered the truck not having heard that more money was coming. In answer to that prayer a certain brother in northern Indiana went to Bro. Reiff saying that he had a certain amount of money to give to a cause. Did he know that Bro. Friesen had faith to order

the truck knowing that his prayer would be answered if not already so? No, he did not, but God did. That is sufficient. How nicely God moves people at just the right time and in the right way. Do these things just happen? Not "just happen" but they happen because God hears prayers and answers them.

These fifteen or twenty instances of answered prayer could be duplicated over and over again in missionary experience. We might go on to recount innumerable instances of answered prayers. The next article will be a continuation of experiences dealing more specifically with the way God moves and works out His Plan here in India. Indeed "God moves in a mysterious way, His wonders to perform." If you do not have the formula of answered prayers then get busy and read the Bible and pray for light till you experience the joy of having prayers answered.

Fellowship with God, contact through prayer; what a wealth of power is at our command. PRAY: For whom? Remember India is part of the world.

Dondi via Raj Nandgaon, C. P. India.

(To be continued)

THE SOUTH AMERICAN MENNONITE MISSION

II. Historical Sketches—March, 1917 to April, 1919

By T. K. Hershey

In Bro. Shank's article "Beginnings of the South American Mennonite Mission," last month we were shown how the work of the Mennonite Mission in Argentina was launched. It is the purpose of this article to tell of our first nineteen months' stay in this country.

The two families—J. W. Shank, wife, and two children, and T. K. Hershey, wife, and two children—sailing on the Steamship Vauban of the Lamport-Holt Line left New York August 16 and arrived in Buenos Aires September 11, 1917. They had a rather pleasant voyage of twenty-seven days.

Because of our limited knowledge of the Spanish language, Sr. Francisco Penzotti had been informed of the date of our arrival. Bro. Shank had met this kind-colporteur missionary on his former trip to Argentina, and we were in hopes that Sr. Penzotti, who spoke both English and Spanish, would meet us at the port and help us get our baggage through the custom house. It was inconvenient for the elder Penzotti to meet us, but his son, Mr. Paul Penzotti, now Secretary of the American Bible Society, did so.

Our friend was at the dock at the scheduled hour, but the ship had not arrived, and being in the time of the Great War, it was uncertain when it would arrive. Because of pressing duties, Mr. Penzotti had to leave, hoping to return before the ship docked. He arrived late, however. With the help of some friends whom we met on the boat, we managed to get our small baggage through the custom house. But, where should we go? was the question. We knew no one and no one knew us.

We were taken by one of the ever-ready taxi drivers to the Phoenix Hotel, one of the most expensive English hotels in the city. We soon found we could not stay there very long as they charged eight of us forty-eight pesos for our dinner. Here Mr. Penzotti met us. We were surely glad to see him. Through his kindness we secured two furnished rooms on second floor of 431 Paseo de Colon at fifty pesos a room per week, including board. Mrs. Ford, our landlady, who by the way was an American and of Quaker descent, was very good to us by giving us some valuable hints taken from her own personal experiences.

The first few days were spent in searching for a house where we could settle down to the study of the country and the Spanish language. After going to see several houses, we finally decided upon renting one at 2861 Convencion Street, convenient to the American School for Girls in the Flores district. It consisted of six large rooms, kitchen, bath, and nice patio but with little garden space. We rented it at ninety pesos per month. The same house to-day would doubtless rent for double that amount.

We appreciate the welcome and help we received from other missionaries: Mr. B. A. Shuman, the Y. M. C. A. Secretary where we had our mail sent the first months, sent a young man, Mr. Manduca, to help us find a

house; Mr. Beck, Principal of the American School for Boys, helped us buy some furniture; Miss La Huray went with us to buy the beds and order mattresses, which are usually made to order; Mr. Logan, a Baptist missionary, had the gas installed for us. These all kindly offered their services at any time if an interpreter were needed again. Mr. Logan, especially, was frequently consulted as he was our nearest missionary neighbor.

Having now become settled, our next step was to secure a Spanish teacher, in the study of what was to be our future language. Miss La Huray, who had been Principal of the American School for Girls for a number of years, recommended one of her former pupils, Miss Roberts. This young lady was born in Argentina but was of English parentage. She could speak some English and was a normal graduate. Accordingly, we had our first lesson in Spanish, October 9, less than one month after our arrival. The rest of the year was spent in language study and getting acquainted with friends and missionaries of other denominations, as well as in the study of missions in and around the city of Buenos Aires.

Trips to the Interior

1. *Buenos Aires to Bahia Blanca.*—Our first long trip was made from Buenos Aires six hundred eighty kilometers, or about four hundred miles, to the south to Bahia Blanca. After receiving a rebate book of fifty per cent for railroad fares and making all other necessary arrangements, we left on the 8:05 train from the Constitucion Station on the morning of January 7, 1918.

The places visited on this trip were Azul, Olavarria, Coronel Suarez, Bahia Blanca, Tres Arroyos and Tandil. Mission work of the Christian and Missionary Alliance, Methodist, the Evangelical Union, and the Salvation Army was visited. Many were the impressions, both favorable and some not so favorable, on this first trip. We were especially pleased with the progress in missions in this section of the country, but we could not see any opening to the south of Buenos Aires for the Mennonites to begin a work.

2. *Buenos Aires to Cordoba.*—This time we traveled north to Cordoba, a distance of four hundred thirty miles from Buenos Aires, leaving March 28 and returning April 6. The places visited en route were Rio Cuarto, Cabrera, Villa Maria, Cordoba, Canada de Gomez, and Rosario. The denominations working at that time in this section were the Progressive Brethren, the Plymouth Brethren, and the Methodists.

We were favorably impressed with the work in these northern towns. The work of the Brethren Church, which was opened and superintended from the beginning by C. F. Yoder, who is known by many of our people at home, looked very encouraging to us. The Plymouth Brethren, a quiet unassuming folk, too, were doing a good work. It was on this trip that we spent a night on a ranch. Mr.

Kempski, a Russian, gave us an idea of what is being done and can be done on this land if properly handled. He had twenty-five thousand peach trees on his farm and expected to plant twenty thousand more. He was expecting fifty thousand pesos worth of potatoes that year, as well as a big income from other crops. Of these things we have not time to write now; we simply mention this to show that all phases of farm life, with the view of industrial mission work, were looked into.

3. *Buenos Aires to Tucuman.*—This trip extended farther north than the one we had taken in March, and was made from October 11 to November 16, 1918. Tucuman lies seven hundred twenty miles to the northwest of Buenos Aires. We made a second visit to some of the places visited on our former trip. These with others were Rosario, Rafaela, San Francisco, Cordoba, Tucuman. Our plan had been to extend our trip farther north as far as San Pedro de Jujuy, but in conversation with Mr. Payne, a Plymouth Brethren missionary, of Tucuman, we decided it was not the place for our work.

The place that seemed to appeal to us the most as a probable section to open a mission was Rafaela, three hundred miles north of Buenos Aires. A number of things led us to think that perhaps this was the section for us: We had an introduction to Mr. Miles, a ranchman, who met us at the station and introduced us to the following persons,

Mr. Shine, head of many creameries, who gave us much valuable information and was ready to help us in our proposed work;

Mr. Maggi, the oldest settler, also offered his assistance wherever possible;

The Mayor of the city, who placed himself at our disposal. All this occurred in less than three hours after arriving and all at the same place. These men, with Mr. Miles (forty-two years in this section), all welcomed us and showed much interest in helping us establish our mission there.

At four thirty Mr. Miles took us to his ranch, a short distance from town where we were highly entertained. After taking nine pictures of things on this large farm, we returned to Rafaela. Mr. Maggi then took us to a mission recently started by the Baptists from Santa Fe. Upon finding that a work was already started there, we felt we were not ready to decide, and that, after all, we had not yet found the section of Argentina where we should open work.

From Rafaela we went to San Francisco, but found that the Baptists had also begun work there. At this place, we met Mr. Hart, an earnest Baptist missionary whom we met several times afterwards.

On our way from San Francisco to Cordoba, we had an unusual experience. It had rained very hard and the train traveled very slowly. Water was on both sides of the track and rushing through between the ties. Still slower and slower ran the train, for there was danger of being derailed. Finally we came to a standstill. Word was soon passed around that we would go no farther, because it was too dangerous.

At eight thirty in the evening the train backed into the station, where we were to

put up for the night. It being a small place we, as well as most of the other passengers, bunked on the train. We awoke the next morning feeling stiff and very chilly. A train had been sent from Cordoba to meet us but was derailed enroute. After twenty-one hours of patiently (?) waiting, we were again on our way to Cordoba. As we passed along, we saw the train that had been sent to meet us. It was lying beside the track.

From Cordoba to Tucuman, our trip was a dusty one. Dust, dust, dust everywhere. It rains very seldom in this section. People live in small huts. Their food is chiefly goat's milk and cactus, which are in abundance. There are not many tall trees but masses of underbrush. Piles of wood for shipment may be seen along the way at the little towns, which are far apart.

In Tucuman, we were entertained in the home of Mr. Jenkins (Plymouth Brethren) who has since gone to his reward. Here we met Mr. Payne, already referred to from San Pedro, JuJuy. He told us that where he works one can get enough malaria in one night to last five years. This man, as well as Mr. Jenkins and also Mr. Grimson (Methodist), gave us much valuable data with respect to the country north of Cordoba.

They told us that at that time the Province of La Rioja did not have a mission in it anywhere. It looked like a great opening, but the people were very poor as was also the land. Since we had in mind the agricultural side of mission work, we did not think it advisable to visit this province. After several days, we returned to Cordoba where a number of missions were visited.

Suit Case Robbed

On arriving in Cordoba, we checked our suit cases in the station. When we returned a few hours later, we found to our surprise, that mine had been opened and nearly everything of any value had been taken, — shirts, hosiery, handkerchiefs, underwear, duster, field glasses (a gift brought from friends in America) and all the films of pictures taken at Rafaela, Mr. Miles' farm and elsewhere. In all I had been robbed of about eighty pesos worth of personal property. There was no way to locate the thief.

In referring to my diary, I find I noted on October 3, 1918, "After a good bed to sleep in, I arose at five thirty and wrote to the Manager of the Railroad Company a letter explaining and describing every article taken. I am feeling rather blue this morning, especially when I think of the articles that were taken." It looks more or less like a joke now, twelve years later.

First Experience Selling Bibles

On our return to Rio Cuarto, Bro. Shank went to Buenos Aires by way of La Carlota and I stayed a few days longer when I had my first experience in selling Bibles. I accompanied a young man who after much talking and explanation sold three Bibles and two New Testaments. The following are some of the answers we got: "Money is my god, that is enough for me." Another, "We must have images through which to worship God." Another, "Wilson is my god, I will do as he says."

A priest said, "You're condemned, you're condemned." A man said, "I don't like the Bible, I like mate better" (mate is a tea). A woman said, "My mother taught me all I need to know." Another, "I know the Bible by memory. I have it all in my head, I do not need to buy one." Many other similar expressions were heard.

In the Police Station

I must tell of another unusual experience that I had in Rio Cuarto. A young man named Barrio, who later helped us open work in Pehuajo, was then a worker for Mr. Yoder in Rio Cuarto. We (Barrio and I) were sent to distribute tracts in the cemetery, a queer place to do mission work, you will say.

November 1 and 2 in this country are known as "All Saints' Day" and "Day of the Dead." People go to the cemeteries the first day with flowers to decorate the graves; the second day the priests go to offer prayers for the dead. On the latter day, hundreds and hundreds of people go to see and to be seen and to pay the priest for his service of saying a few words in Latin and throwing a little holy water over the grave, thus assuring friends that their dead are out of purgatory.

The cemetery was filled with people and a great many priests were receiving money for their services, enriching themselves by their false practices and deceptions. The scene was too much for Barrio, so he opened a conversation with one of the priests, who became very angry. Soon a crowd gathered around us, some of whom were hooting at the priest and praising Barrio. This encouraged the latter and angered the former so much the more.

Seeing the people were with us, Mr. Barrio attacked several other priests who could not defend themselves, for Mr. Barrio with the Bible in hand showed them they had no power to get souls out of purgatory, a place that does not exist. Finally, we began the discussion with what was evidently the head priest. This one did not argue with us but called a police and ordered us taken to the police station in the city, about two miles away. On arriving there, Mr. Barrio was placed into one of the cells and I was sent to call Mr. Yoder, who explained that we were simply defending the doctrine of the Bible. Whereupon Mr. Barrio was called and after some

further proof that we were harmless, we were set at liberty.

At eight o'clock in the evening, Mr. Barrio was preaching in the street corner, much to the surprise of many eye witnesses in the cemetery and to the priest who thought Mr. Barrio was under lock and key. The result was a very good way to advertise the mission conducted by Mr. Yoder.

November 5, I left for Buenos Aires, arriving the sixth with a very bad attack of grippe which kept me in bed for several days. Taking a retrospective view, we did not believe that we had yet found the part of Argentina in which God wanted us to open work. We had seen many towns without the Gospel, but there did not seem to be a district visited yet that we could work and develop as had been planned.

Special Prayer

There were two trips yet to be made, one to the west and the other to the southwest. Before starting out, we had an evening of special prayer that God might help us in our decision. A quotation from my diary might be of interest:

Dec. 9, 1928. "This evening we went over to the Shank home for special prayer. After reading several Scriptures on prayer, we spent considerable time on our knees. We believe God has a place for us in Argentina and that He will lead us to that place. The outline for prayer this evening was as follows:

1. Must agree.—Matt. 18:19, 20.
2. Must have confidence.—I Jno. 5:14, 15.
3. The order is, ask, believe, receive.—Matt. 21:22; Jno. 14:14; 15:7.
4. Call on the Lord.—Jer. 33:3.
5. Commit to Him our problems.—Psa. 37:5.
6. He then will give us our desire.—Psa. 37:4.
7. Fervent prayer avails.—Jas. 5:16.
8. He will hold our hands.—Isa. 42:6.
9. Should be concerned but not anxious.—Phil. 4:6.
10. Paul's experience.—Acts 16:6-9.

Quotations: "Whatever warrant you have for praying, you have the same warrant to believe your prayer will be answered."—J. Philips.

"I am sure I shall get either what I asked for, or for what I ought to have asked."—Leighton.

This meeting greatly strengthened our faith that God would direct us.

(Continued next month)

Trenque, Lauquen, F. C. O., Argentina. S. A.

PATHS AND BY-PATHS

By Esther Vogt

"Did you ever think of the many, many paths we have here in an Indian village?"

"No, I really had not thought about it before."

But what a tangle of network they make. I would like to see a map of all the paths and bypaths of an Indian village. There is a path to the well. There are crosspaths from one home to the others. There are paths and well-worn ones to the bazaars, to the tanks, to the school, to the dispensary, to the bungalow, to each separate field, from each village to the next, over rice-banks and through the jungle, and there are even well-

beaten paths to the summits of the steep, surrounding hills.

Why all these paths?

First, the Indian people are a "walking" race. Mothers carry a fat, two-year-old child seven miles so that a relative's home may be visited for a few days. The average pocketbook does not provide ample money for traveling expenses; only the well-to-do can afford their own conveyances. One mother living in Dhamtari often walks the full forty-one miles to Ghatula to spend a week or so with her married daughter. The Indians seem to feel that as long as they can use

their feet there is no use to bother about another way, and so the paths and bypaths continue to be very popular.

Another reason for paths is probably because the average Indian goes barefooted, and so paths are chosen to save the feet from thorns, hard clods of the fields, and brambles.

These silent, everyday paths are the memorials of the footsteps of millions of feet that have long since left their last print and have gone to rest. They are also a solemn witness that the grandchildren of to-day are walking in their ancestors' very tracks and are keeping fresh and recognizable the influence of their lives.

This unorganized tangle of Indian paths is a clear and simple picture to me of the Indian system of religious thinking with its workable effects.

Just as the path leads anywhere, depending on the desire of the one who chooses it, so the Indian religion lies open and flexible for the individual to choose his own course. Some believe, for instance, that one part of a religious book or certain ceremonies are essential, while others reject these but accept what has come down to them through their particular family traditions. Just as the child of to-day likely follows in most details the paths of his father, so religiously the child, without asking the why or the wherefore, usually follows out the religious rites, beliefs, and ceremonies that have sufficed for his father.

The path of custom in India is well-beaten and hard. To the question, "What does the average villager know and think about religion?" Our Hindu pundit replied, "Oh, he knows nothing and he thinks nothing. He only does the rites and ceremonies as his father did them."

Why do Indian women fast on certain days? Not one in a thousand can tell you why, and yet they do it because it is the custom.

Why do men shave their hair and mustaches after a death in the family?

Why are burning hot irons just off the coals applied to the body of a sick person?

Why must women of high society keep themselves entirely secluded from the eyes of the world?

Why is black color applied to a baby's eyes to keep off the effect of evil eyes?

Are all these effective? That is not the question. They lie on the path of custom and must be followed out. Why? Because simply—it is a well-worn path.

In our third year Hindi course we are privileged to study two books which reveal many paths of religious thinking of the Indians and help us to appreciate and think a bit with them.

One of the books is "Ramayan." We study only one portion of the big, thick book. It is a religious book written in Hindi poetry. Our pundit knows and sings many parts of it from memory, and it has a sacred place in the hearts of many, many people. Just to repeat and think upon the name of the god, Ram, is of invaluable merit. Many a home to-day has "Ram, Ram" written over its doors and many a blessing (?) has been

supposedly pronounced by repeating these very words.

The Ramayan is a pleasing fairy-tale-like story. It is supposed to have been composed about 500 B. C. at the command of Brahma, and has been handed down through the ages, being written on the hearts of the people and it is thought to lead to the way of salvation and blessing.

The story is of Ram, honored as a god, whose beautiful wife, Sita, was carried off by a ten-headed demon. Hanuman, a crafty monkey who was endowed with special power by Ram, visited Ceylon, where Sita was kept by her captor. He gave her a message from her husband and then was captured by the demons. They punished him by tying his tail up with cloth and after dipping it in oil set fire to it. During this process Hanuman exercised his powers and increased the size of his tail until the cloth and oil of the city had been exhausted. Then he destroyed the city by setting fire to it. Sita was later restored to her husband.

Just as Hanuman received special power to change his form and always to be successful so the people feel that by following his example in giving devotion to Ram they too, will receive endless blessings. Also the book makes wonderful promises to those who only read it, as:

"Reading even a single verse of this poem, one who hath no son obtaineth him, one having no riches gets them; and people are freed from all sins. By reading even one couplet people are freed from all sins which they commit every day."

Devotees of Ram consider this book to be absolutely true. This fact in spite of the extravagant and untruthful statements that individual thinking can easily detect is only another sign of the habitual closing of the eyes and a walking by faith down the paths trodden by forefathers. Who can believe in a ten-headed demon, of other demons with bodies of boars, buffaloes, tigers, etc., or of a monkey who could increase his size to eight hundred miles and again change to the size of a thumb, or that a mountain would rise out of the sea to give rest to a traveling monkey?

But if we ourselves had been taught from babyhood that all this was truth, and the Real Truth had not been given to us, what else would we be doing but to be blindly following in their footsteps?

The other book in our third year course is "A Mirror of the Hindu Philosophical Systems." It is written by a Christian who has studied the six Hindu Philosophies and taking the main doctrines of each, he examines and carefully shows the falsities and errors in each.

These six philosophies have an important place in Hindu religion. The books are thought to be true, without error, written by holy men. The Christian author says about them "to the learned those dogmas (of these systems) concerning God, the world, its origin, the soul, its bondage, emancipation, etc., are as it were the root and life of Hindu religion. It is my firm conviction if they saw those doctrines to be faulty and discarded

them, they would be led to lose all regard for Hinduism."

Three of these systems accept an almighty God, two reject Him, and the sixth one identifies god (Brahma) and the soul as one. The purpose of the five systems, excluding the last one, is to reveal the ways of salvation.

A few doctrines common to them all are that ignorance is the cause of the bondage of the soul and that ignorance is this that the soul identifies itself with the body, mind, and senses. On account of this ignorance in the soul love, hate, and their results, good and evil works, are produced which end in either heaven, hell, or wandering in the cycles of birth and rebirth in different forms.

Salvation is said to be wisdom that the soul is separate from the body, mind, and senses. By this separation, due to mental ability, the soul is thought to be entirely free from the sinful deeds of the body, mind, and senses. Sin and merit can then not affect a wise man and therefore he does not need to go to heaven or hell, or take birth in another form, but after death the soul becomes free like a stone—which is thought to be the highest state of salvation; there is no happiness involved, only insensibility and freedom from sorrow, sin, and pain.

The wise man also must hate the joys of the world and his wisdom becomes purified by penance, alms, and meditation and reading from the holy books.

This system of thinking, based on false grounds, takes the people here and there over great distances of reasoning, as a man following path after path, twisting and turning, in the end finds himself exactly where he started, so all this false reasoning, philosophizing, and walking according to custom only leads to nowhere.

These well-trodden paths are thought to lead to salvation. Generations of souls have walked on them and generations more continue to blindly follow.

Oh, that the straight and narrow way leading to the True God might take the place of this entwined tangle of worn paths of custom and blind thinking!

Sihawa, Via Dhamtari, C. P., India.

"It is well to remember that after one goes to pieces the fragments are of small account."

THE LORD HAS NEED OF IT

Peter lent a boat
To save Him from the press;
Martha lent her home,
With busy kindliness.

One man lent a colt,
Another lent a room;
Some threw down their garments,
And Joseph lent a tomb.

Simon lent his strength,
The cruel cross to bear;
Many brought their spices,
His body to prepare.

What have I to lend?
No boat, no house, no lands;
Dwell, Lord within my heart.
I put it in Thy hands.

—Author Unknown.

EDUCATIONAL

EUROPEAN TRAVEL SKETCHES

VI. Personality in Cities

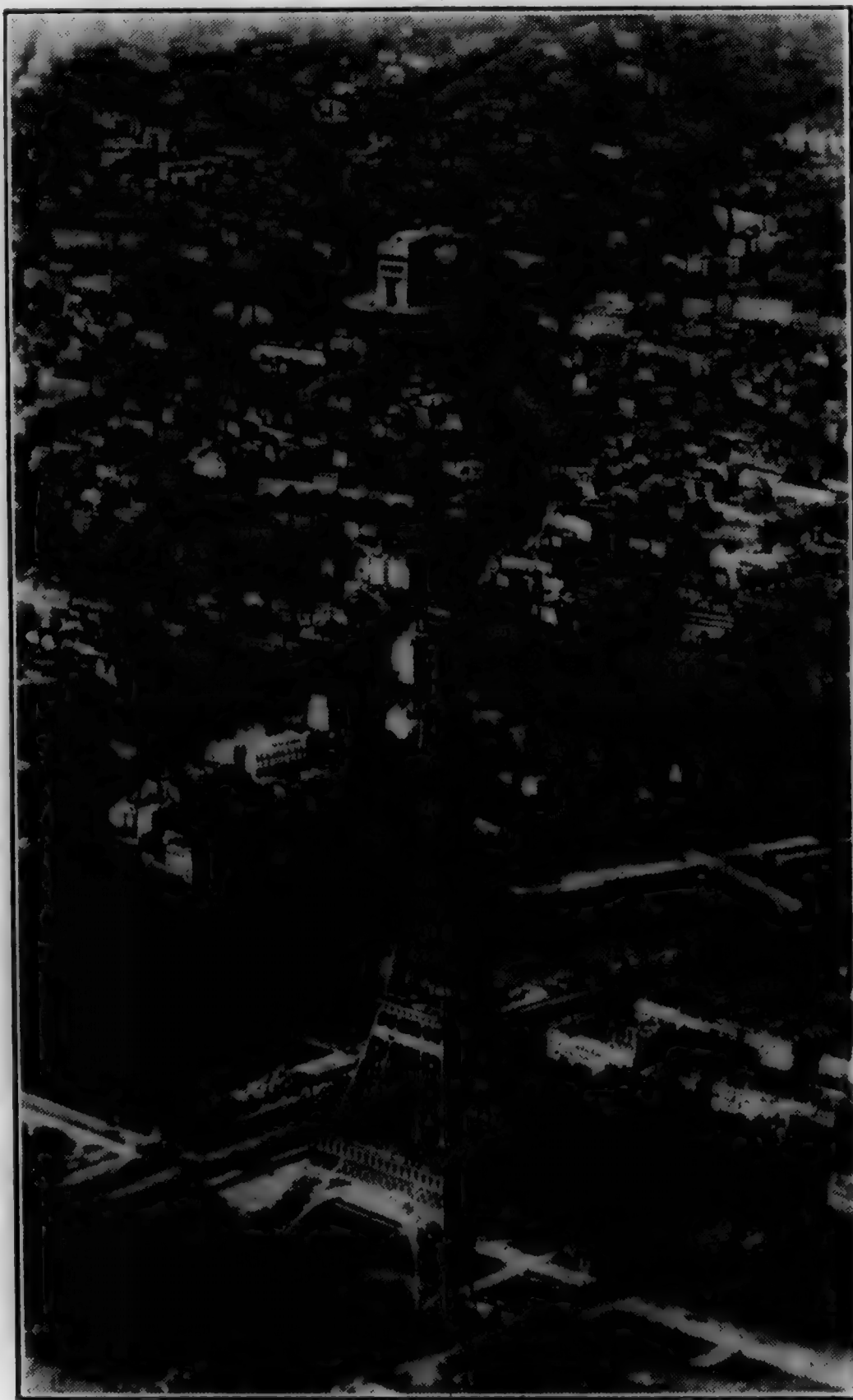
By Paul Erb

Travelers in the United States find little in the cities they visit that is distinctive and unique. Jackson is like Austin, and Kansas City closely resembles Memphis. One has seen just another city; it has not impressed him as having any particular personality. Some of the cities of Europe, however, impressed me differently. They seemed to have an individuality that was not duplicated elsewhere.

London, for instance. It is big and does not seem to carry its weight very gracefully. It is an overgrown village, big and unwieldy. Certainly it was never planned. One recalls that after the Great Fire Sir Christopher Wren wanted to lay out the streets on a somewhat rectangular plan, but was prevented by the necessity of haste and the jealousies of land-owners. And so the narrow streets follow the crooked lanes of the primitive village. A continuous street does not even carry the same name from end to end, but for no reason that the tourist can see Uxbridge Road becomes Bayswater Road, then Oxford Street, New Oxford Street, and High Holborn; going on into the city it becomes Holborn Viaduct, Newgate Street, and Cheapside. Such an architectural masterpiece as St. Paul's Cathedral is robbed of some of its glory by the lack of perspective caused by the crowded surroundings. One cannot view the magnificent pile from a distance, for the approach is by a narrow, crooked street. Traffic problems in the heart of the city are enormous. In short, whenever I think of London, I see the corpulent, bluff John Bull of the cartoons.

Rothenburg, in Bavaria, stands out also in my memory. It is the best preserved medieval city in Germany. Imposingly resting on an eminence two hundred feet above the Tauber, it stands practically as it stood four hundred years ago. There are the walls, the towers, and the gates. Even the covered walk within the walls by which the watchmen passed from tower to tower is intact. From the tower of the historic town-hall one looks down on the ranks of medieval houses and picturesque old churches. It is rather easy here to imagine oneself back in the days of the Hohenstaufens, for the city carries the air of old Heinrich Toppler, the famous burgomaster of its imperial days.

Near Rothenburg is Nuremberg, a medieval-modern city of four hundred thousand people. Nuremberg is old too, and proud of its age, which it carries with a quaint dignity. The home of some of Germany's greatest painters, sculptors, and poets, the city wears a picturesque artistic grace. The old walls are there, and the bridges with houses built over the river. Peculiar statues and fountains abound, such as would be grotesque elsewhere but are



Eiffel Tower and View of Paris

in perfect harmony here. The boy holding his goose, for instance, from whose mouth the water spouts, falls in with the background of high gabled houses. But the city is modern too, a bustling industrial center. In this combination of the old and the new lies its unique character. Across the street from one of the high-gabled, many-windowed houses of the

fifteenth century is a Woolworth store. It is as if a powdered wig were topped by a jaunty stiff straw hat. But, unlike the figure the combination is not displeasing.

And Munich! The very name is redolent of beer and beer-gardens. The beer-gardens of Munich are a social institution. Here the city spends its nights, sipping beer from generous mugs, vigorously discussing affairs of the day, and listening to the best of music. Proudly does this old Bavarian capitol point out its ornate rat-haus, and that triumph of industrial education the Deutsches Museum. Its art museums, too, are among the best in Europe.

Venice of course, with its tide-water lanes, enjoys in this an unapproached distinction. But not only this. Coming from the Gothic grandeur of Cologne or Milan, the colorful architecture of St. Mark's Cathedral and the Doges' Palace will ever stand in one's mind as the soul of Venice. Here no towers pierce the blue, nor is the eye dazzled by sculptured profusion. The Gothic reach gives way to Byzantine gorgeousness. What color! Here is the East! And St. Mark's Square paved with marble and surrounded by its stately arcades! A roomy square it is calculated to set off the Cathedral and the stately Campanile. And its breadth is unspoiled by the din and confusion of traffic. One only needs to watch that he does not step on pigeons. Surely there are no pigeons in the world like those of gay, colorful Venice.

For centuries there has been no city in the world just like Rome. With an authentic history of nearly three thousand years, it counts as does no other city in the history of civilization. This long career of uninterrupted greatness has earned it the title of "the eternal city." In this, and in this only, for me, lies the charm of modern Rome. It is the graveyard of a great civilization. Of this the city is proud. But a proud man may be dirty. I got the impression of considerable drabness and squalor. So Rome lives in my mind as an old man, somewhat seedy and run-down in appearance, but with a world of tales to tell about his greater past.

I have heard it hinted that some folks with very fine clothes are lacking in the cleanliness which the gorgeous exterior calls for. Naples is like that. The city itself—well, the traveller gets out of it as soon as possible. But how the city is clothed in colorful environs. Every prospect pleases and only man is vile. No other city can look out upon just such a blue,

1930

shimmering bay. And few can claim such delightful near neighbors as the rocky isle of Capri, with its Blue Grotto, picturesque Sorrento and Amalfi, dead, stark Pompeii, and Vesuvius, waving its plume of white smoke. An Italian in native costume, not too attractive in himself, but charming in his dress-up is Naples.

Paris is usually called the most beautiful city in the world. Whether one agrees de-

Notre Dame Cathedral, and the Grand Opera, and still more strikingly in the neighboring Palace of Versailles. Even the sewers of the city are so large and well kept that tourist tours are taken through them. But the city is not only beautiful; it is beauty-conscious. For that reason the charm of the city appeals to one as something rather artificial. As one looks down from the Eiffel Tower upon the parkways beneath, the beds of flowers look

women. As one travels the country over and comes in contact with business men, educators, and professional men who have gone out from our homes but have cast their lot with other religious or social groups, he becomes more and more convinced of the importance of the foregoing conditions. This same thing is true now among those who leave the influence of their own group to acquire their training elsewhere.

But the question arises, will a church owned and operated system of schools solve the problem? Perhaps people have been told so. If such is the case they have reason to be disappointed. Church schools have not proved a panacea for all the problems of our day. There have been disappointments in all of them. There likely will be again. But in spite of all this there has been saved for the church at least the remnant of a useful group that formerly almost entirely left us. This body of school people has largely risen within the church since the beginning of our educational work. It includes within its number scores of ministers, practically all of our missionaries, home and foreign, and a host of faithful laymen and women—not more faithful nor more needed than those who did not attend school but needed just as much as they.

Is this group worth saving? Let it be its own answer. If it was needed in the church of the past it will be needed all the more in the church of tomorrow, especially in view of the large high school element that is rising among us as a result of legislation compelling attendance.

Goshen, Indiana.

ALL THAT A MAN HATH

"All that a man hath will he give for his life." A man who had committed a crime said this as he sacrificed a very precious possession to save himself. "It is in the Bible," so he argued, "and it must be true."

But it is not true. Many things a noble man will not give for his life. He will not give honor. Men, and women too, have lost life to save honor. He will not yield truth to save his life. Times have been when a saving lie seemed so easy and proper. And yet there have been people who scorned a lie to save life. Better an honest dead man than a living liar. We could name a long list of things which no upstanding, God-fearing man will not give to keep his body breathing. "But the Bible says so." If it is in the Bible, it is true. We believe that. But look again. Who said it? Satan said (Job 2:4) it. Satan always lies, and is the father of them. When we quote Bible verses, let us be certain that we quote correctly.

We take one conspicuous case to emphasize a truth, to wit: it is a great thing to know the Bible so thoroughly that we will get its meaning correctly, otherwise we will be led a long way wrong.—The Presbyterian.

"The city of Washington, out of a population of 500,000, has 237,871 church members, which is the largest percentage of any great city in America."



Arch of Titus, Rome

pend, of course, on his taste. For the beauty of Paris is Parisian, which is to say that it has a standard of beauty all its own. The city has been planned and built with beauty as an object. Most streets are wide, and there is plenty of room for trees, flowers, and parkways. There is a wonderful system of roughly concentric boulevards. Imposing architecture is there in such buildings as the Louvre,

like carpets with exact geometrical designs. Nowhere does nature run riot; everywhere are the conventions of design and imitation. Paris is a society matron, correct and gracious, but depending much on make-up and fashion. Nothing of the ingenious mountain maiden here, but rather the sophistication of the elite, distinctly a la mode.

Hesston, Kans.

THE CHURCH SCHOOL AND ITS PROBLEMS

III. Past Experiences in Education

By S. C. Yoder

Past Experiences in Education

Until recently the Mennonite Church in America has made little attempt at supervising or directing the education of its youth. Those who continued their training beyond the common schools turned to the institutions of other denominations or those of the state. This resulted in a loss of practically the entire group. Not necessarily because they were out of sympathy with their church or home people but because of the constant pressure of teaching and environment. The reason for this is obvious. The age during which most people attend college runs parallel with that during which some of life's most important decisions are made. Young people may be members of the church when they enter college. Their habits may be clean and their ideals high. They may have some idea of what their life's work will be, but few, very few, are definitely settled in these matters. They likely have not thought deeply on the subject of relig-

ion or some of the most important of life's problems. They are, however, passing through a period when these matters will receive serious thought. Coming in contact with new ideas that are critically analyzed it is not improbable that there will be a shift in their thinking that throws them out of sympathy or harmony with the home group. This has taken away many who are useful in other churches and who would be in our own if their sympathy or interest could have been conserved. They came in contact with strange doctrine during this critical period and as a result other churches have them.

This is also the period of life when social contacts are made that frequently result in life relationships. It must be expected that such choice is made from among the group with which the individual is most intimately associated during this period. In many cases no doubt this has been the factor that has determined the future religious, professional and social relationships of young men and

HYMNOLOGY AND SACRED SONG

Horatius Bonar

By Bertha Troyer

In Edinburgh, Scotland, on December 19, 1808, one was born into this world whose works are still sung today and whose songs are inspiring and refreshing. Although his family was not a poetical one like that of Wesley's, his grandfather, a clergyman, wrote several hymns. His father was a ruling elder of the church of Scotland.

The outward course of Horatius Bonar's life was peculiarly quiet and uneventful. Its one striking event was his secession from the established church of Scotland. After receiving his education at the Edinburgh University he was ordained pastor of the North Parish in the border town of Keslo. Finally, in 1842, there was a disruption and Bonar, with four hundred and fifty other ministers, withdrew from the established church and formed "The Free Church of Scotland."

He was absorbed in the work of his ministry which included the whole Border Country. He was a very gifted man, but not a man seeking publicity nor recognition and honors from man. He considered these as very empty things. This accounts for his contentment in laboring for the greater part of his life in the obscure country side. It was not because he was not welcomed elsewhere that he remained here, for he received many invitations to labor at other places. At one time he wrote to a church at Newcastle, "Here I am, and here I must remain till my Lord come to me or for me." In 1886 he had a call and an opportunity to establish a church in his own native city, which he did. He did his work here conscientiously, as he did at any place where he was laboring. As an humble, consecrated child of God he had but one great aim in life, to bring men to the Savior. He seemed as a stranger and pilgrim upon this earth, being anxious for heaven, but as long as he remained here he did what he could in order to make the world the better.

As in everything else so also in his studies Christ had the preëminence. He had a great desire for studying prophecy, and the advent was very interesting to him. Besides writing books and tracts he was editor of the Quarterly Journal for twenty-five years. In each issue of his Journal he printed a hymn of his own composing, the number in all being one hundred and one. In his own time there was at least one extensive revival which could be traced to his writings.

Knowing of his sense of detachment from the present world, his hopeful but pensive expectation of the second coming, and his homesickness for heaven, we can appreciate and understand his hymns. "There is no one like Bonar to sing about heaven." Since the days of Watts, Wesley, Newton, and Cowper no other name appears so frequent-

ly in the world of church music as that of Bonar's. In our own church hymnal the number of Bonar's hymns which are printed are exceeded only by Watts, Wesley, and Montgomery. He had the ability to express the deepest of Christian feelings and the loftiest of Christian praise. Any lyric or poem accompanied by his name is sure to be read, for his poems are welcomed by the religious world. His sacred songs have a peculiar richness about them which are appreciated by everyone. Like many other good hymn writers he has written too many songs to have a great number of them live. He wrote to Rev. W. F. Stevenson that some of his hymns had been written at Edinburgh, and some in the railway carriage when he was traveling, and that he would never record time or place.

When he was superintendent of the Sunday School he was troubled because the children seemed disinterested in singing and took no part in it. In fact there were few songs suitable for them and the music was not appealing to youth. The young superintendent experimented on some simple songs and printed them on leaflets. The results were so pleasing that he wrote many more. Soon he was composing hymns for grown folks. Hymn writing finally became a habit with him and regardless of where he was or what he was doing he carried a note-book with him continually in which to jot down thoughts as they came to him, and then at his leisure he would compose a song from them.

From 1857 to 1881 he published six volumes of songs. These were eagerly received by the public, some of the people declaring, "There never were such hymns as these." At one time they were found in nearly every Christian home. "They were so fresh and so original, so beauti-

ful in phrase and melody, so spiritual and tender."

It seems that there is nearly always a reaction to such popularity, and Bonar's popularity was no exception. Religious sentiment changes also, and Bonar's conception of a Christian as a pilgrim and a stranger, and his homesickness for heaven no longer make the appeal which they at one time did. Since many of his hymns are based on that idea, this change of attitude has lessened the popularity of his hymns. As a result not so many of them are sung today. His songs now are being criticized as being careless, and some even morbid. Because of Bonar's attitude toward life, one can easily understand his song, "A few more years shall roll," but today this hymn is being left out of many of the church song books.

But what religious idea can find fault with "I heard the voice of Jesus say?" There is lyrical beauty about this hymn, but it also has something about it which deserves careful attention. Dr. David Breed has called this hymn one of the most ingenious hymns in the language. Bishop Fraser of Manchester, England, has regarded it as the best in the language. It belongs to the class of subjective hymns or the hymns of personal experience. It mirrors the life of Christ in the soul. It is a picture of the human life as a pilgrimage. But, as we have observed, Bonar seems to have thought of it in no other way. As night comes on he is weary and thirsty. Then he hears "The Voice from Galilee" extend the invitation to come to Him for rest, living water, and light, to which he responds and finds peace and satisfaction. The invitation and the response exactly halve, song followed by counter-song. While it seems perfectly natural to us that each stanza of this hymn should be thus divided, it is certainly expressed as only an artist could do it. Dr. Bonar named this hymn "The Voice of Galilee."

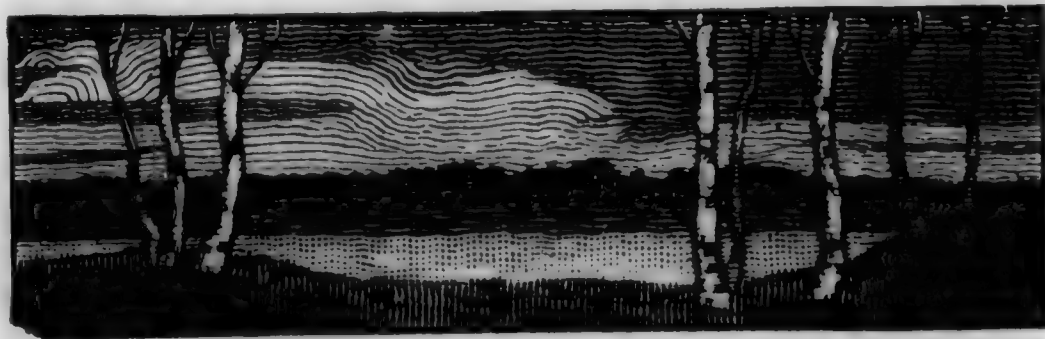
Another of his well known hymns is "Only remembered by what we have done." Originally the first stanza was:

"Up and away like the dew of the morning,
Soaring from earth to its home in the sun,
So let me steal away gently and lovingly,
Only remembered for what I have done."

It has been only forty-one years since Bonar's death, but he is now remembered by what he has done, and will be for years to come. The seed which he in his life time has sown will continue to bear fruit as long as these beautiful words are sung:

"I heard the voice of Jesus say, 'Come unto me and rest,
Lay down, thou weary one, lay down thy head upon my breast.
I came to Jesus as I was, weary and worn and sad;
I found in Him a resting place, and He has made me glad."

Hesston, Kans.



AUTUMN LEAVES

We will go with cheer, to the woodland near,
Where the autumn leaves do glow,
By the cold frost kissed and all wet with mist,
They are falling sure and slow.

We will gather leaves, while the soft wind grieves,
While the soft winds gently blow,
While our hopes are bright and our hearts are light,
To the woods away we go.

To the home add cheer from the beauties here,
By entwining garlands fair,
Then in winter drear they will bring good cheer,
As they lend their beauty rare.

—Lizzie A. Switzer.

MENNONITES AND THE MEDICAL PROFESSION

Is the Price Too High?

By Fred S. Brenneman

The question is easily answered. The price one pays is too high if it costs him his soul. That is true of any profession. It is not too high if the result is a greater scope of work, more effective work, an increased appeal to human souls, and the relief of human suffering, all for the express purpose of saving souls. If it culminates in the saving of souls that would otherwise never be reached—either because of no approach or lack of appeal,—or that would otherwise only be reached at a greater expenditure of time, energy, workers, and money, it is worthy of consideration at least.

Nothing more distressing and discouraging could happen to me than if it became necessary that I discontinue my pursuit of a medical education. If after the years of training, grind, and more or less uncertainty one would eventually be turned out merely as a highly efficient machine, capable of so relating signs and symptoms as to make the proper diagnosis of a case, and become famous in his profession, and lose his soul, he would be a miserable failure. A scientific but Christless being is a tragedy. It would be far better if some fate would overtake one so that he could not further pursue his fondest ambition.

It is very important from a practical standpoint that one quite thoroughly master every detail about the human body in anatomy, but it is far more important that that person retain his relationship with God intact. The Bible must always be the standard of measurement of truth. Whatever agrees with the Bible is reasonable and acceptable. Some scientists with their suppositions, presumptions, and million-year guesses, have too much sand in their foundation for me to build upon.

The teaching of evolution, and other direct rejections of the Bible do not disturb me. It seems that the real danger lies in the strain and stress one is under. The constant grind, the long tedious hours, and the demoralizing environment all contribute to soul-leanness. They sap one's very soul vitality. At times it alarms me that it seems possible that one might attain to real success in the world, believe all the truths of the Bible, know that the Bible is the infallible Word of God, and yet have lost all saving faith.

It is conceivable that one might be a brave champion of the Genesis account of the Creation and the Fall of Man; have a knowledge of the prophecies of Christ and know all about His teachings, believe this to be truth and historically correct and yet be lost. It is this tendency to allow the nature of the work and the other things mentioned to crowd out Christ that alarms me and makes me shudder. It causes sleepless hours and times of debate and serious thinking.

There is a bright side. Jesus was interested in physicians. I believe He still is. Luke, the beloved physician, was inspired of God

to write one of the stories of Christ's miraculous birth. Many deny this fact to-day; others scoff at the idea; but some wise and highly educated medical men strongly defend the Virgin Birth. Christ definitely showed that the medical profession opens avenues of work and is desirable.

It seems that He was especially moved to relieve suffering. Many times He relieved suffering and pain and He always ministered to the sin-sick soul. He came to save us from sin—man's greatest scourge; from death—man's greatest fear; and from the devil—man's greatest enemy.

Should one question whether Christ calls some into the medical profession? The Christ who cleansed the leper, healed the blind, and was able to lay down His life and to raise it again, has commissioned the Church to send out and evangelize. He has commanded each one of us to "go . . . and preach the Gospel." He has promised: "Lo, I am with you alway;" "God is with thee whithersoever thou goest;" and "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Can He not keep one, then, in the most adverse circumstances?

If He tries one by sundry means, tests one, and that one prays often before receiving an answer, is it then any cause for not believing and trusting? Did not He say, "Seek, and ye shall find; knock, and it shall be opened," and "Whatsoever things ye shall ask in my name believing, ye shall receive?" He has promised that He "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape." Isn't it possible that He tries our faith because He knows that our faith is great enough for the trial and through it He is strengthening us and increasing our faith?

In the clinic and dispensary, in the poorer section of cities, in the highly respected circles there are people sick in body. Hope of life is nearly gone. Many long for some one in whom to confide. They are anxious about the life beyond. I doubt whether any escape this period in life unless it be those who are suddenly killed. People in this condition are all eagerness and ready for sympathy. To see them respond is thrilling!

It hardly seems that there is any limit to the extent of the field open to the Christian doctor or nurse. It was to save a dying world that Christ came. We are all His patients and He always heals if we accept Him. It is to prolong life and to keep people from dying that the medical profession exists. It is the Christian doctor's happy privilege to try to rescue from death prematurely the dying physical body and at the same time point the soul to the Great Physician so that through faith in Him even the dying shall be born anew and live forever!

God's work is worth all He asks and He asks only what is well. Any one who considers any walk of life should ask himself if

God has planned that for him. There are young people in the Mennonite Church who are in medical schools and nurses' training schools. Others are contemplating the matter. All, it seems to me, should stop short to consider the financial cost, the seriousness of the task, the many temptations, and these crowded into an extremely busy and rather hard life, and then counsel some capable persons (above all God) deciding in favor only if there is a definite call to the work.

Kansas City, Mo.

A SAD CONDITION

A very rich man recently said: "I have everything I want, and I want nothing I have." We feel sorry that this poor rich man has not the great joy of knowing Jesus. With all his riches what has he? Just an aching heart that has missed the true peace and joy. He thought he would be happy when he had gotten this wealth. Now he has money to buy everything and anything he wants, but he finds he *cannot want what he has money to get*. Is he not in a terrible condition!

We wonder what such a man will do at the last of life. He has no heart to love the things of God and Heaven. He is sick of things here, and he could not take them with him even though he did like them. The future will surely look dark for such a man. What an awful future to look into—without God, without hope and without Christ. How much better to have a *real joy* here in this life and a *hope* for the life to come.—The Prairie Overcomer.

SOME OTHER DAY—BY AND BY!

By Effie E. Wheelock.

Oh, the wonderful things we intend to do,
Some other day,—by and by
And the calls of to-day go unheeded
Though often we dream and sigh,—
The cheering letters we hope to write,
The kindly deed we'll do;
The friendly calls we're going to make
Some day,—when our dreams come true!

Oh, how kind and thoughtful we hope to be
Some other day,—by and by
Perhaps while we're dreaming we do not know—

Of the great need very nigh;
Or we'd do it now, but we have no time
We're busy as busy can be,—
Yet we're going to do it after awhile
Some other day,—don't you see?

Yes, we'd do so much for the poor and sick
Some other day,—by and by
But we're hindered now, or we think we are

Though our hopes and our aims are high.
But alas and alack! dear friends of mine
What's done must be done to-day
For that is the only time we have
And soon 'twill have slipped away.

Oh, 'twere better to do a little to-day
Than to dream of the by and by
Of the greater good that we hope to do
'Tis the effort that counts,—just try!
To-day is the only time we have
Don't let it slip idly by
For we never can do the work of to-day
Some other day,—by and by.

—Selected.

THE YOUNG PEOPLE'S MEETING

MY RESPONSIBILITY IN YOUNG PEOPLE'S MEETING

By Salina Swartzendruber

There are many responsibilities that come to us, as members of the Young People's Meeting. For this is a meeting for our young people where they meet in Christian fellowship to study the Bible and Christian doctrines. It gives us a place to go, and Christ is honored.

Our Young People's Meeting will be what each member will make it. Do we want to crowd our Savior out, and make it a meeting for entertainment? No, we rather want it to be the place where we can meet our Savior and where He will bless us. Some young people grow indifferent about their attendance at Young People's Meeting. They prefer to spend their time at some less worthy place, and this will affect the general interest in the meeting.

Some young people get the idea that the Christian life is for the older people. In the Scripture we read: "Remember thy Creator in the days of thy youth." The Lord wants us to follow Him in our youth as well as when we grow older. Then we will know the Lord better and have less to regret.

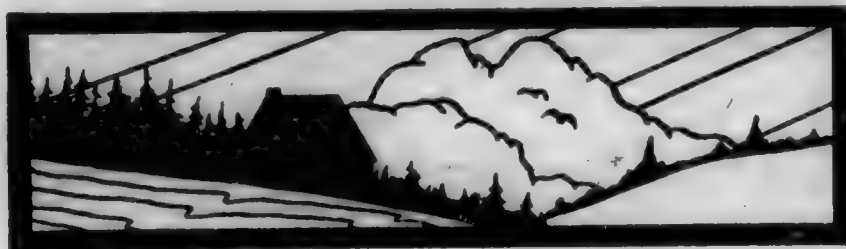
The story is told of a young man who was leaving home. When he left, his mother gave him the text: "Seek ye first the kingdom of God," but he paid little heed. He said that when he was settled in life and his ambition to get money was gratified, it would be time enough to seek the kingdom of God. He went from one place to another but found no work. When Sunday came he went to a village church and was very much surprised to hear the minister give out the text: "Seek ye first the kingdom of God." The text pierced his heart. He thought it was his mother's prayers following him. He even thought that perhaps some one had told this minister about him. He was very uncomfortable and when the meeting was over he could not get the sermon off his mind.

The next week he again went from place to place, town and village, seeking work. And again on Sunday he went to church. Again he heard the minister announce the text: "Seek ye first the kingdom of God." He felt sure this time that his mother's prayers were following him. But he said: "No, I will first get wealth."

He still continued his search but did not go to church for several months. Then he decided to go once more. And he heard the third minister preach a sermon from the text, "Seek ye first the kingdom of

God." So the young man decided to stay away from church altogether. He did not get his wealth nor become a Christian. We as young people do not want to follow this youth's choice. We want to seek first the kingdom of God. And by putting God first in our lives we will not be a shirker in the work of the Young People's Meeting.

I have known of young people who after the Young People's Meeting went to a show, or out riding, having what they called a good time. This may be very dangerous to their Christian life. "Let no man despise thy youth, but be thou an example of the believers." I owe my service to the Young People's Meeting to help make it what it should be, a place where young people love to gather in Christian fellowship, and to help encourage the wayward to come. We should welcome all new members and visitors heartily and



MY CONSECRATION

The harvest is white. 'Tis the voice of the Master.

As He call's me forth in His vineyard to-day;

So I've entered the ranks of the plain-garbed pilgrims,

And started for heaven in the cross-bearing way.

The harvest is white. Then I'll gladly surrender

My life, and my talents, all into His hands;

And willingly go forth to toil where He leads me,

To help Him restore the right heritage of man.

The harvest is white. Lord, endue me with power,

To prove victorious in this fight for the right;

By faith, and by prayer, by a righteous example,

Be clothed by Thy wonderful power and might.

The harvest is white. The shadows are lengthening,

The day of salvation is nearing its night; Revive then Thy work in my life, my Redeemer,

And make me a conqueror in this fight for the right.

—Nettie M. Smith.

take an interest in them and help them along.

It is my duty to be a reliable member of the Young People's Meeting. I should be there every Sunday I can, and on time. When I am assigned a topic or any other duty I should serve and do my best rather than absenting myself. There is a message in every song and we should make our singing a joy, and sing with feeling and understanding. Song is an integral part of our worship. "Let the word of Christ dwell in you richly, in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

As young Christians we should, by the help of God, live pure lives, for the promise is that those with a pure heart shall see God. Sincerity is another attribute of the Christian life that we should strive for.

As members of the Young People's Meeting we must be true, honest, loyal, and dependable; for the church in the future will be what the young people of today make it. Daniel in his youth was loyal and true to his faith. He kept this faith throughout his life and, whether the task was great or small, he did it as to God. He lived a prayerful life and was a very useful servant of the Lord. Prayer should never be dull to the Christian, and much time should be spent in this way. Do we pray enough for our Young People's Meeting and our young people, Our God has promised to supply all our needs according to His riches in glory. We never call on Him for help and guidance in vain.

There are responsibilities and trials which come to every Christian, engaged in work in the Young People's Meeting. But we need never fear any responsibility when the Lord is with us. "Casting all your care upon him: for he careth for you" (1 Pet. 5:7). Our strength is in the Lord, and we should be careful not to be unworthy of His love. Then we will be a blessing to others.

Noble, Ia.

"The deepest tragedy of the church is not in its lack of power but its lack of interest in power; not in its lack of money but in its lack of appreciation of the significance of ownership; not in its lack of knowledge, but in its lack of a love of knowledge; not in its small accomplishments, but in its feeble attempts; not in its defeats, but in its complacency in defeats; not in its opposition, but in its stagnation; not in the enemies it has made, but in some of the friends it has tried to keep."

Notes and Suggestions

By the Y. P. M. Editor

Are we learning life lessons in a way that they will do us the most good? Many people are going through the experience of life, but with their experience they have the wrong key to a true interpretation of life's problems and never get to the place where they gain blessings, neither are they able to give wise counsels to others. This is one of the chief reasons for encouraging our young people to study the Word of Truth. It enables one to get the true outlook on life and to understand the cause of many of the experiences and changes that come to us, and how to meet them so that we may keep up a steadfast hope in the things to come that are of eternal consequence.

If we learn to know God and to know that He is a Friend that is ever near us in time of our greatest need, it will help us to face temptation with a greater courage and determination, and will cause us to apply to our Friend for the grace we need in every time of trial.

The doctrines that concern our salvation are very useful to help us to an intelligent grasp of our relationship to God through His Son Jesus Christ. The better we are acquainted with the whole scope of Bible teaching, the better we shall be equipped to stand against the erroneous teaching that extremists bring to throw people off their feet spiritually. It is well for the young people to know the fundamental doctrines of the plan of salvation and the application of these fundamentals to our own life and experience. Are you sanctified? It depends on who asks this, as to the manner of the answer, for with some this means that you have gone through a certain agony that has brought you out on the side of some peculiar emotion that people are pleased to call by various names,—sanctification, Spirit baptism, second work of grace, etc. With a clear understanding of the Word, it is easy to say, if we are truly converted, that we are also sanctified and baptized with the Holy Spirit. If not, all the emotional experiences that we may go through will not change our standing before God, but may confuse and discourage the soul because of ignorance of the facts.

Most of the young people are now in school for the school year. It is a good time to review our motives, if they are good ones, and to deepen these motives in our lives, and if they are wrong, to seek for right relations to God and thus get right motives. How soul-satisfying to know that we are just in the place where God wants us at this time, whether we know what the future has in store for us or not! Many have laid out before them a large and glorious plan for the future and are making their educational plans to fit into their own chosen program. Better humbly walk with God through the direction of His Word and Spirit and by the opening of His providence, and let God outline the future of our career.

LESSONS FROM THE TWELVE APOSTLES (Jr.).—Acts 1:12-26

Topic for October 12

MOTTO

"He gave some apostles."

MEDITATIONS ON THE TOPIC

1. **Lessons From The Twelve.**—Jesus was the person around whom the Twelve Apostles were gathered. Every lesson that we may learn comes to us from their lives as it had to do with Jesus. From the Outline Study you may gather some points of their call to follow Jesus. You might look into this Outline Study and find lessons for the following outline:

1. Lessons on bringing others to Jesus.
2. Lessons on promptness to the call.
3. Lessons on excuses.
4. Lessons on learning from Jesus.
5. Lessons on obedience.
6. Lessons on faith.
7. Lessons on humility.
8. Lessons on the danger of covetousness.
9. Lessons on the weakness of the flesh.
10. Lessons on the power of the Holy Spirit.
11. Lessons on doing mission work.

You need not be limited only to the Scriptures that are suggested in the Outline Study. There will be others that can be found on the Apostles that will give their history in a more complete way. Use these to gather your lessons. You will likely find more than the lessons suggested above. Be free to add as many lessons as you can find and come to the meeting. And above all be earnest in seeking to put the lessons into practice for your own welfare.

II. **The Text.**—Acts 1:12-26.—This passage gives the story of the twelve after Jesus had ascended to heaven and how they completed their number by casting lots to fill the vacancy made by Judas.

The sad end of Judas is told here more fully than anywhere else.

OUTLINE STUDY

I. The Twelve Apostles Called.

1. John the Baptist points out Jesus to John and Andrew.—Jno. 1:35-39. Jesus later calls John with his brother James.—Matt. 4:21, 22.
2. Andrew brings Simon Peter to Jesus.—Jno. 1:40-42. Jesus later calls these two.—Matt. 4:18-20.
3. Jesus finds Philip and calls him.—Jno. 1:43, 44.
4. Philip finds Nathaniel (or Bartholomew) and invites him.—Jno. 1:45-51.
5. An unnamed disciple is called to come right away.—Matt. 8:20-22; Luke 9:59.
6. Another unnamed one was called at once.—Luke 9:61, 62.
7. Jesus called Matthew (also called Levi) from his business.—Matt. 9:9; Luke 5:27, 28; Mark 2:14.
8. The day they were ordained.—Mark 3:13-19; Luke 6:12-16; Matt. 10:1-4.
9. Jesus sends them to the lost of the house of Israel.—Matt. 10:5-8; Mark 6:7; Luke 9:1, 2.
10. Jesus tells them to go into all the world.—Matt. 28:16-20; Mark 16:15.
11. In place of Judas, Matthias was chosen by lot.—Acts 2:15-26.
12. They were all filled with the Holy Ghost according to the promise of Jesus.—Acts 1:8; 2:1-4.
13. They went forth preaching everywhere.—Mark 16:19, 20.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Follow.
2. Memorize the Names of the Twelve Disciples.
3. Lessons from Andrew and Peter.
4. Lessons from Philip and Nathaniel.
5. Lessons from Matthew the Publican.

6. Lessons from Two that Are Not Named, but Made Excuses.

For Others.

1. The Great Commission of the Apostles, and its Present-day Application.

PERSONAL THOUGHT

Are we filling the place which Jesus would have us fill? If not, what is it in our lives that hinders us from doing our best for Jesus?

SEED THOUGHTS

"Christ called and Peter, Andrew, James, John,—the Twelve answered. They served and passed. Nearly all of them suffered martyrdom. But that was not the last of those men. The world speaks their names with an ever deepening reverence, and worships at the shrine of their Redeemer with a richer homage. Nor is that all. John, by and by gets a glimpse of eternity, and there emblazoned in the twelve foundations of heaven itself as an everlasting memorial of their imperishable greatness, shine 'the names of the twelve apostles of the Lamb.'" (Rev. 21:14). Vance.

"Lord is it I?" Thou knowest my temptations,
My spirit willing, though my flesh is weak;
My earnest striving, and my often failing;
Sinning, repenting, still Thy grace I seek. —Sel.

Heaven's gates are not so highly arched as king's palaces; they that enter there must go upon their knees.—Daniel Webster.

When you have given yourself to Christ, leave yourself there, and go about your work as a child in His household.

—C. S. Robinson.

LESSONS FROM THE TWELVE APOSTLES

When Jesus was about to begin His ministry He called a group of disciples or learners to Him. As He walked by the way or withdrew to some quiet place for rest He talked with these twelve men and answered their questions. Thus He revealed to them the deeper truths of the kingdom He was about to establish, and which they were to carry on after Him.

The disciples were in many respects very ordinary men, just like many living about us today, subject to like impulses and temptations and hemmed in with like limitations. Only the fact that they came into contact with the life and teaching of Jesus makes them stand out from among the thousands of other Jews of their day. So with us today; only to the degree that we allow Jesus to direct our lives will they count for the really worth while things.

In our churches to-day we have men with the same traits of character as those exhibited by the disciples. We have our Andrews who do nothing spectacular themselves but who bring others to Christ. We have our impulsive Peters, ready to speak although not always wisely. We also have our Johns, James, and Matthews who must sometimes give up their business to follow Jesus; Philips of the practical turn of mind, and Thomases who must be convinced. Of the other disciples little is known but their names. So we have the laymen, not often mentioned by name but who have a place to fill as well as the leaders, the Peters, Johns, and Jameses. And, sad to say, we have our Judases. We see that every group, even those who are nearest to Jesus have their unworthy members as they had in the time of Jesus Himself.

Is it not wonderful to know that of what we would call the common folks, Jesus laid the foundation of His Church, and has largely been carrying on its work with the same material ever since. Though we have not been privileged as the Twelve were, to be called personally by Jesus and to hear His teaching directly from His lips, we can think of ourselves as the spiritual descendants of the Twelve disciples and learners of Jesus.

Kalona, Ia.

TEMPTATION.—Luke 4:1-13

Topic for October 19

MOTTO

"He is able to succor them that are tempted."

MEDITATIONS ON THE TOPIC

I. **Temptation** is an appeal that comes to every man to do something that is evil. Evil may be kept in the background and some lawful thing in the foreground. The conscience is strained to think that it must have the lawful thing which it seems cannot be obtained except at the cost of doing "evil that good may come." But the lie is from the Tempter, Satan. Eve was made to think that certain good was to be derived from disobedience to God's command, therefore she reached forth her hand and took of the forbidden fruit. The temptations of Jesus were shaped also to appear to be the route to benefit or greatness while they involved compromise and submission to Satan and evil for their accomplishment. But Jesus was too loyal to truth and too strong and too wise to yield to Satan's suggestions.

We too may be tempted by some form of Satan's deceptions into a desire to do evil that good may come. If we are armed with the armour of righteousness and clothed with the grace of Christ we may meet the temptation that has a strong appeal to us from some angle and yet be a victor over it as Jesus Himself overcame. But we must not deceive ourselves that we do not need to watch and pray. "The spirit truly is ready, but the flesh is weak." Daily grace is needed. Constant refreshment from the Word of Truth is necessary to fit us to recognize the evil when it comes. Constant renewal of power is needed that we may be able to put away every suggestion that is out of the way of truth.

II. **The Text.**—Lk. 4:1-13.—Three forms of temptation are presented to Jesus by the devil. In view of His claims as the Son of God why should He go hungry? In view of God's loving care why should He not make a display of His safety? In view of needed influence in the world for the accomplishing of great things why not get possession of all its kingdoms and glory by serving the devil as its prince? The answers of Jesus will illuminate our pathway in times of temptation smiling in character.

OUTLINE STUDY

I. What is Temptation?

1. A drawing away with lust or desire, enticement.—Jas. 1:14; Gen. 3:1-6.
2. Testing under trial.—Gen. 22:1; I Pet. 1:6, 7.

II. The Instruments of Temptation.

1. Primarily Satan.—I Chron. 21:1; Jno. 13:2; I Thess. 3:5.
2. Evil associates.—Prov. 1:10; 7:6-12; 16:29.
3. Near friends.—Matt. 16:21-23; Gen. 3:12.

III. Occasions for Temptation.

1. Wealth and poverty.—Prov. 30:9.
2. Bodily appetites.—Matt. 4:2, 3.
3. Ambition and covetousness.—Prov. 28:20; I Tim. 6:9, 10; Matt. 4:8, 9.

4. Lack of faith.—Prov. 29:25; I Tim. 1:19.

IV. Overcoming Temptation.

1. Through an able helper.—Heb. 2:18.
2. Using God's faithful provisions.—I Cor. 10:13; II Pet. 2:9; Rev. 3:10.
3. By resisting in faith.—I Pet. 5:9; Eph. 6:16.
4. By watching and prayer.—Matt. 26:41; 6:13.
5. Avoid the way of.—Prov. 4:14, 15.
6. Use the Word of God in resisting.—Matt. 4:4, 7, 10.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Temptation.
2. Memorize a Select Verse from the Outline.
3. How to Overcome Temptation.

For Young People.

1. Common Temptations.
2. Enduring Temptation.

For Older People.

1. The Tempter.
2. Instruments of the Tempter.
3. Victory over Temptation.

PERSONAL THOUGHT

He has suffered being tempted and is able to help us in our temptations. Will we seek His help and live the overcoming life?

SEED THOUGHTS

Learn to say "No;" it will be of more use to you than to be able to read Latin.—Spurgeon.

To realize God's presence is the one sovereign remedy against temptation.—Fenelon.

Better shun the bait than struggle in the snare.—Dryden.

No degree of temptation justifies any degree of sin.—N. P. Willis.

When a man resists sin on human motives only, he will not hold out long.—Bp. Wilson.

When devils will their blackest sins put on, they do suggest at first with heavenly shows.—Shakespeare.

"Lead us not into temptation"—Disciples' prayer taught by Christ Jesus.

SUGGESTIONS FOR JUNIOR MEETINGS

This topic has the advantage over some others, in the way of adaptation to younger minds, in that it has a story for its foundation. This story frequently occurs in our Sunday school lessons and is fairly familiar to all who have attended Sunday school for any length of time. However, the story is an interesting one and should be made the real basis of the lessons that we wish to emphasize concerning temptation. The story may either be told by the leader or assigned to some one in the class.

This is a practical lesson for Juniors, for every one, no matter how young or small, is at times tempted to do wrong. This brings us right to the origin of such temptations—Satan, the evil one. It will be of help to each child to know that there is a personality who is the source of all evil, and that it is his business to induce people to do wrong. In that connection it can easily be brought out in the lessons from the story that, like Jesus, we should not yield to the suggestions of Satan, but should resist them in every way. Jesus overcame the tempter and He will help us to overcome him if we ask Him and put our trust in Him. I Cor. 10:13. The leader may show from the story that temptations come to us in the same three ways that they came to Jesus and to Eve in the Garden of Eden.

A profitable discussion may be had along

the line of the temptations that come to young people of the Junior age. The temptations to lie, steal, or cheat in school work, use profane or impure speech, smoke, use strong drink, may be discussed and ways shown by which they may be met and overcome. Perhaps the boys and girls may find in their lives other temptations that are not mentioned here and in which they would like to have help.

The leader may either take charge of the whole meeting, leading and directing the discussions, or make assignments along the lines suggested above. Some assignments that might be used are: Tell the Story of Jesus' Temptation; Tell the Story of the Temptation of Eve; Name Some Temptations That Come to Boys and Girls; How May We Overcome Temptations? Is It Wrong to be Tempted?

The song, Yield not to Temptation, should be used some time in the service.

TEMPTATION

By Erma Miller Erb

Thinking back over some of the childhood conceptions some of us have had of the Tempter in the Garden, we find that maturity gives us the same ideas in mature forms. Although pictures ranged from the most horrible appearance to the deceptively beautiful, one idea remains intact, that of strong appeal and attractive allurements concealing the horrible. Now, as in the beginning, the Tempter hides the awful sting of sin underneath something which seems beautiful and desirable to unregenerated man.

This does not mean that all beauty conceals evil, for the enjoyment of real beauty should be cultivated from the beginning to the end of our days. In the Psalmist's words, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him?" A contemplation of the heavens inspires praise to the great Creator. The love of God shining out through a homely face is beautiful; but cheap, artificial, and sensuous beauty has no appeal to one who has learned to appreciate beauty from the right source.

All temptations come from the evil one primarily. Sometimes they come through our best friends. We neglect duties and choose the way most pleasing to self through their persuasion. At other times enticements may come through those who care nothing about us. And again they come through our selfish desires. Whatever the instruments may be, we know that our God is stronger than the enemy and is able to succor those who are tempted if they trust in Him rather than in their own strength.

The three avenues of entrance are, as in the first temptation: the lust of the flesh, the lust of the eyes, and the pride of life. Lest we think only of gross sins, when we think of these points of attack, let us name a few common and prevalent sins such as overeating, covetousness of position or money, taking advantage of others, extravagance, gratification of self, neglect of duties, having a man-fearing spirit, and last but not least, gossip, which comes from the desire to put yourself above others. If any are tempted along the line of gossip and tale-bearing the following few lines will be helpful.

"If you are tempted to reveal
A tale some one to you has told
About another, make it pass,
Before you speak, three gates of gold.
Three narrow gates: First, 'Is it true?'
Then, 'Is it needful?' In your mind
Give truthful answer. And the next
Is last and narrowest. 'Is it kind?'
And if to reach your lips at last
It passes through these gateways three
Then you may tell the tale, nor fear
What the result of speech may be."

"The fining pot is for silver and the furnace for gold; but the Lord trieth the heart," and during the few short years we live in the flesh we know that temptations will come daily but we also know that "He will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape that ye may be able to bear it." Our part is to watch and pray and we will find God always true to His promises. Wellman, Ia.

SANCTIFICATION.—Eph. 5:25, 26;
I Pet. 1:2

Topic for October 26

MOTTO

"A vessel unto honor, sanctified and meet for the master's use."

MEDITATIONS ON THE TOPIC

I. **Sanctification** is an element in the plan of salvation. It is a prominent doctrine of the Scriptures. Like many other good things of God it has been perverted and counterfeited and misapplied so that many have, by looking to man and his teaching, received a very dim and uncertain view of its real meaning. A careful consideration of the motto above will give any open minded person, who is willing to let go of preconceived notions, a clear vision of what sanctification means. Here it is clearly seen that to sanctify is to make fit for use. Compare the first division of the **Outline Scriptures** to make the point more clear. Here we note that it is possible to sanctify a thing that is already pure and holy by simply giving it a place of honor or service. All days are holy. But the Sabbath day was sanctified for a special service for man's sake. God is holy. No man can make Him purer or better. But man can open his heart and give God first place in his life and thus we can even sanctify God. So God in the strict sense sanctifies us when we are accepted and set apart for His service. And we have Scriptures that connect with this thought the whole work of making it possible for us to become meet for the Lord's use. Here we see how the blood of Jesus, the seal of the Holy Spirit, and the Word of God all come into service as a part of that work called sanctification. And besides the work which God alone can do, there is a work which we must do in order that God may do what He will in fitting us for His service.

II. **The Text.**—Eph. 5:25, 26.—This passage shows how Christ gave Himself for the Church in order that He might sanctify it and cleanse it. Note that He did not sanctify it till He had redeemed it. He cleansed it with water, by the Word even after He had sanctified it that He might not only receive it now as His people but that in time to come it might be fitted as His spotless bride.

I. **Pet. 1:2.**—This Scripture shows how God chose the saints for sanctification even beforehand by His foreknowledge and in the fulness of time set them apart by the work of the Spirit and the application of the blood. Thus the Spirit becomes the important thing in our experience because it marks the work of God in accepting and sanctifying us to the glorious end for which we are called.

OUTLINE STUDY

I. What is Meant by Sanctification?

1. To set apart to a holy use.—Gen. 2:3; Ex. 31:13.
 - a. By appointment and regulation.—Ex. 20:8-11.
 - b. By ceremonies and signs.—Lev. 21:10-12.
 - c. By giving a place of honor.—I Pet. 3:15.
 - d. Being made holy or pure by imputation (Heb. 10:10-14).

e. Being made holy by an experience or seal from God (Heb. 10:15-17).

II. How Persons are Sanctified.

1. By faith in Jesus Christ.—Acts 26:18; I Cor. 6:11.
2. In the gift of the Holy Spirit.—II Thes. 2:13.
3. By obedience to the Word of Truth.—Jno. 15:3-10; Eph. 5:25-27.
4. By living a godly separated life.—II Cor. 6:17-7:1; Heb. 12:14.
5. It is the Work of God the Father, God the Son, and God the Holy Spirit.—Jude 1; Heb. 13:12; Rom. 15:16.

III. When?

1. At conversion.—I Cor. 1:2; 6:11.
2. In process of perfecting what is our standing in Christ.—II Cor. 7:1; Eph. 4:11-16; I Jno. 3:1-3.
3. Perfected when Jesus comes.—I Thes. 3:13; Eph. 4:27.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Sanctify**.
2. Memorize a Verse from the Outline.
3. How God Makes Us His Children.

For Young People.

1. The Great Offering by which We are Sanctified.
2. Our Part in Being Sanctified.

For Older People.

1. The Meaning of Sanctification.
2. A Sanctified Standing and a Sanctified Walk.

PERSONAL THOUGHT

Do we appreciate the great work of sanctification? We are set apart for holy uses only. Take heed that our lives do not become defiled by uses that God did not design for His people.

SEED THOUGHTS

"In some quarters people are canonized after they are dead; the New Testament canonizes believers while they are alive. Note how that in I Cor. 6:11 "sanctified is put before "justified." The believer grows in sanctification rather than into sanctification out of something else. By a simple act of faith in Christ the believer is at once put in a state of sanctification. Every Christian is a sanctified man. The same act that ushers us into the state of justification admits him at once into the state of sanctification, in which he is to grow until he reaches the fullness of the measure of the stature of Christ."—Evans.

"There is such a thing as "perfecting holiness" (II Cor. 7:1). God's gift to the church of pastors and teachers is for the purpose of the perfecting of the saints in the likeness of Christ until, at last they attain unto the fullness of the divine standard, even Jesus Christ" (Eph. 4:11-16).—Evans.

SUGGESTIONS FOR JUNIOR MEETINGS

This may seem a difficult subject for Juniors, but if the leader will inform himself well upon the teachings of the Bible on this doctrine, he will find much that can be grasped by younger minds. First, the definition should be made clear. Sanctify, in the Scriptural sense as related to man, means to cleanse and set apart for a special use. Sanctification is very closely related to justification, which means to make or declare right in the sight of God. When people believe on Jesus as their Savior they are both justified and sanctified. God sees that their sins have been washed away by the blood of Jesus and then they are right in His sight. They are now purified and cleansed, and hence can be set apart to God for the purpose of serving Him all the days of their lives. Men are sanctified as soon as they are justified, that is as soon as they have saving faith in Christ. Besides this the process goes

on all through the life of a real Christian. As people learn and grow and develop in the Christian life their sanctification progresses. They become better and better as they grow more like their Master and He gives them more and more work to do in His service. Their sanctification is complete only when Jesus comes again, when He will permanently separate them from the presence of all things earthly, to serve Him in heaven forever.

Perhaps the best way to handle this subject is to give an outline study, following either the outline herewith or one which the leader has worked out himself. Our books on Bible doctrine give many helpful thoughts on this subject.

SANCTIFICATION

By Eliza E. Ross

Sanctification is the act of being freed, saved, or cleansed from sin. "He shall save his people from their sins." The primary use of the word sanctification is that of a setting apart or a consecration to some special work, cause or purpose. "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (II Tim. 2:21).

Justification and sanctification are inseparably connected. Both are an instantaneous result or condition in the soul who by faith accepts the plan of redemption. Sanctification is also a progressive work of divine grace upon the soul who is justified by faith in Jesus Christ.

Three principal agencies are necessarily and divinely essential in this sanctifying act—the Father, the Son or the Word, and the Holy Spirit. The Father arranged and offered the redemption plan, and it is He who has the power to forgive sin. Of the Son, "that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). The blood is the purifying and atoning element in the plan of redemption.

Sanctification of the church is brought about by "the washing of water by the Word" (Eph. 5:26). "Sanctify them through thy truth" (John 17:17). Jesus said, "I am the way, the truth, and the life".

The Holy Ghost has His own particular and definite place to fill in the life of a believer. The believer or the justified soul, having been saved and freed from sin by faith in the atonement, which is the first evidence of the work of sanctification, has now been set apart to serve and to witness, which he is able to do successfully only through the power of the Holy Ghost. "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8).

We are saved by faith and sanctified, or set apart unto good works. Even so, "faith if it hath not works is dead, being alone" (Jas. 2:17). Works without faith is to have a form of godliness and to deny the power thereof. II Tim. 3:1-5.

The world and the Church to-day are sadly in need of men and women who are willing not only to profess godliness, but who will hourly and daily by example and precept prove to men the actual depth of their possession. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9).

Kalona, Ia.

CHRISTIAN MOTIVES IN EDUCATION.—I Cor. 12:31-13:13

Topic for November 2

MOTTO

"Wisdom is better than rubies; and all things that may be desired are not to be compared to it." (Continued on page 318)

THE SUNDAY SCHOOL

MORE RELIGIOUS INSTRUCTION FOR OUR YOUTH

By Ernest E. Miller

That our boys and girls should have more and better knowledge of the Bible is a feeling shared by many leaders to-day in both church and state. I heard the need vividly portrayed in a meeting in Canada by the president of one of our Mennonite schools. He gave it as the major reason why thousands of our Mennonite young people have not remained in the Church. Leaders of many Protestant churches have made the same analysis with similar conclusions and have been moved to action because of it. A group of leading men in our educational institutions, not only of the denominational but of the public type, are sharing in this conviction. Leaders of the state are also endorsing the opinion as expressed so ably by the Chief Justice of the Supreme Court of the United States, "But education alone, without the instilling of moral principle and without the strengthening of that morality with religious spirit, may often prove to give citizens a knowledge without the moral impulse to use it properly." Thoughtful, serious-minded men and women seem to be agreed that we have become negligent in giving religious instruction to the youth of our day.

The school everywhere in America arose as a child of the church. During the days of the colonies schools were invariably founded by religious bodies and supported either directly or indirectly by the church. Religion—the Bible—was consequently always a part of the subject matter taught in the schools and the entire curriculum centered around it. Congregations usually set up a school alongside the church. Mennonites had such schools in Pennsylvania, taught by such men as Christopher Dock, who back in 1750, produced the first elaborate educational treatise in America.

But America was conceived in liberty. As early as 1647 Rhode Island Colony had enacted a law providing for freedom of religious worship. It was the first law providing for freedom of religious worship ever enacted by an English speaking people. This freedom brought our fathers to America. But religious schools which aimed to provide both secular and religious knowledge became impossible to the spirit of free worship and free belief, in a country being filled by a multiplicity of denominations and even different religions. The natural result was the growth of the conception that secular education is the function of the state. This concept gave rise to a system of public schools in all parts of the United States during the early part of the nineteenth century. Religious education was

thus relegated to the background.

For a period of years, the home, as one of the institutions of society, aimed, in coöperation with the meager attempts of the Church, to provide for the religious phase of the child's development. The home was perhaps the most important factor of the two because with its isolation, its long winter evenings, and its conscientious fathers and mothers it did provide for home teaching of the Bible. However, with the revolutionizing of the whole of society by the many and varied inventions of the last century, a revolution which has not failed to affect our Mennonite homes and communities, we are confronted with a new situation. The automobile makes it possible for us to travel in an hour a distance which used to require a half day. Telephones, rural routes, newspapers, electricity, tractors, and inventions, numerous and varied, have made us a part of a complex, modern, rushing world that does not take much time for Bible teaching in the home.

Ascertain for yourself, as I have tried to do on several occasions, what per cent of Mennonite parents are to-day giving much time to teaching their children the Bible at home. It will give you cause for profitable reflection. We are compelled to give time for secular education. The states are requiring us by statute to give over more and more of the waking hours of our boys and girls to the work of the public schools and things related to them. Fathers and mothers likewise have increased the number of their activities. Auto trips from Pennsylvania to Indiana, from Kansas to Canada, and from California to New York are becoming a common thing, even among our people. Farms, of course, continue to require cultivation, a crop needs to be raised and harvested, various meetings attended and so we rush on crowding out of our lives the things we feel we don't have time to carry along. But there are some things which can't be left behind. Are not the following facts significant?

America, with one hundred and ten in a million, leads the world in the percentage of homicides. Switzerland has 1.8 per million, England 7.6 per million, Australia 18.8 per million, while Italy, leading all the other nations of the world except the United States, follows us with only 35 homicides per million of her population. Some one recently in substance said that although America is actually less than three hundred years of age, she is with her bank deposits totaling enough to purchase the combined wealth of Russia and

Germany, financially about six hundred years of age, with her secondary schools alone outnumbering the total primary, secondary, and college institutions of France, educationally at least four hundred and fifty years of age, while morally compared with the countries of Europe she must be admitted to be less than her normal age. Do not our accumulated wealth, our changing civilization, and our modern inventions with their consequent leisure, challenge us with a problem which threatens to destroy the very foundations of a free democratic people? And this does affect Mennonites as well as other folks. Whether we recognize it or try to ignore it, we are living in the midst of the life and thought of our day and do share in it far more than we often realize.

Recognizing that it does exist, it remains for us to see what we can and will do about it. It is being met by other people in several different ways which I think suggest at least methods of approach.

1. *Parochial schools.* Some Protestant denominations, as the Catholic church, following the inauguration of public schools in the various states, started what are called parochial schools. They felt that it was necessary for the continuation of their faith that their boys and girls be taught in schools of their own from the primary grade up. Government in line with its guarantee of freedom in religious worship, has always allowed any religious group, which so desires, to maintain its own system of schools, providing of course it met the required finances and maintained certain scholastic standards equivalent to those held in the public schools. Such schools offered the opportunity to give religious instruction. Some of our people have from time to time argued that this is the method which the Mennonite church must adopt to guarantee the continuance of its faith. There are arguments in its favor.

2. *Religious instruction in the home.* There is no doubt that a tremendous revival in this direction would be exceedingly desirable and do much to meet some of the shortcomings. We should give teaching and encouragement to bring this about, and most of all, we should try to bring it about in our own homes. This will be good, but it will hardly be sufficient.

3. *Coöperation in religious instruction in the public schools.* Due to the general feeling of need for more religious instruction for all our boys and girls time has now been allotted in the schools of many of our states for definite periods of Bible instruction. The arrangement is, that the pastors of different denominations make arrangements with the local principal or superintendent of schools to come in once or twice a week and teach, during an assigned period, the boys and girls of their

own denomination, together with any others who by mutual consent may desire to come. Bishop E. L. Frey in Ohio took advantage of this arrangement and taught regularly the boys and girls of his church who were attending their local high school. He feels that the effort was much worth while. It seems to me this offers us an opportunity which is an open door. Thirty-four states of the union are now allowing the use of public school time to teach religion. Why not find out what is possible in your community and then do something to keep in touch with our boys and girls, giving them religious teaching just in the period of their lives when it is most essential to their correct attitude towards the teachings of Christ and the church?

4. *Week day schools of religion.* There is a fourth method of giving religious instruction which has evolved out of the various experiments and is now being used by an increasingly large number of churches. It is called the week day school of religion. A number of states have already made it legal for the principal of a school to dismiss children from public school and let them go to a church or other especially arranged place to get religious instruction. This plan has been worked out because it was felt that public school buildings, light, heat, etc., should not be used for students while they are being taught the Bible and the teachings of a particular church. It was felt by many that this was not consistent with our general official attitude of impartiality toward all religions. The boys and girls under this arrangement are usually dismissed from public school once or twice a week. They may be sent to their own denominational church, or in case various churches agree, they may have their school together. It seems to me that in cases where we have churches near consolidated schools, or in towns, our ministers might well consider the feasibility of utilizing this arrangement to give our boys and girls more instruction in the Bible.

5. *In some places, however, children are neither dismissed from public school nor is instruction allowed in the school.* If you happen to live in one of the following five states then this will be the case: Washington, Nevada, California, Arizona and Massachusetts. If this is your case then there is still another way. Many churches are using this plan even when public school time has been allowed. According to this plan some periods during the week, either some evening or Saturday afternoon, are used for regular Bible instruction, during that period of the year while public school is continuing. This plan might prove the most practical for most of our churches because so many of our church buildings are located out in the country and too far distant from schools to make it possible for the boys and girls to go there for a special period during the school day. Could we not well use Wednesday evening or Saturday afternoon or evening for such a purpose? I attended recently a singing school held every second Saturday night at Perkasio, Pennsylvania. It is really a combination of Bible teaching and singing school. Here young people of grammar and high school age gather at the church instead of go-

ing to moving pictures and other places of amusement in nearby towns. I attended also last summer another church in Ohio where a Wednesday evening meeting was regularly held and the people were divided into three groups for study. Does not this suggest another practical way? I know of one bishop in the church who is contemplating such an arrangement. He said "It will be the only way to hold my young people."

The organization for such Saturday afternoon or week-day evening classes would not need to be very complex but still there should be some organization. Whatever organization might be felt necessary it is of course essential that the minister be closely connected with it. A committee perhaps of the minister, the Sunday school superintendent, and the superintendent of the young people's meeting might be a good way to start. Such a committee could arrange for classes and courses that would not only duplicate the exact work of the young people's meeting or of the Sunday school, but would at the same time be supplementary. The purpose of the classes would of course be to teach the Bible. Church history and church doctrine would have a legitimate place as they grow out of the teachings found in the Bible. Worship, prayer, attitudes, and character would be natural and correlated objectives.

There are many books already published for use as text books in such classes. Some are of course unorthodox in their presentation of Bible truths. Some are good. Careful investigation should be made before any such text books are adopted. We ought to have as soon as possible such books prepared by our brethren for our particular use.

It seems to me there are three reasons why we should take this matter seriously and plan to do something immediately.

1. *More time is needed now for religious instruction because of the enriched curriculum of the public school.* The public school curriculum in America now includes biology, sociology, ethics, and kindred subjects. It has thus entered the fields of origins and destiny, of conduct and human relationships with which religion is vitally concerned. When, for example, the public school presents the problems involved in the doctrine of evolution, it owes to the Church an adequate opportunity to meet this situation from the point of view of the religious problems involved. This requires more time than has been given to religious instruction in the Sunday schools of the past.

2. *More time is also needed because of the influence of commercialized amusements and cheap popular literature.* Daily papers and magazines bring into our homes and schools the details of crime and moral laxity which suggest to our young men and women temptations never experienced by their parents. The moving picture theatres, flaming billboards, and scores of other things are ready to saturate immature minds with moral filth which leads to defiled conduct. We need antidotes to prevent the corruption of the conduct of our youth by these visualized suggestions. Religion is the only antidote that can suffice.

3. *We do have the time.* It is accepted

without argument that a man can to-day make a living working less hours per day than he could ten or fifteen years ago. It is said that modern inventions have given every person in the United States the equivalent of thirty-five invisible slaves. Yes, we have more time for leisure than we ever had before. We do seem busy, but some one has suggested that we have busied ourselves with the tremendous task of trying to entertain ourselves because of our extra leisure time. Because of the blessings, which have made possible this leisure, does not our consequent responsibility before God for the proper use of our time become tremendous? Are we using it in Bible study, deeds of service and righteousness, prayer, and meditation on the eternal things of God? Some are. Most of America is not. Why not give more of ourselves, and our resources, to help our boys and girls to meet the temptations of the day? The civilization which we have seen ushered in, makes it far more difficult for them to choose out of life the good, the noble, and the true.

I was talking some time ago with a little hunch-backed Jew who presses clothing and makes new suits in a 9 x 9 room in East Side New York. He was reading the Old Testament in Hebrew when I entered the door. Upon inquiry I found that he had been reading about Joseph being sold by his brethren. He loves applications and he at once elaborated on one, the substance of which was, "When Joseph was sold and it was first known to his father he cried out and said, 'Where is my son? My boy is lost.' It was the father's heart pang for his lost son." He continued, "New York is full of fathers who are crying with Jacob, 'Where is my son?'" This led into a discussion as to what he was doing for his son. I learned that he pays three dollars a week to have his son instructed daily after school hours in the Old Testament and the Talmud. He said "that teaching, coupled with prayers to Almighty God will be the only thing that will keep him from becoming a gangster."

The Jews in New York alone are providing religious instruction classes for 100,000 boys and girls of their community at their own expense and outside of school hours. Many Protestants who have great church plants to keep up, expensive pastors to support, regular donations pledged for foreign missionary enterprises, are now, on top of all that, raising tremendous sums of money to keep the sons and daughters of church members in the church. There are to-day over 27,000,000 American children and youth, nominally Protestant under twenty-five years of age who are not enrolled in any Sunday school and receive no systematic religious instruction. There are 8,000,000 American children, nominally Protestant, under ten years of age, who are growing up in non-church homes. One needs only to make casual inquiry to find out that Mennonites, too, have contributed to this group. Shall we not try to do something to help guarantee a Christian heritage to our children and our neighbors' children equal if not better than the one given to us?—The Mennonite Quarterly Review.

Dhamtari, C. P., India.

COMMENTS ON WORLD NEWS

THE WETS ARE MUSTERING THEIR BEST FORCES

Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also.—Hab. 2:15.

The liquor interests in the United States and elsewhere are mustering their mightiest weapons for the overthrow of temperance and prohibition. They seem desperate in their efforts to repeal the eighteenth Amendment of the United States Constitution.

Their vigorous activity has made a great stir in the public press; they are spending enormous sums for wet propaganda. To read some of the papers one might think that the battle is all over, and that it only remains for the smoke to settle, and the saloon men to open their shops for their nefarious business?

Except for a few very rich men, some idle men, and some of depraved appetites there is no widespread call to abandon prohibition. These men are making a great noise, and feel that they must be heard. They are crying so loudly for the return of liquor, that they seem to think that others are crying just as insistently for the fire water.

One of the chief arguments of these loud-mouthed men is "that the lawlessness of the day is all caused through and by the present prohibition law." But as far as that cry is concerned, there are too many Americans living who remember something about the old saloon days. There is more lawlessness to-day, but this is not caused by the absence of liquor.

Lately, Mr. Kipling of England, himself an opponent of the law, turned unto the ranks of the upholders of the law. All this after he saw two young men drug two girls with drink at an American concert hall, leading them reeling home. From that time on he became a prohibitionist. He declared:

"Better it is that a man should do without his beer in public places, and content himself with abusing the narrow-mindedness of the majority; better it is to poison the inside with very vile temperance drinks, and to buy lager furtively at back doors, than to bring temptation to the lips of young fools such as the four I had seen. I understand now why the preachers rage against drink. I have said, 'There is no harm in it taken moderately,' and yet my own demand for beer helped directly to send those two girls reeling down the dark street to—God alone knows what end."

French money is now being used to fight American Prohibition.

"France boasts an organization of wets that is probably kin to the (Brewery Backed) Association Against the Prohibition Amendment. Its name: The French International League of Adversaries of Prohibition. Its chief object: to break down and bring about the repeal of the 18th Amendment in the United States, because that law (note this!) has played havoc with the French wine industry. The president of the league recently declared: 'We have 100,000,000 people behind us and untold millions of money, which we will spend in our merciless fight to destroy Prohibition in the United States.'"

The wets have lately attacked athletes in their determined and persistent effort through newspapers to discredit prohibition. This has been in a twofold way. First, they say that liquor drinking has increased among athletes. On the other hand, paradoxically, they claim that abstinence has made the athlete of prohibition days flabby. By such in-

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

consistency they show how hard put they are for material with which to overthrow the eighteenth Amendment. In answer to the first charge

"The track coach at Michigan State College says: 'The liquor problem is negligible in our college, where we have two thousand boys out of a total of three thousand students.' The track coach of the Texas Agricultural and Mechanical College said: 'We make a specialty of teaching the facts of hygiene to our men and that includes the serious effects of alcohol whenever used.' Another coach said: 'During the past five years I haven't seen a drunken school-boy in that time, and only one man, not a collegian, under the influence of drink at any meet.' College coaches representing nearly one hundred leading colleges and universities of the United States, who gathered in Chicago this summer at the ninth annual Athletic Association meeting, gave an unqualified denial to the 'wet' charges that there had been an increase in recent years in drinking of alcoholic liquors by American athletes. They denied also, and gave facts to prove their denial, that the stamina of American athletes had deteriorated, as alleged, during the prohibition years."

But with all this propaganda, enforcement tightens. There is bad news for the defeat-the-law-by-breaking-it wets in the latest report from Washington. Last year more were arrested, more stills captured, more liquor seized than before. 8,778 automobiles were confiscated, because they transported liquor.

Also the Canadian Government is cooperating with the United States in enforcing the law. And as far as Michigan is concerned it has practically ended all illicit traffic across the border.

The above quoted Bible text warns men of the evil of the business of the liquor traffic, of putting the bottle to one's neighbor. The money in the business is what makes such an appeal to many. Then also the depraved appetites of many. May we keep at the task of preaching a Gospel that will change the heart, thus making the task of government a great deal easier.

THE CENSUS-TAKERS PUT THE FIGURE AT 122,698,190

God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over . . . —Gen. 1:28.

The work of the census-takers for the United States is now completed, but everybody knows that the figures are not absolutely correct. To take so large a census is a colossal task, involving much labor, time, and money. We are confident that the figures are reasonably accurate, and that the statistics will be of great value along many lines.

The nation shows growth in spite of the declining birth rate and restricted immigration. In 1930, nearly 17,000,000 more people call the United States of America their native land, than in 1920. The census-taker was none too popular as an officer, but nevertheless even his worst enemy seems now to appreciate knowing the completed figures. With the increase of population, we have also an increase in unemployment. The

present increase is the largest for any ten years in the history of the United States. The States of California and New York registered the largest increases in population. Only one state, Montana, shows a decrease in population. It is reported that of the sixteen new representatives in the House, which the new census makes possible, the state of California will be given seven or eight.

The command of God to multiply is still the greatest factor in a virile civilization. A decadent civilization is evident when the birth rate drops. Large families, well reared, are a dominant factor in the making of a great nation. When men spend their time and money in making possible a future posterity, there is a blessing of God upon such an attitude. When men purposely evade the responsibility of multiplication, spending their money for self and pleasure then the nation starts on a decline.

It is unfortunate that the rate of increase is so marked in the great cities, while there is a falling off in the rural population. In the future there will be need of a return to the farm, which, after all, gives the nation some of its outstanding leaders and great men. In the days to come, this nation will not be judged by the numerical increase, but by its increase in righteousness and true godliness.

THE BRYAN MEMORIAL UNIVERSITY

If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life.—Rev. 22:18, 19.

A university has grown out of the famous evolution trial held at Dayton, Tenn., about five years ago. It will open its doors this fall as the Bryan Memorial University.

The university is to be protected from the widespread ravages of unbelief, so prevalent in the educational institutions of the day. It is hoped by many lovers of the "Old Book" that this institution will give to many the privileges of advanced education without the blighting influences of modernism, or veneered infidelity.

"The institution is to have an endowment of \$5,000,000, of which approximately \$1,000,000 has been pledged. The first building, 456 feet long and four stories high, is now being built on the 84-acre campus on a hill overlooking the town of Dayton.

"Since this building will not be completed in time the nearby county high school building, now superseded by a new one, and in which John T. Scopes taught the theory of evolution in violation of Tennessee's state law, will be used temporarily for classes.

"The president of the new university is to be Dr. George E. Guille of Athens, Tenn., who with the board of trustees is now selecting a teaching force. Every faculty member and official of the university will be required to subscribe to a creed based on the literal teachings of the Bible, and to guard against backsliding, the vow to uphold these teachings must be repeated once a year.

"The plan of a memorial university to Bryan during the progress of the trial was approved by him and caused him to change his will making a gift to the proposed institution instead of to a boys' school he had previously provided for in his will.

"The building of this university is an illustra-

tion of how 'great oaks from little acorns grow.' Discussing Tennessee's new anti-evolution law in Robinson's drug store in Dayton one evening five years ago, Scopes, one of a group of young men, remarked he had to violate that law every day in teaching his classes in biology. Some one suggested a court trial as a test of the law. Scopes agreed.

"The trial was an outstanding event of nation-wide importance that Summer of 1925. Clarence Darrow was engaged to defend Scopes. Bryan was prevailed upon to take charge of the prosecution. It was a battle royal between two eminent men in which Bryan won, but the exertion cost him his life. He died the day after the trial ended. The house in which he died has since become a sort of shrine visited by many tourists every year.

"And out of this struggle came the suggestion of a great university as a monument to William Jennings Bryan near the scene of his last triumph."

IS WEALTH IN THE SADDLE IN THE UNITED STATES?

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have heaped treasure together for the last days. . . . You kept back by fraud. . . . The cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure.—James 5:1-5.

The above passages, not quoted completely, come quite close to describing the situation in the United States to-day. The rich men are increasing, the poor men are increasing. The rich are getting richer, the poor are becoming poorer. We have no faith in communism. It is a worse evil than capitalism, but our present pace may bring us that worse evil if we are not on guard.

James W. Gerard brought to the attention of the people of the United States a list of 64 business men, whom he claims are the real rulers of the country. Many newspapers make sport of the list, but on the other hand there is too much truth in what he says to view the matter with entire complacency.

The Gerard List is the following:

John D. Rockefeller, Jr.—Oil.
Andrew W. Mellon—Finance.
J. P. Morgan—Finance.
George F. Baker—Finance.
John D. Ryan—Copper.
Walter C. Teagle—Oil.
Henry Ford—Automobiles.
Frederick W. Weyerhaeuser—Lumber.
Myron C. Taylor—Steel.
James A. Farrell—Steel.
Charles M. Schwab—Steel.
Eugene G. Grace—Steel.
H. M. Warner—Motion-Pictures.
Adolph Zukor—Motion-Pictures.
William H. Crocker—Finance.
O. P. Van Sweringen—Railroads.
M. J. Van Sweringen—Railroads.
W. W. Atterbury—Railroads.
Arthur Curtiss James—Railroads.
Charles Hayden—Finance.
Daniel C. Jackling—Copper.
Arthur V. Davis—Aluminum.
P. G. Gossler—Utilities.
R. C. Holmes—Oil.
John J. Raskob—Finance.
P. S. Du Pont Explosives and Manufacturing
Irene Du Pont " " "
Lammot Du Pont " " "
H. F. Du Pont " " "
Eugene Du Pont " " "
A. Felix Du Pont " " "
Eugene E. Du Pont " " "
Edward J. Berwind—Coal.
Daniel Willard—Railroads.
Sosthenes Behn—Telephone and Telegraph.
Walter S. Gifford—Telephone and Telegraph.
Owen D. Young—Electric Equipment.
Gerard Swope—Electric Equipment.
Thomas W. Lamont—Finance.
Albert H. Wiggin—Finance.
Charles E. Mitchell—Finance.

Samuel Insull—Utilities.
Fred J. Fisher Automobiles
Charles T. Fisher " "
Lawrence P. Fisher " "
William A. Fisher " "
Edward F. Fisher " "
Albert J. Fisher " "
Howard Fisher " "
Daniel Guggenheim—Mining and Finance
William Loeb—Mining and Finance.
G. W. Hill—Tobacco.
Adolph S. Ochs—Publisher.
W. R. Hearst—Publisher.
Robert R. McCormick—Publisher.
Joseph Medill Patterson—Publisher.
Julius Rosenwald—Mail Order Retailing.
Cyrus H. K. Curtis—Publisher.
Roy W. Howard—Publisher.
Sidney Z. Mitchell—Utilities.
Walter Edwin Frew—Finance.
Amadeo P. Giannini—Finance.
William Green—Labor.
Matthew Woll—Labor.

It may not be true that these and other such men rule America, but it is true that they wield too much power for the good of the nation. The huge sums spent to-day to get certain men into places of power reflect a condition that is none too savory, and that is an ill omen to good government, of the people, by the people, and for the people.

May the warning of Mr. Gerard not fall too lightly upon the ears of the nation. The warning of the Bible to the rich cannot be disregarded. Mr. Gerard may be wrong, but the Holy Spirit is right. The eternal Spirit of God speaks, and man must hear, or pay for his own dullness and self-will.

AMY JOHNSON'S DEBT TO FOREIGN MISSIONS

Go ye into all the world, and preach the gospel to every creature.—Mark 16:20.

Some years ago a critic of the Bible, and non-believer in the Lord Jesus Christ, said that "regardless of one's attitude to the Bible and Jesus Christ, in the event of a shipwreck on the high seas, one would wish, were he stranded upon some strange island, that the lesson of the missionary would have preceded him to that place." A modern experience like this happened lately to the intrepid lady aviator, Miss Amy Johnson, a lone flyer on her way to Australia. The following account is both news and an interesting account of the value and benefit of foreign missions.

"One wonders how many of the jostling thousands who gave Miss Amy Johnson such royal welcome back to London the other day were aware of the part that the foreign missions of the Church played in her dazzling triumph over barriers of land and sea. When the lone flyer, on her way to Australia, landed at Timor Island, down in the southern seas, she had a fright that was in no way associated with the ordinary perils of flying. She was met by a lot of black men who suddenly ran out from the huts with knives, swords and spears. 'But they were good to me,' she says, 'and though they could not speak English, I heard the one word "pastor," from which I guessed there was a mission there. Then one of them led me over miles of country to a church and there to my great relief I met the pastor.' Timor Island lies between Celebes and Australia; the western end of it is Dutch and the eastern Portuguese. In the part upon which Miss Johnson landed the Dutch Protestant Churches have done a heroic and romantic work, leading the barbarous tribes from war to peace. If the missionaries had not been there first what a different ending Miss Johnson's trip might have had! The Gospel is literally opening up 'a highway in the wilderness.' When Amy Johnson was teaching a missionary lesson to her Sunday school class in England she little realized what a dramatic illustration she was yet to have of the value of Christian missions."

THE MENNONITES PASSED THE 100,000 MARK

Be watchful, and strengthen the things which remain, that are ready to die. . . . Remember therefore how thou hast received and heard; and hold fast. . . . He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.—Rev. 3:2-5.

The Mennonite Church has recently passed the 100,000 mark. This may be a matter of rejoicing, but should also be a matter of personal introspection. The latest figures place our Denomination fourteenth in size among the churches in the United States. The numerical strength was given as 100,505. The list compiled of the leading fourteen bodies is as follows:

Groups	Communicants	Gains
Catholic, Western, 3 bodies	17,299,147	84,303
Methodist, 16 bodies	9,162,280	d2,440
Baptist, 15 bodies	9,141,856	53,333
Lutheran, 19 bodies	2,777,617	62,932
Presbyterian, 9 bodies	2,698,132	58,785
Disciples of Christ, 2 bodies	2,006,959	34,553
Catholic, Oriental, 10 bodies	749,125	d13,800
Latter-Day Saints, 2 bodies	687,095	16,394
Reformed, 3 bodies	567,660	3,657
United Brethren in Christ		
2 bodies	415,443	d4,371
Brethren (Dunkard), 4 bodies	166,867	1,756
Adventist, 5 bodies	159,787	5,099
Friends, 4 bodies	106,230	d6,321
Mennonites, 13 bodies	100,505	523

The compilation also shows a grand total in 1929 of 225,001 ministers, 237,290 churches, 50,006,566 communicants. The net gain of communicants being 300,419.

The Church to-day needs to strengthen things that remain, that are ready to die. This is true of many cardinal teachings of the Bible. She should also remember how she has received, and heard, and is holding fast a blessed heritage. There are many adversaries these days that would rob the Church of her faith and principles. Numerical increase is not the principal factor in strength, but spiritual and soul life is essential. May we strive to increase the body of Christ, but not at the expense of that which makes increase really worth while.

SHORT NOTES ON LONG SUBJECTS

The population of the country is increasing, but the birth rate is decreasing? Where 5 children were born in an average group of 200 Americans in 1915, 4 children were born in 1928. This decline is already felt in the schools.

"The National Convention of Baptists of America is undertaking to raise two million dollars for educational purposes. This is the largest denomination of negro people in the United States."

"Captain Robert Dollar, veteran shipping manager, has a Bible which has travelled more than 200,000 miles. Captain Dollar reads one chapter in the Bible every day."

"Henry Ford announces that he plans to turn all his industrial interests over to his son, Edsel, and devote the rest of his life to philanthropy."

Professor Machen has written a book entitled, "The Virgin Birth," which has been gaining world-wide attention? The following comments from English journals are suggestive:

"Professor Machen has written a book on the Virgin Birth which is certain to gain the attention of all, friends or foes, who have an interest in this perplexing subject. His work is genuinely learned, . . . must take rank as the book on the strictly conservative side; we shall wait long for anything fuller, abler, or more readable."—British Weekly.

"The book is extremely learned, thorough and candid. It cannot be discarded by any serious student of the New Testament."—Methodist Recorder.

"We hazard the conjecture that Dr. Mac-hen's contribution may well mark a turning point in the whole discussion, and for some years to come will exercise a steadying influence in helping many to retain their belief in the Virgin Birth in spite of all that can be said against it from the point of view of liberal criticism."—Church Quarterly Review.

* * *

"Hereafter, letters having freak addresses will be returned to the writer or sent to the dead-letter office. Postal employees have long taken pride in their ability to deliver these cryptic messages of humorists to the right person—but no more. It is not the Department's business, the Postmaster General says, to solve puzzles.

* * *

"South America is sending a Christian missionary to New York City. Called by the Board of American Missions of the United Lutheran Church in America, James Soler, a native Argentinian, will serve as pastor of the Spanish speaking congregations at the Church of the Transfiguration in Harlem. The congregation is composed chiefly of Lutherans who have come to New York from the West Indies."

* * *

"Every American is entitled to one twinge of envy at the news that England has reduced its prison population by half in fifty years and is actually selling off surplus prisons for lack of customers. This gratifying reduction in the number of jailbirds took place while the general population was being multiplied by two."

* * *

"A total of 385 grade crossings were eliminated on the Federal Aid Highway system last year. This brings the total since 1917 to 4,676."

* * *

A Radio Acropolis

A construction plan bold enough to take away the breath of the average man has been announced by the Rockefeller interests and the Radio Corporation of America.

This plan calls for the demolition of buildings now standing on three entire blocks in the heart of New York City, on property worth \$250,000,000, and for the construction of a new "radio center" at a cost of \$200,000,000 more. No project so extensive as this has ever been undertaken by private interests in the history of New York. From the point of view of capital required, it is a more ambitious project than the construction of the Panama Canal.

Work on the plan will begin next month. When the old brownstone fronts and the miscellaneous office buildings now occupying this site are down, a new sixty-story office building three city blocks in length will rise in their place—facing, across a broad mall, an oval building of moderate height and great beauty of design.

These two buildings will house four of the largest theaters in the United States, twenty-seven broad-casting stations, and a cityful of offices. They will serve, say the authors of the plan, "as a radio metropolis, combining the entertainment and educational arts with the new electrical art; . . . a great center for the creation and distribution of outstanding dramatic, musical, and educational events upon a national and even upon a world-wide scale."—Selected.

* * *

Wicked Cities Excavated

Father Alexius Mallon, director of the Jerusalem section of the Pontifical Biblical Institute of Rome, believes that excavators working under his supervision have uncovered part of the ruins of the ancient cities of Sodom and Gomorrah which, according to

the Bible, were destroyed "by brimstone and fire from the Lord out of heaven." These cities belonged to a group of five known as the "Cities of the Plains." The excavations were made in Transjordan, only a few miles from the Dead Sea. Great stretches of ruins were found at a depth of about eight feet. Many houses were almost intact and many implements of bone, metal and stone were found. Vases, chalices and pieces of jewelry testified to the feminine vanity of these ancient cities before they incurred the wrath of Jehovah. "There was nothing so moving," reports Father Mallon, "as to bring back to light the remains of a civilization so brilliant and yet so terribly destroyed. In the Holy Land there are no ruins better preserved than those of Sodom and Gomorrah."—Selected.

* * *

"For the six months from December, 1929, to June, 1930, the cost of living in the United States has decreased 2.8 per cent, according to the Department of Labor. The greatest decrease is that of food prices, the decline in these items being 6.4. Light and fuel comes next with a drop of 3.3. Rents decreased 1.5. Clothing and housefurnishings each decreased 1.0 per cent."

* * *

"While other adventurers were making altitude records, William Beebe, the famous naturalist, was going down more than a quarter of a mile below the surface of the sea, the lowest depth to which man had ever sunk. Accompanied by Otis Barton, who devised and built the device, Dr. Beebe got into a great steel sphere with windows of fused quartz and all fitted up with electric lights, telephone, fans and thermometers. They had themselves let down until they finally reached a depth of 1,426 feet. At this point the pressure of the water on the sphere was over six million pounds, but happily nothing cracked. Among other things Dr. Beebe saw a score of silver hatchet fish, the first living ones ever seen by man."

BEFORE YOU GET ENGAGED

Before you get engaged, my dear girl with the dreamy eyes—

Consider whether the young fellow is the kind of man whose company you would enjoy—not only on Sunday evenings, but on Monday mornings.

Find out how he treats his mother and sister and younger brother, when he is alone with them.

Discover the opinion of him entertained by his employer and his fellow employees way in the back of their heads.

If he smokes, think how you would like to breathe for the rest of your life the odor of stale tobacco—and have your children breathe it.

Make up your mind whether the process of getting five dollars out of him would be equivalent to the siege of Verdun.

Learn the caliber of his religion; can it hold its own in the face of disappointment, and loss, and sickness, and death?

Scrutinize his love for you; is it more than skin deep, or will it fade as soon as your beauty fades?

Do you regard him as a suitable companion, not so far above you intellectually that you cannot stimulate him, or so far below you intellectually that he cannot stimulate you?

Do you believe in him so thoroughly that your promise to love, honor—yes, and

obey—will come without hesitation or reservation and with glad and proud loyalty?

Are you sure that he would bring to you the same unsullied purity that you would bring to him?

In short, you are confident that he would be to you a life companion dearer than life, with a love stronger than death, and that your marriage would have upon it the blessing of the Christ of Cana?

Then, dear girl with the dreamy eyes, place your heart in his hands.

But not until then.—C. E. World.

"To realize that every good has been won by a struggle must challenge us whenever we feel like giving up."

Y. P. M. TOPICS

(Continued from page 313)

MEDITATIONS ON THE TOPIC

I. **Christian Motives** in education or in anything else are motives after the spirit of Christ Himself. We may learn the true motives of life only as we learn of Him. He invites us to come to Him and take His yoke. He declares that the things hid from the wise and prudent have been revealed "unto babes." These babes are the humble honest hearted folks who are responsive to His truth and accept Him as their Savior and Lord (cf. Matt. 11:16-30). Useful as great learning may be in the affairs of the world, and when rightly applied in the service of Christ, yet such learning is not essential to the inner secret of great truths that bring rest to the soul. Only those who have entered into fellowship with Christ can have Christian motives in anything.

We may indeed have learned something of the Christian standard of things and make an outward profession for these motives in our education; but, until the true service of Christ and His cause has gripped our heart, we cannot enter into the real motive of a Christian's service and activity. True Christian motives involve a love for Christ and His cause and require that the life of Christ become our life. This cannot be possible without regeneration. "Except a man be born again, he cannot see the kingdom of God." If we cannot see the kingdom of God, it is impossible to have the first taste of motives that move the heart of those who are in the kingdom.

II. **The Text.**—I Cor. 12:31-13:13.—The best gifts for the service of Christ's body amount to nothing without the **great love motive** permeating the whole being. The highest training into the most advanced courses of study is empty without the movings of charity within our hearts.

OUTLINE STUDY

I. Motives not Christian in Education.

1. Silver and gold or material advantage.—Prov. 8:10, 11, 19.
2. Without fear and reverence for God.—Prov. 8:13; Col. 2:8.
3. In conceit of self-wisdom.—Prov. 26:12.
4. Corrupted wisdom for vainglory.—Ezek. 28:17; Gen. 3:6.

II. True Christian Motives in Education.

1. For the love of the truth.—Prov. 8:17.
2. To gain true riches.—Prov. 8:18-21.
3. In the fear of the Lord and for His glory.—Prov. 1:7; Job 28:28; I Cor. 10:31.
4. To be made of better service.—II Tim. 2:15; 3:14-17.
5. In response to divine leading.—Ps. 25:5, 9; Psa. 48:14.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Wise.
2. Select a Memory Verse from the Outline.
3. Learning to Be Useful.

For Young People.

1. Deceitful Motives in Education.
2. Why Go to School?
3. Why Take Time to Study?

For Older People.

1. How the Lord May Lead in Education.
2. The Truly Educated Person.

PERSONAL THOUGHT

Why am I seeking an education? Have I learned the secret of the Christian motive in every walk of life? Is that motive prompting my present pursuits in life?

SEED THOUGHTS

Modern education too often covers the fingers with rings, and at the same time cuts the sinews at the wrists.—Sterling.

Education is only like good culture; it changes the size, but not the sort.—H. W. Beecher.

To know the laws of God in nature and revelation, and then fashion the affections and will into harmony with these laws—this is education.—S. F. Scovel.

He is to be educated not because he is to make shoes, nails, and pins, but because he is a man.—Channing.

SUGGESTIONS FOR JUNIOR MEETINGS

It is not too early in life for Juniors to think about the motives that should actuate them in securing an education. With them going to school is not a voluntary matter; they are required to go no matter what their own inclinations are, but they should in their young years cultivate right motives in this as in all other matters. Their school work will mean much more to them if they do it with the realization that the education that they receive may, if properly used, make their lives much more useful to their fellow men and to God.

The lesson may be begun by teaching by contrast, showing some motives that are not such as should actuate a Christian. Going to school because we are compelled to, in order to have a good time, with a desire to get through with as little study as possible, which manifests itself in careless work, cheating, getting others to work our lessons, etc., are some things that we should avoid. Hard and honest work, because of a desire to acquire useful knowledge so that we may be better and more useful men and women, will show itself in our lives if we have the right motives in going to school.

Then too Juniors should be taught to look ahead in life. Some of them will likely want to go to school beyond the age that the law requires. They may have a desire to go through schools of higher education. Now is a good time to examine our motives to see if they are such that we can really call Christian. Are they mere selfish desires for advancement or for making money, or are we actuated by a desire to be more useful in the service of our Lord? This lesson may be handled in the form of a discussion by the leader but some assignments may be made if thought advisable. The following may be suggestive: **What Is My Purpose in Going to School? Should I Plan to Get a Higher Education Than I Am Required to Take by Law? Tell Why an Education May Do Us Harm If We Are not Christians and Do Not Have Real Christian Motives.**

CHRISTIAN MOTIVES IN EDUCATION

By Rhoda M. Ressler

There are many and varied motives which underlie our present-day movement of education. Many people have come to consider attending college as a sort of social necessity. To keep in step with their associates they go to school. While at school they have no particular purpose in mind nor do they have any very definite idea of what their preparation may profit them. Then there are those who seek an education with the sole purpose in mind of bettering themselves financially in the future. Some few attend school as long as they possibly can in order to avoid more strenuous labor. And there are still others who will work for years for the social prestige their various degrees will give them. Forgetting the One for whose glory they were created and to whom they owe their all, they "study to shew themselves approved" unto men—not God.

Fortunately, however, these are not the motives largely responsible for the crowded Christian schools of our country. A desire for truth and freedom, the fear of the Lord and a desire to be of the greatest service to God and fellow man is hidden in the hearts of many students. The call of wisdom found in the eighth chapter of Proverbs, and the many passages found throughout God's Word which exalt wisdom are abundant proof that it is God's will that His children should seek wisdom.

"Durable riches and righteousness," "treasures" filled to overflowing are the fruit of wisdom. What greater gain might we hope to receive? Surely these could not be surpassed by the greatest riches the world has to offer. "Do all to the glory of God," is another admonition which should very definitely underlie a Christian's quest for wisdom. In the classroom, in the study hour, in the associations with other seekers for wisdom the glory of God should be the foremost consideration of the student.

Perhaps one of the foremost advantages of an education is the broader outlook on life and the ability to cope with each difficulty as it comes into the life of an individual. Training in systematic thought and in definite service is of inestimable value when the student comes into actual contact with the problems of life.

The ultimate motive for seeking an education, however, should be the desire to be of greater service and usefulness to God and to our fellow sojourners here. Surely the wisdom, the experience in meeting with difficulties and in facing hard things, as well as in sharing the pleasures of association with Christians will give us the background we will need to be of greatest use to our Master. Let us with a sincere consecration seek wisdom that we may fully serve Him who died for us.

Scottdale, Pa.

OUR NATION'S GREATEST PROBLEM
(Continued from page 295)

leges for their students. We must begin earlier than the seminary if we are to have a safe ministry.

A Solution Suggested

It is the part of wisdom and just common "horse sense" to stand by those colleges that give thorough instruction and stand by the faith; to give them that financial support that will enable them to meet the requirements laid down. And then to establish a university of such faculty and facilities as will command respect anywhere and everywhere; where our Christian col-

leges can secure professors trained for the work of building complete life.

A Great Opportunity

As we see it, the most vital investment for God and the future that can be made just now is through the preservation of our safe colleges, small in numbers, perhaps, but whose students go out to all the world to lift and serve and tell of a tree whose leaves are for the healing of the nations. Fifty thousand dollars given to each of a dozen small, safe, but promising colleges the writer could mention, would mean that twelve Christian institutions would be saved, forever, for the church, the world, and God. Forever is a long time!

The Eternal Possibilities

Such a gift would mean life to them, and continued usefulness and such encouragement that additional funds would surely come to place them solidly on their feet when added to endowment already in hand. The same gross sum given to a large institution would not even build a stadium; it would make no raffle with invested funds, but with the smaller colleges it would mean that perhaps 3,000 students would have the chance every year of taking a college course that otherwise they might not be able to secure with the doors of the small institution closed against them; for very many of them, perhaps a great majority, the cost in the larger colleges would be absolutely prohibitive. Right at that point there looms another tremendously important matter—the growing cost of education. Many colleges are becoming financial as well as intellectual aristocrats, the expense is beyond the power of those in moderate circumstances to pay. Many church colleges are embarrassed at this point; Ph. D.'s cost more than some of them can afford to pay, but they have to pay. The bill is passed on in considerable measure to those students who are able to meet the added outlay—and the others can go somewhere else or give up their dreams for a college course! The latter class often is the most promising and the most deserving—the small college with moderate expenses is their only hope! And the only hope of the small college is added financial support.

Safe and Secure

Can there be a more practical, a safer, a surer way for a Christian to invest funds than this? To have the satisfaction that he will work forever, through other hands that he has "stayed," like the prophets of old, when his own are folded and his own lips are dumb?

There are at least fifteen great "educational foundations" in this country, dispensing great amounts every year in important lines. We do not know of one that has as its supreme aim the solution of the question suggested in this article. It is a field unoccupied as yet—the establishment of a Christian Teacher Educational Foundation. Would it not be wonderful, to be a pioneer in such a cause? It would prove a beautiful road to Immortality!—Sel. by J. S. Shoemaker from The Presbyterian.

A WORLD WAR EPISODE

(Continued from page 290)

"Go call Mr. Morgan, he must do something," said Mr. Lloyd weakly as he fell heavily on the davenport. The strong smell of gas and the excitement was too much for his already overtaxed heart.

Just then Dr. Alden's car pulled up to the curb and he sprang quickly from behind the wheel. He was followed closely by his nurse, Miss Freer. Mrs. Hughes was just behind them. In a very short time the Lloyd home was turned into a hospital. Mrs. Hughes and other neighbors who had gathered in, were busy heating water and cracking ice. Slowly the faithful workers were repaid for their labors as the eyelids of the sick began

to move and as they showed signs of life once more.

As soon as Mr. Lloyd was able he went to the basement to see what the trouble was. He met Mr. Morgan on the steps with a gas mask covering his face.

"Well, Mr. Lloyd, I hope you are feeling better. I found and remedied your trouble. Some one entered your house during the night and tried to put you all to sleep. Fortunately the gas was not turned on until this morning or all of you might never have wakened from your sleep."

The front door bell rang impatiently. Mr. Lloyd opened the door to find Mr. McGregor. He invited him in.

"Mr. Lloyd," Mr. McGregor said, grasping his friend's hands in a tight friendly grip,

"I just heard about your narrow escape a few minutes ago. I am sorry this had to happen. But surely you will let the dangerous subject of nonresistance alone now."

"I will not!" exclaimed Mr. Lloyd, in a tone of determination. "I will not let them scare me out. I will not turn my back to the few churches who are looking to me for help. I will protect them. Don't you ever ask me again to belittle myself like that. God will protect me. He has had a hand in this affair or we would all have perished last night. I place my faith and trust in Him and I will go on with my work in His name."

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Nebuchadnezzar relateth his dream.

NEB-U-CHAD-NEZ'ZAR the king, ^a unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

² I thought it good to shew the signs and wonders ^b that the high God hath wrought toward me.

B. C. 570.

^a ch. 3. 4; 6. 25.

² Chald. *It was seemly before me.*
^b ch. 3. 26.

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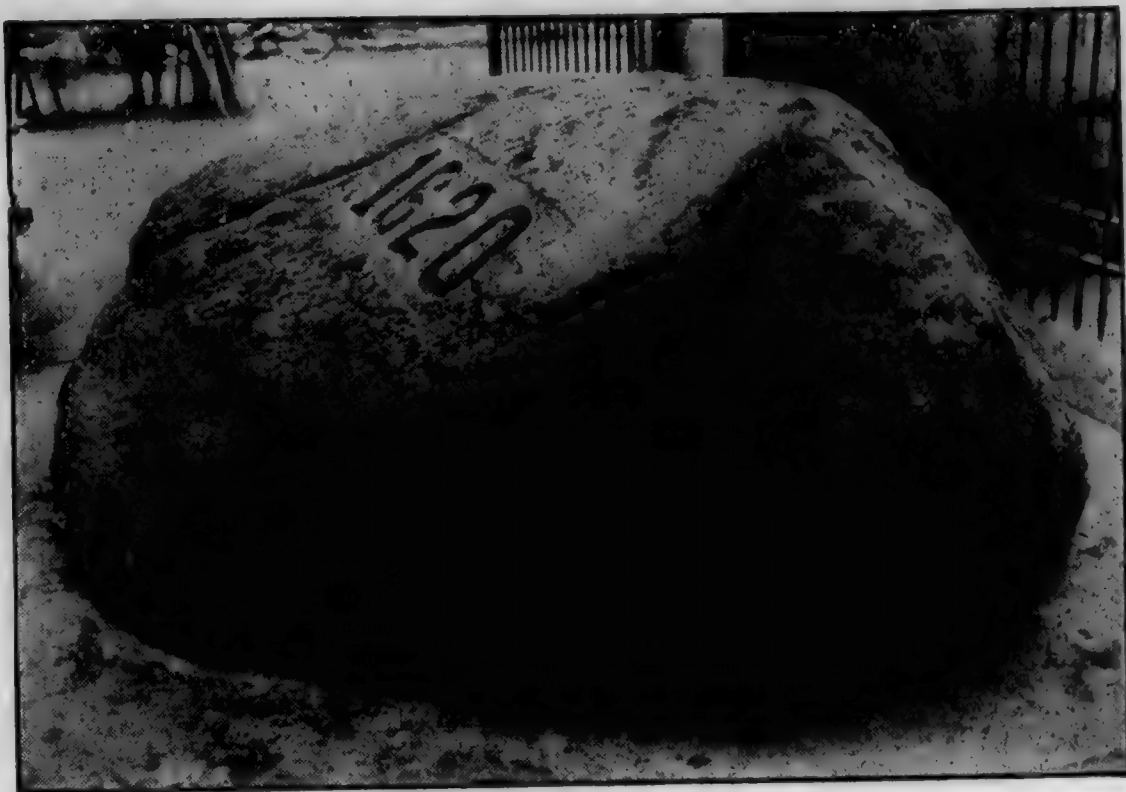
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NOVEMBER, 1930



A Section of the Famous Plymouth Rock

THANKSGIVING DAY

No holiday in all our calendar is comparable to Thanksgiving. There is no holiday quite like it anywhere in the world. It celebrates no battle, no fall of a Bastille, no bank or business holiday, the birthday of no great man, no political revolution, no church ritual. It is the great holiday of common people who have worked all the year and now thank God humbly for good harvests. We are not celebrating Washington or Columbus or the Declaration of Independence—but just the true, good things, the simple blessings of the soil and the common life. Most holidays are somewhat pagan, and if traced back are rooted in the dull and bloody stores of some old war; but Thanksgiving is the holiday of peace: the celebration of work and simple life . . . a true folk festival that speaks the poetry of the turn of the seasons, the beauty of the harvest, the ripe product of the year, and the deep, deep connection of all these things with God.

—David Grayson.

Thanksgiving

By John Umble

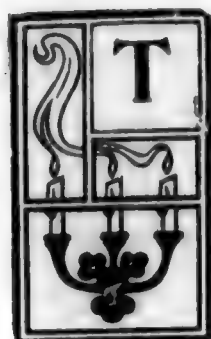
The Pilgrim Fathers bowed the head in gratitude.
A year had measured out its days since first
New England's shores upon their vision burst,
Rocky, and bare of either rest or food.
But they, with faith and earnest zeal imbued,
Spite thinning ranks had wrung from ground accurst
The scanty yield. They trusted that the worst
Was o'er, and all the blessing of the year reviewed.

What change three hundred years have wrought! The eyes
Of God behold a nation murmuring,
Unmindful of the care that He displays.
Amid the store His love has lent, arise
The cries of discontent, of whimpering
Complaint. Forgive us, Lord, and teach us praise.
Goshen, Ind.



BROKEN CHORDS

By Ada M. Zimmerman



THE LATE November days had come. This Wednesday morning had early been shaken from its slumbers by a fearful eastern gale, which spasmodically carried with it gusts of driving rain. All day long the mighty oaks twisted and groaned under the pressure of the restless winds. Between the intervals of the writhings of the wind could be heard the patter, patter, patter of the rain on the roofs and windowpanes. Now and then, without a moment's notice, clouds of fallen leaves would be lifted and borne to the skies.

Emily Line pressed her face against the dripping windowpane and gloomily watched the heavy clouds roll by. Slowly and with meaning she began to repeat Longfellow's famous lines:

"The day is cold, and dark, and dreary
It rains and the wind is never weary,
The vine still clings to the mouldering wall
But at every gust the dead leaves fall,
And the day is dark and dreary."

Then she added bitterly as her eyes filled with tears:

"My life is cold, and dark, and dreary,
It rains and the wind is never weary,
My thoughts still cling to the mouldering past,
But the hopes of youth fall thick in the blast,
And the days are dark and dreary."

She did not repeat the next lines which speak of hope, but turned, dropped into a chair, and buried her face in her hands.

"Yes," she sobbed, "My life is just like this day. What have I to do with hopes and ambitions? I never realize them anyway."

Then for a time she became unconscious of her surroundings and fell to thinking of her past. How was it that success had left her and fate had laid her resistless hand upon her. Again, as many times before, her thoughts flew back to her two years' work at her church school, her social life, her studies, and her friends. Then too there was the Christian training she had received—well what was that now? It was the friends—she thought of most. They had achieved something in life, she knew, for she had known their hopes and that many had been realized. But as for herself, she shrank in tearless misery.

Here she was stationed in a one-room, backwoods school, trying to teach children, in whom she could see nothing but uncleanness, wretchedness, and dullness. Disobedience and disrespect had tried her on every side. All this was far from her ideals of the teaching profession. She had applied for a school in the suburban districts, as did her friends, but all her efforts were futile, in spite of the fact that her friends succeeded. Finally, this little school had been offered to her, and she had consented with rebellious reluctance.

Try as she might she could not forget the advice her class professor had given her when she left school. He had said, "Emily,

you will meet with problems and discouragements, but always remember to 'Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.'" Trust! Had she not trusted, and nothing had come of it. No, she would have no more faith or trust in God. She could not believe in answers to prayer. Had she not prayed a long time for a school, and God refused to hear her request? On and on sped her thoughts until at last they arrived at the last day's happenings and then, wearily sighing, she again pressed her hands to her drawn face and sobbed,

"I'll never love Julia Gavelle, I can't, I can't."

Julia Gavelle was Emily's problem. She was a shy, shrinking little girl of twelve. Her freckled face harmonized well with the long, dark-auburn braids that dropped on her shoulders which were partly covered with an old faded garment. She had dark eyes, eyes that spoke of emotions, the expressions of which never crossed her lips. Julia was the victim of extreme poverty. Emily hated poverty. In fact she hated everything that Julia did. She rebuked her for not playing with the other children, and reproved her for her silence. Little was known of the child, aside from the fact that she with an old blind man had recently moved into a shack at the northern edge of the woods. Then, too, she was often late for school, sometimes nearly an hour. This particular morning she had arrived two hours late. Emily cherished strict discipline and promptness, and immediately upon Julia's entrance she began to question her concerning her tardiness. Because she received no



THANKSGIVING PRAYER

By Ruth Heatwole

Lord, help me learn from day to day,
That when I bow my head to pray,
To truly mean it when I say,
"I thank Thee."

When mine has been a pleasant road,
And life with love and warmth has glowed,
'Tis easy with this lightsome load
To thank Thee.

But if my lot be one of pain,
Less of sunshine, more of rain;
'Tis hard—but still, 'twill be my gain
To thank Thee.

So when I do not understand
All that life brings or may command,
I'll say—if Thou wilt hold my hand—
"I thank Thee."
La Junta, Colo.

response, she reprimanded her severely, where-upon Julia closed her eyes for a moment and strangely gripped her dress at her bosom. She had done this many times before, much to the annoyance of Emily, who now approached her determined that she should account for these strange actions. But the child shrank back in frantic fear and gripped her dress all the tighter, where-upon Emily again dropped the matter.

Now what could she do with the child? If she scolded her, her actions became doubly strange. And those dark eyes always looked at her from such mysterious depths. There were many ways by which she thought she might punish her for her tardiness. Once she thought she might visit her home and find out the cause of her tardiness, but she "didn't care to visit such a wretched place."

Suddenly she became aware of a shaft of sunlight that had found its way across the floor to her chair. She stirred from her lengthy meditations and stood by the window. Even her weary eyes did not fail to catch the beauty of the transformation that had taken place. The sun had broken through the day-long seal of clouds and now hung along the lower west, peeping through a bank of golden-fringed clouds to smile upon a drenched world. The storm had ceased and even the sturdy cornshocks seemed to smile because they had their faces washed. A little to the north from where the sun was sinking, was the object that took Emily's attention. It was the pine woods. Emily loved the pines much more, now that all the earth was grey. The fresh, green trees contrasted sharply against the tall, black snags that towered among them. The pines called her, she thought, as she watched them. And so they did, and she answered. A little while later she was exploring their various paths, and so entranced had she become that she had almost entirely forgotten her troubles. By the time she again reached the edge of the woods, twilight had nearly overtaken her. She was about to hasten on when from somewhere she heard a song. Emily stood breathless at the words:

"Hide me, O, my Savior, hide me
In Thy holy place,
Resting there beneath Thy glory
Oh, let me see Thy face."

The soloist paused, and what wonder, it was Julia! Finally, with quivering voice and the deepest meaning, the prayer song continued:

"Hide me when the storm is raging,
O'er life's troubled sea,
Like a dove on ocean's billows,
Oh, let me fly to Thee."

By this time Emily knew the song to come from the heart of the woods. But, Julia! how could she possibly sing like that? She was a mere child. Emily's thoughts were again interrupted. This time the song was fainter but richer. Each word that fell dropped like blood from a torn and bleeding heart.

"Hide me when my heart is breaking
With its weight of woe,
When in tears I seek—"

There was a stir in the heart of the woods and then all was silent. Emily waited, but

(Continued on page 347)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

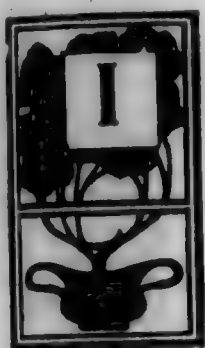
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THANKSGIVING MEDITATIONS

By Leonora Harkins



IT IS the twilight hour. As I muse by my window the long, low shadows cast by the declining sun deepen into twilight haze; the sun creeps farther and farther down behind the distant range of mountains until only a faint, purple glow

along the western horizon remains to suggest the glory of the autumn sunset. Venus, brilliant and beautiful, has taken place in the sky, the first herald of approaching night. The crisp, frosty breezes enter boldly at my window and announce the message of the great out-doors. 'Tis the rich fall season! Queen Autumn is here in her regal glory with her bright robes trailing over hill and valley, with her music of minor strains, sad yet triumphant, with her arms full of the blessings of abundant harvests."

Yes, I muse Autumn is here again and soon it will be Thanksgiving Day. Naturally the question comes, "What is there to be thankful for?" I reflectively review the record of events since last Thanksgiving Day. Like a myriad host in mottled array they rise before me, the joys and sorrows, the successes and failures, the gains and losses. And now in the hopeful present each one seems a hallowed and precious treasure of my heart, for I know that not one came to my life except from His dear hand. For this fact alone I could sing a ceaseless song of joy and thanksgiving. How good God has been! Truly He has crowned the year with His goodness!

A fresh gust of frost-bitten air rouses me from my meditations and I turn to the window once more. The valley is now wrapped in the garments of night. A dark, lowering cloud in the western heavens veils the brightness of Venus, but overhead beams the kindly face of the moon. Not far distant friendly lights shine out from the little coterie of homes nestled so comfortably in the valley; the warm glow of the lights suggests peace and joy and prosperity. How inviting and comfortable those homes appear! What a contrast, I think, to the rough pioneer homes of the brave, loyal-hearted Pilgrims who came to establish and insure that which we so freely enjoy, the blessing of undisturbed worship of God. Must this great blessing be taken from us before we can be as grateful as we ought? I ponder.

Again my thoughts return to the sturdy, God-fearing Pilgrims who knew persecution, and suffering, and peril, and exile, and famine

but yet in whose devout and thankful hearts was born the idea of a Thanksgiving Day. They celebrated in a festive way to express their appreciation of a bountiful harvest; but better than all the festivities were the sincere prayers of gratitude that rose like sweet incense to the throne of God.

Should we be any less thankful? True our harvest this season is not as abundant as in former years because of the great drought, nor can we enjoy the full glory of autumn, for many of the trees were brown and sear before summer gave place to autumn. But we suffer no lack in a temporal way. And if we did, should it not give us cause for rejoicing? For personal deprivations and poverty and trials, accepted and endured with trustful submissiveness, are God's instruments to bring spiritual riches to our lives, riches of eternal value, as humbleness of mind, self-control, strength



"Come Ye Thankful People, Come"

of character. Deprived of the beautiful things which money can buy we naturally turn with hungry souls to seek after the beauty which has no pecuniary value but which may be ours for the mere appropriation, such as the beauty of the pearly dew drop, the sun-kissed autumn fruits, the spider's gossamer web, the light in an innocent child's eyes, the settled expression of peace on the face of an aged saint—I cannot mention all the beautiful things—and far superior to any other, the beauty of the lovely Rose of Sharon, our Lord divine.

Ah, the wealth of things to be thankful for! My heart grows happier as I meditate on the blessings of life. I remember with joyous

gratitude the look of encouragement that brought heart throbs of courage, the word of love that made my heart bound with happiness, for the note of inspiration that made me long to live a better life.

Life! How glorious it is, filled with love and joy and work and hope, precious gifts from a loving God! Ah, yes, and there are the shadows of life too! "But when thou passest through the shadows," He says, "I will be with thee. Be not dismayed; I will guide thee with mine eye." He is always present. Trustingly we place our hand in His strong one and life is sweet.

"What shall I render unto the Lord for all His blessings to me?" my overflowing heart cries out. In humble reverence with tear-brimming eyes I breathe the simple heart-felt prayer, "I thank Thee Lord."

Harrisonburg, Va.

GRATITUDE FOR AFFLICTION

"Before I was afflicted I went astray; but now I observe thy word." "It is good for me that I have been afflicted; that I may learn thy statutes." Read Psalm 119:65-72.

It is well, in giving thanks to God, to begin with what we are likely to forget in that connection, our troubles and sorrows. If we praise God for them, we shall praise Him for all the rest of our life.

And we shall praise God for our afflictions. They are all designed for wise ends. They punish us for wrongdoing and so help us out of the temptation to repeat it. They wean us from the things of this world and so turn us toward heaven. They make us see how weak we are and so cause us to lean on Infinite Strength. They teach us to see clearly many blessings that we had not realized till we lost them for a time. There is endless good in afflictions. Let us know the good hand of our God in them.

Perhaps if we begin our thanksgiving with our sorrows and troubles, we shall not go farther, for our hearts will be too full of praise for other utterance. Verily our heavenly Father is kind to us, who transforms even our misfortunes into beautiful blessings.

Lord, we praise Thee at all times. When others moan, we will sing; when others weep, we will laugh; when others cry defeat, we will shout in triumph. Never art Thou so kind to us as when Satan whispers that our lot is bitter.—Amos R. Wells.

"Patience is such a quiet virtue that few realize its deep power."

THE UNEQUAL YOKE

Should a Christian Support Modernism?

(The Autobiography of a Dollar)

By Martin Paul

CHAPTER ELEVEN

(In which I come to face eternity)

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?—I Corinthians 1:20.

There is not wisdom enough on earth or among the angels of heaven to devise a better plan of salvation than that given us in the Gospel of Jesus Christ.—Dr. Jessup.

If the soul is really immortal, what care should be taken of her, not merely in respect of the portion of time which is called life, but of eternity! And the danger of neglecting her from this point of view does indeed appear to be awful.—Socrates, Phaedo (Sheldon).

Time wore on. I was seldom off the shelf, to hear what was going on. One meeting was held in my study, but the only thing of interest was two quotations one of the missionaries had to offer "especially for the benefit of the younger brethren." One was taken from the Islamic Review, where the follower of Mohammed said: "The Modernist movement destroys the whole superstructure on which the current Christianity has been built, and tries to restore the church of Christ to its original purity. Yet this work of the Modernist had been anticipated by the Holy Prophet of Islam. I do not find a single thing of any consequence in their deliberations, which has not been lucidly dealt with in the pages of the Koran, and with more logic, precision, and true teaching thereon." The other quotation was from Isabelle Bird's UNBEATEN TRACKS IN JAPAN, reporting a conversation with the influential priest Akamatz, who had been educated in England. This man was quoted as saying, that the English philosophy of Mill, Herbert Spencer, Huxley, and Darwin (that is, evolution) "is threatening your beliefs at home. Your priests are adapting their preaching, perhaps their creeds, to it. God and immortality are quickly disappearing in England, so men grow more wicked and despise your doctrines of purity, which are not consistent. Jesus Christ is first abandoned; still men say they believe in a God, yet not as Creator, but Father; then they no longer believe in God. It may be well just now, but it will not be well soon, for without immortality there will be no righteousness. In Japan this philosophy threatens both Buddhism and Christianity. It is your own philosophy which Christianity will have to fight here among the educated, not Shintoism or Buddhism." The missionary added that the former quotation was very recent, the latter from 1880; that both were opinions of outsiders, and very significant as such. What they stated could not have been much better stated.

It was a few days later that Spike came home with a high fever. That night he talked the most weird sentences. The night following he was more quiet, though he slept little. His young modernist friend was watching with him. Spike's conscience was evidently awakening in him.

"Am I sick enough to die?"

"No, no, man, no thought of it."

"But what if I do?"

"You will not. Get the thought out of your head. Think of how you're going to do your mission work when you get well."

"But I don't want to, I can't think of that. There is too much to accuse me."

"Then think of home, what the folks are doing, and such things."

"I know what my parents are doing. They are praying that God may save me from dying in unbelief."

"The old superstitions are still clinging to you. You lived a good life, did you not? You even went out to preach the Gospel."

"Do you think God will count that?"

"Why certainly; if there is a life after this, you'll get away better than most others. But anyway, you're not dying yet."

For a time both observed silence. I thought he had fallen asleep. But he evidently had only been thinking.

"But what if the Bible is right?"

"No chance. Look at all the contradictions in it."

"There was a time when I felt sure they could all be explained."

"Well, you have lived a good life, even come out here to help the heathen when you could have had much better positions at home. How can a just God condemn you on that?"

"He that believeth not the Son, shall not see life; but the wrath of God abideth on him.' That's what I learned from my mother."

"But you do believe in Jesus."

"Not in the way that passage means. I'm afraid I've taken an awful chance."

"Hardly any chance at all. A very small chance. Ninety-nine per cent safe, I should say."

"Oh, but you don't know how that one per cent can frighten a person who is going to die!"

"But you'll not die."

"Some time I will."

"But not now. And you ought not to think of it."

"That does not make it any better. I can't help thinking of it." He sank back into his pillow again, and passed the rest of the night in fitful slumber.

The next day preparations were completed for taking him to the nearest hospital. The trip was one of several days, and Spike was not in good condition for it. His mission friends had packed his Bible along, a story book, and me. This I considered very fortunate, because I was so deeply interested and greatly longed to see Spike turn back to his Savior.

The young missionary of liberal persuasion took him down to the hospital with the greatest of care and sympathy. At the hospital Spike was put in a special ward, which indicated to me the seriousness of his condition. As we were arriving I saw a girl in the dress of a nurse flit across the hallway. Was I seeing things, or was this Mary, Mary Stoll, whom I feared I should never see again? Why did she wear a nurse's uniform? Should she not be at the language? Or was she helping in an emergency? However, those questions were quite irrelevant now. With her to care for Spike, new hope seemed to creep into my soul that everything would turn out well, after all. Spike's friend was due to leave again that night. The minutes he spent at the bedside before leaving were more than painful to me.

"Well, Wright, when will I see you again?"

"Never, Smith, never. I feel this is my last. Outwardly I'm still together, inwardly I'm broken up. If only I could die in peace."

"You can die in peace. God will not condemn any one, least of all one who gave his life for God's service."

"But that's what I did not do. Oh, how I wish I could do it over. Scripture words I thought I had forgotten frighten me now, and I cannot get rid of them. God threatens to punish, and I know He will punish."

"Not so, Wright; God is gracious, a Father."

"But I'm not His child, Smith. Remember what He said in the parable? 'The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.' Furnace of fire; fire, Smith, everlasting fire. Horrible!"

"But you were always in earnest in your belief."

"Not always. But so was Paul, when he persecuted the

1930

Christians. He thought he did God a service; I consciously fought against God."

Speaking came hard to him, especially in the terrible earnestness with which he spoke. He rested a while. It was not long before Spike was again unrestful. The nurse came, and whispered to Smith that it might be better for the sick friend to be alone. But Spike only became more uneasy at the prospect. Smith was the only friend he knew here, and how would he fare, all alone with his terrible, plaguing thoughts? Couldn't he stay a while longer? The nurse nodded assent, and as Smith drew up to his bed, Spike told him in a quiet, sometimes ghastly quiet voice, the thing that seemed to prey on his mind especially.

"Remember the day when the meeting discussed Brother M——'s status? That day I was on a sick call to a Chinese lady. In a miserable hovel I found her, insufficiently covered, a miserable sight even for China. She was so glad the pastor had come, because the pastor had peace, and she had none. I, too, thought at the time that I had peace. Then I heard a revolting story of how she had beaten and tortured her slave girls, murdered two baby girls of her own, whose cries she would even now hear at night time. She had treated her two daughters-in-law with not much less cruelty, until she had been too old and weak to get them to mind; and since then she had suffered everything with which they could revenge themselves. She was now going to die. She had heard the foreign pastor preach of Jesus Christ and His mercy, and wanted to know whether I could give her peace. It was a fearful story. Crime and despair were written all over that woman's wrinkled and haggard face. Smith, there was a time when I could have comforted her with the story of Jesus' love. But I did not believe in the atonement, and thought it insincere to comfort her with what I affected was a delusion. So I tried to comfort her with what you told me.

"But that only made things worse. 'Is God my father? And every one's father? Oh, then He will revenge the children I killed, and the girls I beat. I told her that God was gracious. 'I was never gracious, how can God be gracious,' she said. I did not know what more to say. Suddenly she began to spit a stream of the filthiest curses at me and at God, that I thought best to withdraw. That evening I heard firecrackers and beating of gongs and wailing and noise in that direction, and I knew that the woman was now cringing before her Judge. Smith, I can't get her face out of my imagination. I think the devil must look like she did when she cursed me for not giving her peace.

"Another man I saw die. But if repentance is necessary for salvation, he went to hell, and Smith, it's my fault again. He was in trouble over his lot, stirred up by an earnest sermon from Brother C—. I told him again and again that God would look only at the good things he had done, and not at the bad things. That a man as good as he was sure to find a gracious God, etc. In that faith he died. I was proud of it then. Smith, but now doubts come thicker and

faster than I can ward them off. I am sure he was lost, and it was my fault, for he was nearly ready to confess his sins to God and ask His forgiveness. Smith, you don't know what a hell remorse is, until you feel it. My parents brought me up to believe that a man can go to heaven only if he trusts in the blood of Christ shed for him, and that any one who does not believe it is most wicked. For a long time since I smiled at that, but, Smith, it's the truth, the terrible, damning truth. 'He that believeth not the Son shall not see life; but the wrath of God abideth on him.'

He had sat up in bed excitedly as he said the last words; now as he dropped back into his pillow, tears streamed from his eyes, and he turned his face. He seemed asleep.

Smith arose. For a second he hesitated. Then he cast a last look at his friend and tiptoed away, his face expressing terrible earnestness. I hoped he had seen on what treacherous foundations his Liberal position was built when it comes to dying, and that he turned to the only name under heaven given among men whereby they shall be saved. It was the last time I saw him.

That night and the next day Spike spent in agony of soul that was truly awful. I could not evade the thought that hell was beginning for him here on earth. Not once did he complain of bodily pain, though that must have been likewise extreme. Towards evening he became quiet. I was busy in thought. Out of this I was suddenly startled. "Mary," I heard him say. There was a nurse sitting by his bedside. She had glanced over the list of patients and found his name on it. Her story was brief. So was his. She soon saw his dangerous spiritual condition, and brought all the passages of comfort she could think of. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Such and other verses she repeated to him. He became more quiet. Then she turned to read to him, and the first book she picked up was I.

"Oh, no, no. Not that book. When I am dead, Mary, please burn that book." He was again exhausted. She then took the Bible and read Isaiah 53, Psalm 51, Romans 8, and other passages. When she looked at him again, he was sleeping.

Quietly she left him. The doctor met her, and I could hear him whisper that he would probably be all right, if he could spend a peaceful night. My hope rose; so did hers. About midnight she was called to the bedside. Spike was talking wildly, feverishly. Finally a cry pierced the stillness of the night. "Jesus!" It was his last word. Not long after this, tears streamed down Mary's cheeks as she closed his eyes.

(To be concluded)

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THE TEACHING OF THE SWISS BRETHREN ON SIN, SALVATION, AND SANCTIFICATION

By John Horsch

(Concluded)

As it perhaps generally known, the Swiss Brethren have been charged with the teaching of perfectionism, or the doctrine of the entire eradication of sin from the heart of the believer, eliminating the further need of praying, "Forgive us our debts." Past sins being forgiven, the believer's righteousness is, according to this doctrine, flawless before God. The doctrine of perfectionism is to this day ascribed to the Swiss Brethren

by leading church historians as an alleged evidence of their general doctrinal unsoundness, and a proof that they were "the spiritual children" of Thomas Münzer.

The writings and oral testimony of the Brethren flatly contradict this charge. Zwingli accused Felix Manz of holding this view, but added that he (Manz) would not confess to be entirely sinless. Manz did not admit the charge. In the discussions held in Bern, in 1538, it was found that there was

agreement on the point of sinlessness, or perfectionism, between the Brethren and the theologians of the Zwinglian state church. Of the pertinent testimonies that the Brethren did not teach this doctrine we shall quote a few. Heinrich Hottinger of Zollikon near Zurich, in a letter dated August 19, 1525, petitioned the Council of Zurich "not to believe every liar who slanders me and others. For some time a report has been spread that some of us (the Brethren) teach that one may live without sin, also that we boast of living without sin. And now it has been asserted that I have taught that to commit murder, adultery, or theft is not sin. Thus I am being slandered . . ." etc.

Andreas Castelberger, having been accused of trespassing certain orders of the Council, protested his innocence of the charges made but added that before God he was not sinless. The Brethren complained that "because we desire to live without sin, we are hated and are slanderously reported to pretend that we are or live sinless." They had issued a booklet on this subject in which they set forth and defended their position. Menno Simons also saw himself compelled to repudiate the same charge. In the statement often found in his writings that he is not sinless his purpose was to show that he did not teach sinless perfection.

Probably the most frequently quoted statement of Zwingli, asserting that the Brethren taught perfectionism, is the following: "Those who among us have caused the controversy in regard to baptism had previously often asked us to organize a new church or meeting; they thought of gathering a church which was without sin." In making this statement Zwingli failed to consider that, if the new church was to be sinless, Zwingli, who, as the brethren were fully aware, did not accept the doctrine of sinless perfection, could not be the leader in such a church. The well authenticated fact that the Brethren asked him to accept the leadership in a true New Testament church, in accordance with his former program, shows that his statement regarding a proposed sinless church is unfounded. Such self-contradictory statements as the above have been uncritically accepted by many writers.

Zwingli's arguments, as found in his *Book on Baptism*, to show that the Brethren taught perfectionism make strange reading. His own statements indicate that they denied the charge and furthermore that he was in doubt whether they held this doctrine. Nevertheless he attempts to prove his accusation by inferences from certain other views which he ascribed to them. Yet he would have considered it an injustice if he had been accused of holding a doctrine which he publicly denied. His reasons for considering the Brethren perfectionists are far-fetched and unconvincing. To the assertion of Zwingli and others, that they believed their church to be sinless, Hans Lüti, one of their spokesmen at Zofingen, replied, "If we were perfect, we could do without church discipline."

George Thormann, in his polemical work against the Brethren, stated a somewhat similar thought from another angle: "Since no other church insists so strenuously on the need of discipline, it is evident that the preaching of the Word among them is not so effective as is commonly believed . . . So it is seen that their preaching is not by any means so powerful as has been supposed." The Swiss Brethren taught that there cannot be a true Christian church without the use of discipline and excommunication. This means that in their view there can never be a perfect church, since perfection is not within human reach. "There is no (true) church where there is no excommunication after the

manner and method of the Apostles," said one of their spokesmen in the discussions of Bern, in 1538.

We have seen that the Swiss Brethren did not hold that the sinful nature is, or may be, fully eradicated, or that all propensity to sin is destroyed in the believer. They did not believe that the believer's own righteousness can ever become faultless before God. Yet they decidedly differed from state church Protestantism by emphasizing the fact that in Scripture justification by faith is inseparably connected with conversion and newness of life. They believed that, while the life of the believer cannot be expected to be perfect before God, since human weakness will not be fully overcome, there is nevertheless no excuse for committing sin. They protested, in their *Vindication* against the opinion "that it is possible for no one to live according to the Gospel and be obedient to the divine commands and to keep them, or to believe in Christ and die to sin according to the requirements and doctrine of the Gospel."

The Brethren held that the believer, having experienced regeneration through the Word and the Spirit, and having been endowed with the Holy Spirit, and having consecrated his life to God, will not be the servant of sin. The true Christian life is a holy life of separation from sin and the world, a witness to the saving and keeping power of Christ. Such a life alone is consistent with the Christian profession. They denounced as a heresy the idea which generally prevailed in state church Protestantism: that one may be a Christian (being justified by faith) without taking the Christian profession seriously and devoting his life to the service of God. They believed this error to be a source of disastrous confusion, and realized that it caused many who continued in the old life of sin to suppose that they were justified by faith. The Brethren believed it possible and essential that the Christian's life be *unsträflich* (irreproachable). They held that it is possible for the

believer to keep the commandments of the Lord, though not to perfection, and live a consistent Christian life.

Martin Weniger, one of the spokesmen of the Brethren in the debate of Zofingen, wrote in 1535 in his *Rechenschaft* (confession): "The preachers (of the state church) teach, contrary to Paul, Rom. 6:18, that one may not be made free from sin and become the servant of righteousness, but must sin to the grave and no one can keep God's commandments. This is contrary to I John chapters 3 and 5. The apostle testifies that Christ has borne our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness. I Pet. 2:24. . . . If Christ's kingdom is truly within us (Luke 17), we obtain grace to do the will of God and serve Him acceptably with reverence and godly fear (Heb. 12:38). If we are under grace (Rom. 6:14), sin cannot reign in our mortal bodies (Rom. 6:12), for Christ died for all that they which live should not henceforth live unto themselves but unto Him who died for them and rose again (II Cor. 5:15). . . . John says, If we say we have fellowship with Him and walk in darkness (that is in sin, Eph. 5:11), we lie and do not the truth."

Pilgrim Marbeck wrote: "We recognize as true Christian faith only such a faith through which the Holy Spirit and the love of God come into the heart, and which is active, powerful, and operative in all outward obedience and commanded works. We believe that one is made a child of God and free from the law and bondage of sin only through such a faith by which the Spirit, as the power of God, lives in the heart and does His work. There, then, is liberty. (II Cor. 3:17). . . . To such liberty one comes by abiding in the words of Christ (John 8:31) and through the law of the Spirit of life through which one is made free from the law of sin and death (Rom. 8:12), but not from the law of Christ, or from the obligation of obedience in the things which He has taught and commanded. This is disowned by Schwenckfeld (who denied the need of practicing the Christian ordinances)."

Scottdale, Pa.

KEEP THE SOUL OUT

Love not the world, neither the things that are in the world.—I John 2:15.

If you will go to the banks of a little stream, and watch the flies that come to bathe in it, you will notice that, while they plunge their bodies into the water, they keep their wings high out of the water; and, after swimming about a little while, they fly away with their wings unwet through the sunny air. Now, that is the lesson for us. Here we are immersed in the cares and business of the world; but let us keep the wings of our soul, our faith and our love out of the world, that, with these unclogged, we may be ready to take our flight to heaven.—Charles Inglis.

Work gives zest to rest.

Two-thirds of promotion is motion.



JEHOVAH THE PSALMIST'S SHEPHERD (Psalm 23)

By Julien E. Soule

Beside the still waters and pastures green
He leadeth me;
With the "Bread of Life" by His hand unseen
He feedeth me.
Even though I walk through the valleys drear,
And the shadow of death e'en treadeth near,
I will fear no evil, whate'er betide;
For lo, He is ever close to my side
And guideth me.

His rod and His staff shall ever support
And comfort me;
I will fear no evil in His heavenly court
Where'er I be.
He anointeth my head, my cup, He'll fill;
His mercy and kindness follow me still;
Prepareth a table, foes to dispel;
In the "House of Jehovah" my soul shall dwell
Thro' eternity. Tampa, Fla.

LOST

By Carol Hostetler Kauffman

It was the time of year when the Mother never filled the three little lunch boxes too full. And there was not a cookie nor pickle, not even a corner of a sandwich left for the little tots to find when the three came home from school. It was the time of year when Mother reminded Albert and Elsie to "be sure to close the back door tight, and bring in plenty of wood before dark, and give the chickens extra feed."

Mother Browning looked more at the calendar than at the mush she was stirring. She left the kettle long enough to count over the change in the brown jug beside the clock. It did not take long. Again she stirred the mush mechanically. It would soon be two weeks since he left. In one day it would be, and then he would come home.

A Model T drove into the yard and stopped with a spasmodic jerk. Instantly the tangle of little arms and legs on the floor beside the stove found their own bodies, and scampered to the door excitedly.

"It's Daddy! it's Daddy!" they cried in joy.

"No, children," said Mrs. Browning, "Daddy won't come for another day, yet."

She hurried to the door herself and opened it with emotional expectancy, for that car sounded just like theirs, but it wouldn't be, she knew.

"Mrs. Browning?" A broad husky man in a lumber jack stood at the door, and addressed the woman, before the door was scarcely opened.

"Yer Mrs. Browning, wife of Perry Browning, what's workin' down there in the mine, ain't ye?" The man's voice was dry and forced.

"He's not hurt or—or killed?" she demanded, and she grabbed the casing of the door passionately.

"No, I didn't come to tell ye that, ma'am, but he's in trouble."

"Trouble?" she gasped weakly. "What tr—"

"He's lost, I guess. We ain't seen him fer two days now."

"Two days?" The woman's peaked face turned ashen as she said the words. She stared at the unshaven stranger in fearful silence, and at the children about her as in a dream. The babies with their play-tousled heads and soiled hands, Elsie with her long dark braids and timid eyes, Albert, tall and slight, and little Etta with the curls, all seemed to change into angel children. Oh how she loved them—loved them! And he did too, their father, who was—She roused herself instantly.

"Lost—lost? In the mine?"

"No one knows, mam. I been workin' side o' him all week an' Monday after dinner he came a missin' an' we ain't seen nothin' of him since."

"But can't they search? Can't they tell if there is a cave-in, or do something—something?" The ordinary woman would have wrung her hands or cried, but Mrs. Browning did neither. But her voice was piteous

with anguish. It was Elsie who cried and clung to her mother's arm.

"We've been doin' all we can, mam. You see he told me all about ye, and how he was comin' home fer Thanksgivin', so this noon when our shaft bucket broke, I took his car an' started down, so's ye'd know why maybe he won't be home to-morrow."

The man shifted from one foot to the other, and fumbled his coat buttons nervously. Mrs. Browning moved closer to the man and looked straight into his eyes. They were almost black.

"You're trying to keep it from me! Tell me, is he alive or not?"

A struggle of thoughts seemed to show on the man's face, and his voice was tender when he answered.

"Yes, I think he's alive, 'cause he's so different from all the rest of us rough, don't-care kind of fellows, an'—an' he believes in a God, an' I've seen some of the strangest things happen when he was around. We all made fun of him at first, an' I did too, till I started workin' side of him." The man cleared his throat and continued. "Seems like no real harm could come to him, ma'am, not to Perry Browning, if that God of his is worth what he claims."

"He is worth all that—yes, He is!" There is a difference between weeping and crying, and Mrs. Browning was weeping. For the children's sake she tried to control her emotions, but suddenly her shoulders shook. The younger children cried then without understanding, but they were hungry, and cold by the open door, and disappointed because the familiar sounding car had not brought their long expected father.

"It's a mystery, Mrs. Browning," continued the stranger, "But it does seem queer how he disappeared so all at once, an' the only one missin'."

"The only one?" A sharp cry escaped her white lips, and her hand went to her throat to stifle a strange pain that gathered there. It had not occurred to her that he was the only one lost. Usually forty or more men are trapped and suffer together, but to be trapped alone—alone—dark—damp—cold—hot—smother—hunger—silence—pressing—smashing—despair—thoughts—thoughts—thoughts—no one—what? Even at this moment of extreme mental torture, a touch like the soft flutter of a bird, seemed to glide over her heart and quiet her. Yes, God was with him! He could hear him though no man could, and He could see. But the fear returned, tearing, burying her too, as it would any wife.

"It is nothing pleasant to know," she said at last, "but I thank you for coming."

"Well, I—I jes' had to. I hope it ain't so, ma'am, but I can't help feelin' someone—eh—" For some reason the man did not finish his sentence but continued as abruptly as he had stopped.

"I never felt like drivin' ninety miles fer any of the other fellows who got into trouble, but Perry he's allus treated me white,

even when I treated him dirty. An' the other day when I got my hand hurt a little, he poured on some dope he had in his pocket, an' tore a strip off the end of his shirt an' bound it up. No one before ever cared if I got hurt or not. I says then, 'Perry Browning's my friend, an' there's somethin' to his religion after all, an' I'll do fer him what I can,' so I come. An' I'll search till I drop, mam," his voice faltered slightly, yes, the voice of this big, husky Bohemian, but it mattered not. No one of the other miners were near, and had they been, he could not have helped it.

"Oh, will you?" she cried.

"He's my friend even if the rest make sport. I must go." The man turned, and ran toward the car.

"Wait," shouted Albert, "I'll go along." He grabbed his cap and dashed over the porch before his mother realized what he had said.

"Oh, Albert, no—no, Albert, you can't go!"

"Maybe I can find him, Ma. Let me go." The man was in the car now.

"What?" he called, "Ye goin' 'long, kid? Can't take ye, kid. No one knows I come down here. It'd get me an' you in bad. A mine's no place fer such as ye." And he was off.

The boy stood by the gate under the cold gray sky, and watched the car drive away, his car, their car, his own father's car, and dared not go along! Oh, he felt like digging up the ground with his hands. He felt like running, yes, he believed he could run ninety miles, and turn that mine inside out!

Even the babies did not eat much mush after all. Why hadn't she thought of offering the man supper? A solemn quiet, like the muffled spirit of a sick room, hung over the house. Elsie and Etta were afraid to go upstairs to bed, and the mother did not urge them. Albert didn't pop the corn he had shelled and the mother did not care. The children stayed close to her, and she was glad. As one by one they knelt at her knee to say their prayers, she made known to God the unuttered desire of their childish hearts. God knew, anyway.

Thanksgiving came, that long-looked-for day. It was another word little Eddie had added to his vocabulary to surprise Daddy. "Fanksgibbing," he called it, but with as much feeling as the ones who originated it. Noon came but there was nothing extra on the table. Evening came. The bins and crocks were all but empty. Night came. The mother's Thanksgiving prayer was not for the things one usually is thankful for, but for that which disaster, disease, famine, misfortune, not even Satan can take from us. She prayed long, but did not go to bed.

The Bohemian searched all day, but the others gave it up as a hopeless task. No trace whatever had been found. The superintendent had evidently gone home a day or so before, for the blinds of his shack were drawn, and he had left everything in the hands of the foreman, who at noon sent out orders to give up the search, for only one man.

A light snow was falling when the ma-

chine drove into the shed. With quick steps the man approached the house and entered without knocking. The children were all asleep, but the mother was sitting at the table with her head buried in her arms.

"I thought you'd be up waiting, dear." He came over and touched her.

The room seemed misty for a moment; then followed a cry of joy.

"Perry! Perry! they found you!"

"Found me? Who found me? I want to see the children. But," he stopped at the door of the bedroom, "Why are they all down here, Mother?"

"Why, Perry!" She was perfectly dumb-founded at his jovial spirit, and radiant face. She had expected him to come home—perhaps brought home—half dead.

"How could they go upstairs alone and think of you buried in the mine?"

"Me buried in the mine? Whoever put out such a report?"

"A man was here last night and said you were lost, and they were searching for you. Why, Perry—"

Several of the children were awake now, and one by one the father kissed and caressed them.

"Mary," he said turning to his wife, "I came just as soon as I could. I'm sorry you had to hear that. Who came?"

"I was so shocked I never asked his name, nor offered him supper. He was here in our car. Where were you, Perry? Tell me!"

"I was in the superintendent's office since Monday noon. He called me aside and took me to his shack; drew the blinds and bolted the door. Let on he had gone—didn't want any one to find us there. So I suppose they thought I was lost in the mine? He never let the foreman know, I guess. No dear, I wasn't lost, but that man was, terribly lost. I never heard such a story. Mother, sit here beside me. There. Yes, Eddie. Be quiet now. That man has been hunting salvation for five years, and never found it till this morning. I was all that time explaining, and reading, and praying for him. I never saw a man so hungry, so desperate, yet so hard to convince. He wrestled like a man in a current. Oh, he had lots to give up, and much to confess. I'll tell you about it tomorrow, Mary. You're tired, your eyes are swollen, poor Mother. But who came in our car? I never knew it."

"A big, heavy-set man, with dark eyes and—"

"Rohana, it must have been. No one else—"

"He said you fixed up his hand—"

"That's who it was, Mary. So he thought I was lost? Ah, Mary, there's a man with a heart of gold and he doesn't know it himself. He may be looking yet."

"He said he'd search till he dropped."

"And he will, too. Too bad. But they will all know the truth on Monday. I saw no one in sight when I left. I'm glad I stayed with Van Buren till he found victory. Mary, those were three strenuous days; but listen dear, the superintendent has given me orders to hold services every Thursday night. Yes, Mother, and you are going along."

"Going along, Perry?"

"We're going to move up, Mary. Then I can come home every night. Didn't I tell you I felt God leading me up there?"

"And He is all you've claimed He is—God is, Perry. And Rohana will know it, too."

"They'll all know it, Mary. Isn't it strange I had to be lost to help the lost? Rohana may be hunting yet."

Two tired souls knelt beside the bed, and gave one more Thanksgiving prayer, not for food, clothing, nor shelter, but for that which is not made by man—a soul made new by God. Hesston, Kans.

THE AFRICAN WORD FOR GOD

There was no equivalent word in Bulu for "God." The isolated native did not know enough to swear—blessed ignorance! Years passed before this foreign art of "civilization" reached him. In their animism the Bulus had a word—Zamnyamebe'e—which answered to their instinct of a Higher Being; and there was but one such. He always existed and never died. He created man and the gorilla and the chimpan-

zee. The man became many and started village life, while the gorilla and chimpanzee went to the woods to live. This Zamnyamebe's is far off and leaves man to shift for himself. He was also called Zambe, and this is the name used for "God" in the translation. It had to be rescued from its age-long isolation and poverty of meaning, and invested with a new and larger personality. We put into it deity, trinity and the divine attributes, as wisdom, power, holiness, justice, goodness and truth, and the Bulu soon came to recognize and appropriate a new spiritual entity under the old name, and to see the propriety of spelling it with a capital Z and of thinking of this new Zambe as having no equal or lawful rival. Thus the difficulty of getting a name for God was fortunately solved by the unearthing of an indigenous word—Zambe. We did not have to go into the heavens above to bring a word down, nor into the depths below to bring one up. Lo, it was with us, and needed only to be divested of sensuous limitations, and properly installed.—Melvin Fraser.

MY OWN WATERFOWL

By Lucille Kreider

TO A WATERFOWL

Whither, midst falling dew,
While glow the heavens with the last steps
of day
Far, through their rosy depths, dost thou
pursue
Thy solitary way?

Vainly the fowler's eye
Might mark thy distant flight to do thee
wrong
As, darkly seen against the crimson sky,
Thy figure floats along.

Seek'st thou the plashy brink
Of weedy lake, or marge of river wide,
Or where the rocking billows rise and sink
On the chafed ocean-side?

There is a Power whose care
Teaches thy way along that pathless coast—
The desert and illimitable air—
Lone wandering, but not lost.

All day thy wings have fanned,
At that far height, the cold, thin atmosphere,
Yet stoop not, weary, to the welcome land,
Though the dark night is near.

And soon that toil shall end;
Soon shalt thou find a summer home, and
rest,
And scream among thy fellows; reeds shall
bend,
Soon, o'er thy sheltered nest.

Thou'rt gone, the abyss of heaven
Hath swallowed up thy form; yet on my
heart
Deeply has sunk the lesson thou hast given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy cer-
tain flight,
In the long way that I must tread alone,
Will lead my steps aright.

—William Cullen Bryant.

The day was hot, tired, fading, and almost worn out when evening, like a new day, came. I dropped on the sweet damp grass under the whispering maples to lose myself just for a moment in sheer, cool, beauty. I watched the sun, scarcely realizing it was sinking until with inward disappointment I saw that its fiery orb no longer dominated the west.

But in its place, behind the somber trees on the western hills, spread a glorious flam-



ing gold. I did forget myself, and all that had been mean and small and dark in the day. Only the west—the splendor of trees and hills and sky—filled everything. Then, out of the dimming hues came a speck. Was it just a gnat in front of my drowsy, dream-filled eyes? I brushed a hand before my face. The speck grew as it came nearer. Slowly, slowly, it floated out of the rose and gold with majestic, effortless grace. So calm and aloof it seemed, far above the vibrant, busy earth. When it was nearly overhead I saw silhouetted against the blue its dark symmetrical body, slenderly beautiful and long. Away out over the eastern swamps it sailed, again a mere speck lost in the gray.

And then I thought of Bryant's lines that so appreciatively had almost exactly described the scene. Those lines have painted that picture on my memory in tones as softly vivid as was that summer evening itself.

AUTUMN

By A. B. M. and R. B.

To those of us interested in nature, the spring and summer seasons are particularly delightful for the bounteous attractions displayed upon every hand. The age-old commands of the Creator, "Let the earth bring forth grass, the herb yielding seed," and, "Let the earth bring forth the living creature after his kind," are then being fulfilled in all their richness.

With the coming of autumn, a tinge of sadness is apt to pervade nature, as we witness the gradual decline of growth in the vegetable world, the maturing of the fruits and seeds, the falling of the leaves, the silence and final departure of the birds, the shortening days, and many other evidences which betoken the approach of winter. Yet all this is but part of the course of nature, instituted by the all-wise Creator, and we, His creatures, endowed with the faculty of appreciating His works, may find delight in nature's progress at this season, as well as at any other. Every time of the year offers its own compensation to the lover of nature.

To the eye, probably the most striking evidence of the arrival of autumn is the brilliant colors of the leaves. What a riot of color is displayed! Almost every imaginable shade, from dull brown to the most vivid scarlet, may be seen. A distant mountain side, in autumn, when nature's hues are at their brightest, lighted by the rays of the setting sun, makes a picture which is unsurpassed in splendor.

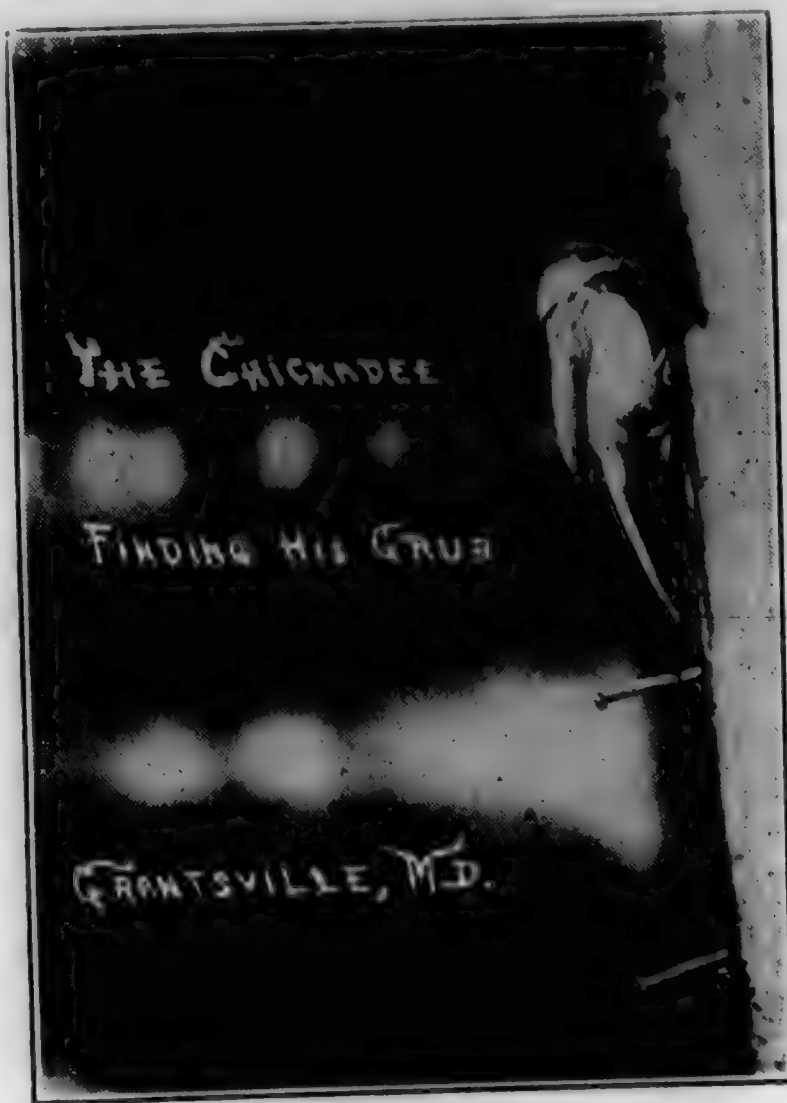
It is interesting to note the characteristics of the different trees as they don their autumn colors. Some of them seem to be very plain and unassuming and wear only the most modest hues, while others put on coats of "many colors" and fairly vie with the rainbow in brilliance. Among the former we find the walnuts and butternuts. These trees never become brightly colored but remain plain green until after the first hard frost. Then, as the sun mounts and thaws out the frost, they drop from the branches, so that the entire tree may become bare within a few hours. These trees supply a most valuable lumber as well as giving us most delicious nuts, so perhaps we may overlook their shortcomings in the matter of color. The hickories are also rather unpretentious in their autumn garb, a dull yellow seeming to be the brightest shade they can attain. Neither do we find any very gorgeous tints among our fruit trees, the apples, pears, cherries, etc. Having given us their fruits, however, we cannot complain if these trees do not clothe themselves in festive array.

Quite otherwise is it, however, with the oaks and maples, the gum trees, the sumacs, and many others. No plain colors for them! Orange, yellow, purple, and scarlet gleam from their branches. The eye must be blind, indeed, which cannot find, in autumn time beauty and cause for delight in nature and its Author.

At autumn's approach many of the wild creatures also manifest a knowledge of the

approach of winter. We may call this instinct or what we will, but the fact remains that if these creatures do not think, the Supreme Intelligence has taken thought for them, and has ordered their lives with forethought for the future. The chipmunk has been busy all summer, laying up a store of seeds, and nuts against the scarcity of winter. The ants, we are told in the book of Proverbs, "are a people not strong, yet they prepare their meat in the summer."

The birds which are not endowed with hardiness to endure the winter, leave for milder climes. The woodchuck and the bear retire to their dens and sleep away the winter season. It is among the birds, perhaps, and their reaction to autumn's arrival, that we find the most interesting types of adaptation to adverse conditions. The little Yellow Warbler and the Baltimore Oriole, dainty guests from the mild southland, leave us long before frost and cold weather set in. The Swallows, living entirely upon insects, stay a bit longer. As the days become shorter and frosty nights increase, others slip



away, one by one. The Robin and the Bluebird, among the best loved of all our birds, linger on until frost and snow fairly drive them southward.

It is a relief, at this season, to turn from these fair weather birds, to those which have the hardihood to brave all of winter's storms and cold. Among these is the adorable little Chickadee, a wee gray bird with black head and throat. Not much in evidence during the summer, this little bird appears about our homes in the fall, seeking additions to its larder for the hard months before it. Another faithful resident is the Downy Woodpecker, which stays with us throughout the year, and visits us at the approach of winter, hoping to find easier picking among its human friends than in the winter woods. Then too, we have the Junco, a little slate-colored bird from the north, and its companion, the

Tree Sparrow, which summers in northern Canada.

All these are but small birds, much less in size than many which depart for the warm south, but they have the hardihood to brave our northern winters, and thereby endear themselves to us by their fortitude. By providing them with food, we help the birds and ourselves, as they are most valuable gleaners of insects, weed seeds, and other pests at other seasons. Let us pay the debt we owe to these feathered friends.

THE POSITION OF CHRIST'S OWN

His Own are His Ambassadors (II Cor. 5:20)

His Own are His Apostles (Rev. 21:14).

His Own are Brethren of His (Heb. 2:11);
They are Brethren to one another (Matt. 23:8).

His Own are His Branches (John 15:5).

His Own are His Children (John 21:5).

His Own are Children of the Kingdom (Matt. 13:38).

His Own are Children of Light and of the Day (I Thess. 5:5).

His Own are Children of Promise (Rom. 9:8).

His Own are Citizens of Heaven (Eph. 2:19).

His Own are His Disciples (John 13:35).

His Own are the Elect of God (Col. 3:12).

His Own are His Followers (Eph. 5:1).

His Own are Heirs of God (Rom. 8:17).

His Own are Heirs of Eternal Life (Titus 3:7).

His Own are Holy, Unblameable, Unreprovable (Col. 1:22).

His Own are of the Household of God (Eph. 2:19).

His Own are Justified (I Cor. 6:11).

His Own are Ministers of God (II Cor. 6:4).

His Own are His Patients (Matt. 9:12).

His Own are His Preachers (Mark 3:14).

His Own are Righteous (Matt. 13:43).

His Own are Saints (Rom. 1:7).

His Own are Sanctified (I Cor. 6:11).

His Own are His Servants (Rom. 1:1).

His Own are His Sheep (John 10:2; 21:16).

His Own are Teachers (Matt. 28:20).

His Own are Washed in His Name and in the Spirit of Our God (I Cor. 6:11).

His Own are His Witnesses (Acts 2:32).

R. W. Jungfer.

BE THE BEST

If you can't be a pine on the top of the hill,

Be a scrub in the valley—but be
The best little scrub on the side of the hill;
Be a bush if you can't be a tree.

We can't all be captains; some have to be crew;

There's something for all of us here;
There's big work to do, and there's lesser to do,
And the task we must do is the near.

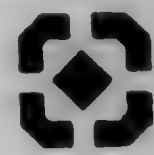
If you can't be a highway, then just be a trail;

If you can't be a sun, be a star.
It isn't by size that you win or you fail—
Be the BEST of whatever you are.

—Selected.



EDITORIALS



Thanksgiving

Bless the Lord, O my soul, and forget not all his benefits.—Psa. 103:2.

In every thing give thanks: for this is the will of God in Christ Jesus concerning you.—I Thess. 5:18.

We are glad that our country was founded by people who worshiped God and acknowledged Him as the great Giver of all good things, both temporal and spiritual. To the Pilgrim Fathers who disembarked on the shores of Cape Cod Bay on December 21, 1620, is due the credit for proclaiming the first American Thanksgiving Day, when immediately after their first harvest in 1621 they set apart a day of special thanksgiving. From this beginning the movement gradually spread through the colonies, and later the states, until at present we have a national holiday designated for the special purpose of gathering at our several places of worship and giving thanks to Almighty God for the blessings that He has given us throughout the year. We are glad for this expression of faith in God and gratitude to Him for His blessings on the part of our nation, and hope that the chief magistrate of our country and the governors of our several states may never discontinue the practice of issuing these annual calls for the American people to worship and praise God.

However, we should not think that the idea of special days of thanksgiving originated with the first settlers of America. If we turn to the pages of Holy Writ we will see that the practice was begun many centuries before that. One of the earliest instances in the Bible which suggests the idea of a national Thanksgiving is the celebration which the Children of Israel observed after they were miraculously delivered from the bondage of the Egyptians. Other special thanksgiving days were observed in the history of the Jews, such as at the time of the dedication of Solomon's temple, the laying of the foundation of the second temple after the return from the captivity under Zerubbabel, and the completion of the city wall under Nehemiah. But aside from these days of Thanksgiving which were held in gratitude to God because of special blessings the Jews observed an annual "feast of the harvest" (Ex. 23:16) fifty days after the Passover. This was later called the Day of Pentecost and corresponded in many ways to our annual harvest meetings or Thanksgiving services, which are fitting successors to this festival of God's people of earlier times.

It is a good thing to have these annual reminders of God's care and blessing. Of course we should be thankful at all times, but we know and God knew the tendency of man to forget. The communion service was instituted so that we would have something to bring to our remembrance the sacrifice which Jesus made for us on the cross. In a similar manner we trust that each recurring Thanksgiving Day may bring to our minds anew the countless blessings which we receive from God continually, and help

us in return to render heartfelt thanks for them.

What have we to be thankful for this year? Perhaps we think so much of the drought and the hard times that we forget the many "benefits" that we have received. The psalmist recognized that tendency to forget, and urged his soul to remember the Lord's benefits. Those of us who have home and friends should remember that these are great blessings from God. Think of the homeless and friendless who are always to be found on the earth, the orphans and the aged who have no one to care for them, as well as those who are suffering from famine and war, as in China at the present time. Or think of the persecuted ones in Russia who have to seek other places to live or perhaps have to die for their faith in God. And so we could go on mentioning things to be thankful for: The crops, life, health, sight, hearing, food, shelter, raiment—things that appeal mostly to our physical being; then the beauties of nature, the uplifting influences of music, literature, art—things that appeal to the mind and heart; then the love of home, friends, country—things that appeal to the affections. The list could be extended to immense proportions if we should count and name our blessings "one by one."

But the greatest blessings are spiritual. How thankful we should be that we still have freedom to worship God, in pursuit of which blessing the Pilgrims came to New England and the Swiss and Germans came to Pennsylvania! How thankful we should be that we have the Bible, God's message to man, to show us the way of salvation! And, above all, how thankful we should be for the Christ of the Bible who gave Himself that we might live! And then think of the spiritual blessings we may enjoy if we come to Him in faith and serve Him truly. We may have His constant companionship, the fellowship of the Holy Spirit, the joys of unselfish service in His vineyard! These are blessings that no man can estimate, which no one can appreciate in all their fullness of meaning, and yet how our hearts should go out to God in gratitude for them! The thankful life is a life of beauty, of happiness, of appreciation, of unselfishness. Let us look away from ourselves, forget our paltry troubles, our worries, our vexations, and give thanks to God for everything that He has allowed to come into our lives, knowing that this is His will concerning us. And let us carry that thankful spirit with us throughout the year.

Missionary Day

The General Sunday School Committee of the Mennonite Church in coöperation with the Mennonite Board of Missions and Charities has again issued its annual folder giving information and statistics relative to the observance of Missionary Day, the third Sunday in November, which this year occurs on November 16. This is the day

when the members of Sunday school who have taken out quarters from the Junior Investment Fund or have been depositing money in the Savings Boxes furnished by the Mission Board are expected to bring in the returns for the year. Sunday schools and Young People's Meetings are also urged to have suitable missionary programs on this day. Suggestive programs will be found in this booklet, which is being distributed through the Sunday schools, as well as in the Youth's Christian Companion of October 26, and in the Young People's Meeting section of this issue of the Monitor.

A number of missionary articles will be found in this number of the Monitor which may be of help to those who are preparing talks along missionary lines. The two series of articles on mission work in South America and India will be found especially helpful. These two series were begun in the September and October issues, respectively, and by referring to those numbers you will find considerable information that will be of interest. Recitations for Missionary Day will be found in the October 26 number of the Youth's Christian Companion and the November 9 issue of the Words of Cheer.

The observance of Missionary Day has grown among our churches. We trust that it will have a helpful influence in fostering a live missionary spirit and inspiring us to greater missionary zeal and more active service. The following are given by the Sunday School Committee as the purposes of Missionary Day:

1. To foster and maintain a healthy interest in Missionary activity.
2. To furnish an opportunity for a united and concerted emphasis on the subject of Missions.
3. To lift up Christ as a great Missionary and Example.
4. To uphold the Bible as the great Missionary Book.
5. To provide a suitable opportunity for the return in each congregation of the proceeds of the Children's Investment Fund, due at this time of the year.
6. To encourage rendering of Missionary programs, either in the Sunday School or in Young People's Meeting, or at some special time.
7. To present Missionary facts, statistics, and general information which will be of help to the Cause.
8. To present the striking needs in our various fields and to encourage definite and united prayer throughout the Church that these needs may be met.
9. To encourage young people to volunteer for active service on the field.
10. To win souls for the Master.

Church History

This is a very interesting study and one which has evoked considerable interest in recent years. At the present time a church history embracing the history of the Mennonite Church both in Europe and America is being prepared by order of General Conference. Another large history of the Mennonites of the Lancaster Conference District is also in course of preparation and will be on the presses in the near future. We are glad for the interest that is shown in this line of work and the efforts that are being made to perpetuate, for the use of future generations, the facts concerning the growth of the Church both in Europe and America.

All of which makes us think of the importance of keeping some sort of record of the important happenings

in our churches and congregations. The actions of Conference are in most cases put into some sort of printed form to which the future historian may have access, but many happenings of interest in the local congregations are sometimes not recorded in any way, and when those whose memories retain them pass away all knowledge of them will be lost. For this reason we wonder if it would not be well for each congregation to have a recording secretary to keep a sort of church diary. We are making history right now and the things that take place before our eyes will make interesting reading for future generations if the Lord tarries.

Beginning with the January number we expect to print a series of historical sketches of various churches in Pennsylvania, Ohio, Indiana, and Michigan. We are sure these articles will be of interest to our readers and we will be glad to include sketches of churches in other communities if some one will send us the manuscripts. From the history of the past we may learn many valuable lessons for the future.

Our Special Offer

We appreciate the circle of the Christian Monitor family as it gathers around the reading table every month. Many of our subscribers have been with us for years and we appreciate their faithfulness and loyalty. Others have come to us in recent times. We trust that all have found in the Monitor something that was both informing to the mind and strengthening to the soul. We have aimed to continue the good work of those who have had charge of the paper in past years, and have endeavored, if possible, to strengthen the various departments. The Young People's Meeting Department has been considerably enlarged with the hope that a fuller treatment of the topics may be of help in our Young People's Meeting work. In order to plan our work for next year we would be interested in knowing if this feature has been noticed and appreciated. If you have found use for the Suggestions for Junior Meetings or the short sketches on the topics by various writers we would be glad for a line from you telling us about it. Suggestions or criticisms on any feature of the paper will be appreciated. We would like to make the paper just as helpful as possible and our work will be made easier if we hear from you occasionally as to what you like best or appreciate most.

But all of this is introductory to what we started out to say. We are glad for our present roll of subscribers, but we could easily take care of a few thousand more. And our present subscribers can help a great deal in achieving that end. If you appreciate the paper pass the word along to your friends and show them a copy if you have the chance. But in order to make it worth while for any time that you may spend in getting new subscribers we have made a special offer of a handsome pocket Bible to all who will send in the names of six new subscribers at the regular rate. Read all about it on the last page of this issue.

Remember also the club prices as printed on the last page of each paper. Young People's Meeting organizations, Sunday schools, or congregations may receive the paper in this way at a greatly reduced price.

CHRISTIAN LIFE

WHY BE YE THANKFUL?

By Joe A. Yoder

Once each year it is the custom for the president of the United States to issue a public proclamation setting aside a particular day as a time of national thanksgiving. Again we are approaching the season of the year when we are expecting to observe another Thanksgiving Day. How will it be observed? Some will probably observe it as a day of festivity; others as a day of real thanksgiving to our kind heavenly Father for the many manifestations of His love and mercy in supplying both the material and spiritual blessings which we are constantly enjoying. Then there likely will be some who will allow the day to pass without giving it any particular attention or notice. Let us look into some reasons why we are and should be thankful to God.

The Scriptures teach and command us to be thankful and to give thanks to God. We shall notice a number of references which are exhortations to thankfulness. (1) "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee" (Deut. 8:10). Many people sit down daily at tables which are filled with the fruits of the earth, with which our Father has blessed His creation and never once raise a single grateful thought to the Donor of all the rich bounties which they enjoy. Undoubtedly, some of these same people will sit at tables which are loaded to overflowing on Thanksgiving Day and never think of returning thanks. We certainly should thank God for supplying us with the necessities of life. We are also living in a "good land." Should we not thank our Father for permitting us to live in it? (2) "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1:12). God grants us spiritual blessings as well as material necessities. He feeds our souls upon the bread and water of life. What a blessed heritage we have! From out of the innermost depths of our hearts should flow ceaseless thanks to our Father for this blessed privilege of being heirs with the saints in light. (3) "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful" (Col. 3:15). Paul in Philippians 4:7 describes the peace of God as passing all understanding. It truly should be a cause of great rejoicing to know that peace rules our hearts and governs our lives. How grateful we should be that God grants us this wonderful peace! (4) "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (Thess. 5:

18). Here we have a direct command to give thanks and the reason for the command immediately follows. All true followers of Christ will gladly do His will and the will of the Father who sent Him. So if we desire to do His will, we are under obligation to render thanks for every thing. This we believe includes times of prosperity, times of adversity, fruitful seasons, seasons of drought, trials, afflictions, spiritual benefits and blessings, or in short, any thing and every thing which the Lord permits to befall His children. The natural man cannot give thanks for all these things. Only persons whose lives are hid with Christ in God can, by the grace of God, which is freely bestowed upon them, truly give thanks in every situation with which they come in contact.

If we really love God, can we refrain from giving thanks to Him? Love to God will express itself in some manner. It often expresses itself in loving and faithful Christian service; in making sacrifices for the sake of advancing the kingdom of God. But true love will always manifest itself in genuine, heart-



THANKSGIVING



By Lawrence Keister

If all men were just as thankful
As in honor they should be,
Special days would still be useful
With official call and plea.

We are wise like our ancestors
When we find a reason why
As a nation we are thankful,
For our country still is "dry."

Came there drought, and deep depression
Of the market and the mill?
But we never made assignment
And we do not think we will.

We have fed our little autos
With the finest brand of gas
And have motored on the highway
Where the auto people pass.

In arrears our rent is falling
But a roof is overhead,
Farmers furnish good potatoes
And we butter baker's bread.

Ne'er do faith and hope forsake us
As we follow in the way,
We can live above the shadows,
We can live and love and pray.

Thankful men and women tell us
That the Lord is always good,
And you find them not mistaken
If you serve Him as you should.
Scottsdale, Pa.

felt thanks and praise to God, and our Savior Jesus Christ.

Another reason for admonishing each other to openly express our thanks to God for all His goodness toward us is, that there is a kind of philosophy involved in repeating the words, "Thank you," or "We thank Thee." We may be truly thankful in heart and yet never express the fact in words. But if we are truly thankful and then express our thanks audibly we soon find that the emotions, which cause us to be filled with gratitude toward God, will be deepened and each time we express our thanks to Him in words we will appreciate more certainly and more definitely the great things He has done and is still doing for us. Furthermore, if others hear us expressing our thanks, they will also feel like rejoicing with us and thus both they and we will pour out from the heart renewed outbursts of thanksgiving to our Father who gave the blessings. May we not only consider it a duty but also a great privilege to thank God for every thing.

In conclusion, we would appeal to all true worshipers to meet in some appointed place and spend at least a part of Thanksgiving Day in returning thanks to our Heavenly Father. In this way we will honor God and respect the request of our president which is embodied in his proclamation. But let us not give thanks only one day in the year. Let us at all times express our thanks to God for every thing which He gives us and fully trust Him, for He is able to supply all our needs. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:20,21).

Hesston, Kansas.

THE APPLE WITH A WORM-HOLE

You have many times seen an apple with a worm-hole in it. But did you know whether the worm began to bore the hole in the apple from the inside or from the outside? Many would say from the outside; but the scientist will agree with the common observer who declares that the worm began on the inside. As a matter of fact, they tell us that the egg was laid in the blossom and that the worm was hatched in the heart of the apple, whence he bored his way out.

And that is precisely the way the worm of sin starts work in the human life. He begins in the heart and bores his way out. We know it is true that out of the heart are the issues of life. Nor must we ever forget that the heart must be sound or the life will be mutilated.—Selected.

THE DAY OF HAULING IN THE NET

By Edna Zuercher

The day of hauling in the net, or the day of judgment concludes the work of launching out into the deep and casting our lines into nearby streams in the endeavor to win souls to Christ. This great day was predicted even in the Old Testament for we read in I Chron. 16:33, "Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth."

It is a fact that this day is appointed and after reading Acts 17:31 we can not entertain doubts that it may be an illusion. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." And while we know the certainty of this approaching event we do not know the exact date, hence there is every reason to make our calling and election sure. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son but the Father" (Mark 13:42).

This day of judgment is called the day of wrath. "For the great day of his wrath is come; and who shall be able to stand" (Rev. 6:17)? It is the day of destruction: "That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath" (Job 21:30).

It is a day of blessing for the saints who shall sit with Christ and hear Him say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

There is no chance to escape this day for "we shall all stand at the judgment seat of Christ." "For it is written, As I live, saith the Lord, every knee shall bow to me and every tongue shall confess to God" (Rom. 14:10, 11).

The judgment shall be held upon all nations: "And before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep from the goats" (Matt. 25:32). On that day the righteous and the wicked shall be judged. The righteous will receive their reward and the wicked their punishment. "I said in mine heart? God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work" (Eccl. 3:17). This great day will be executed in righteousness. There shall be no fraud or trickery connected with it. "The Lord cometh to judge the earth. He shall judge the world with righteousness and the people with his truth." God's judgment will be impartial. He "will render to every man according to his deeds" (Rom. 2:6).

The picture of God's judgment as related to the Christian is beautiful, but His judgment of the sinners presents the darkest of pictures. The Christian's hope lies in receiving the gift of eternal life and that, with the desire to win souls to Christ, is ever foremost in his thoughts. The sinner crowds the picture of his doom into the background so far

that it becomes vague, and he hardens his heart and continues in sin. But the time will come when he must give it his serious thought and then he fears and dreads the day of judgment. There is "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Nevertheless the fact that the judgment day will reveal our inmost lives is brought out so forcibly that the words found in Rom. 2 alone should be enough to turn every sinner's heart to Christ, in seeking pardon and to prepare himself for the great day of hauling in the net.

The books shall be opened at the judgment day. "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened" (Dan. 7:10). Be sure that your name is written in the Lamb's Book of Life, and then when the judgment is set and the books are opened you need not fear the verdict.

All actions will be judged. "For God shall bring every work into judgment, with every secret thing, whether it be good or evil" (Eccl. 12:14). So be careful where you go and what you do, for God sees, and unless your sins are blotted out by the blood of Jesus Christ they are kept on record. And every word shall be judged. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned" (Matt. 12:36, 37). "Say nothing that you would not like to be saying when Jesus comes."

Even our thoughts are to be judged. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts (I Cor. 4:5). While people may not know our thoughts God does.

The certainty of this great judgment day is a motive to bring people to repentance, for without real repentance there is no remission of sins. Acts 17:30 tells us that all men everywhere are to repent. And it is moreover a motive for faith and holiness, two essentials to prepare us for the great judgment day. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (II Pet. 3:13)?

The certainty of judgment also fosters watchfulness and prayer. "Take ye heed. watch and pray, for ye know not when that time is." Let us have a greater determination to live the God-planned life and please Him by being ready ourselves and showing others the way to heaven.

Neglected advantages increase condemnation at the judgment. "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (II Pet. 2:21). Thus we who live in the light of Christianity are in greater

danger than those who live in the darkness of heathenism.

So with all these things facing us we find life serious and not to be considered in the light of earthly attainments, honors, and enjoyments. We, as Christians, realize a graver responsibility, for we see multitudes of souls, in spite of all modern achievements, treading the downward way. It behooves us with greater zeal to let the Christ-life shine in and through us so that more souls may be led to Christ and thus be made ready for the great day of judgment.

Oh, that men everywhere would realize the danger and sadness of not being ready to meet their God in the day of hauling in the net! For then everything is final with no more pardon for sin. And this day is as certain as death. There is no escape. It is just. God is a God of justice and we shall receive exactly as we deserve according to our acceptance of His grace and pardon. With Jesus we have nothing to fear. Without Him we have everything to dread. "Prepare to meet thy God."

Nampa, Ida.

OUT OF HELL ON BAIL

When Bishop Janes was preaching at the Conference in Saginaw, Michigan, in 1867, he said, "I was on my way to hold the New Mission Conference in San Francisco, California. We were just out of New York harbor, and a minister and a few friends were standing together on deck when a man came up with a New Testament open at the words, 'And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous, who is the propitiation for our sins, and not for ours only, but also for the sins of the whole world,' and with his finger on it, said to the minister, 'Do you believe that?'"

"Yes," said the minister, "I do."

"Well," said the man, "I don't. I would not be mean enough to go sneaking into Heaven on the merits of another. If I could not go in on my own merits, I wouldn't go in at all."

"The minister waited a moment, and said, 'Sir, those words of yours come with an ill grace from a man who is out of jail on bail, and is running away from his securities.'"

The Bishop then told us, "We had no more trouble all the way to San Francisco," and so let us know that he himself was the minister and knew the facts in the man's case.

Then the Bishop lifted his hand high and said with a loud voice, "We are all out of hell to-day on bail."

When I told this in an address at a recent Conference, one of the ministers said, "He wouldn't preach that way in this new age."

I answered, "Yes, he would. The age makes no difference. If preachers don't preach that way now, they ought to. The facts are the same." And this is as true in Pasadena as in Saginaw or Detroit; as true in California as it is in Michigan.—Christian Witness.

• MISSIONS •

THE MISSIONARY CALL

By Oscar Burkholder

This article is furnished by the Young People's Problems Committee of Mennonite General Conference.

If there are missionaries in mission fields to-day because of other calls than the scriptural one, it must be because such missionaries have not diligently searched the Scriptures to ascertain what a scriptural call to mission service is. For the Bible is full of example and statement as to what constitutes a missionary call. There need be no mistake if the missionary is willing to hear the Word and obey it. In fact, unless the Word is heard and its provisions willingly obeyed, the efforts of man from any other motive will surely end in failure. Because it is highly necessary to be scripturally called to render acceptable and successful service on the mission field, whether at home or abroad, may we note a number of essential characteristics of the missionary call.

It Is a Call from God.—It was God who called Abram out of Ur of the Chaldees saying, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Gen. 12:1); and as Abram obeyed there was launched one of the greatest missionary enterprises this world has ever seen. Such an example of faith as the offering of his only son, has been an inspiration to all succeeding generations, and will be for many more, if the Lord tarries. Abram was called of God and obeyed the call.

A similar experience came to Samuel, as a boy, when in the dark hours of the night he heard the voice of God. At his tender age he did not at first discern the call, but with the help of God's representative, Eli, he answered, as all obedient children should when God calls the first time, "Speak, Lord, for thy servant heareth." In his obedience to God's call Samuel became a mighty judge in Israel and laid the foundations for Israel's greatness in the days of David and Solomon.

It is a Call from God's Son.—As God called directly in Old Testament days, He calls through His Son to-day. Listen to the words of our Lord and Savior as He issues His instructions for service to the twelve. "Behold, I send you forth as sheep in the midst of wolves," and with many other like admonitions He sent them forth to preach the Gospel. But before they were ready for such a program He had called them individually. He had found Matthew sitting at the receipt of customs, and said to him, "Follow me," and immediately Matthew followed. Thus He called and trained His disciples so that after His resurrection and before His ascension they were ready for the great

commission in Matthew 28:19, 20, which they so faithfully obeyed, but which a host of professing disciples do not obey to-day.

It is a Call from God's Spirit.—Not only does God call men to service through the words of our Lord and Savior, but also through the Holy Spirit. A striking example of such a call for definite service is found in Acts 13:2, where two men were called out of the Antioch church for further service. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." It is very timely here to note the fact that these two men were busily engaged in service and sacrifice when they were called. To stand idly by, waiting for a call is very apt to end in a life of idleness. Working for the Lord where we are is one of the surest evidences of willingness to serve in larger fields.

It is a Call According to God's Word.—While we have noticed several instances of definite specific calls for service it is well to remember that the Word of God is a standing call to every believer to render efficient and entire service unto God. And the fact is readily seen in the stupendous task before the body of believers. Isaiah gave voice to such a burden when he cried out in Chapter 45:22, "Look unto me, and be ye saved, all ye ends of the earth: for I am God, and there is none else." And this same great truth is found in one of the apostle Peter's expressions, II Pet. 3:9, where it is stated that God is "not willing that any should perish, but that all should come to repentance." As long as the Gospel of salvation is to be heralded to all men, and it is God's will that all should accept it, no one is exempt from doing his share in the great task.

It is a Call to the Christian.—In harmony with the preceding thought it should be emphasized that God calls only His own children to this great service. While men of the world, and world organizations have contributed somewhat to the possibilities of missionary service, there is not the slightest inkling that they wished to render God such service. Trading companies, good and bad, had selfish motives only, when they established trade routes to the corners of the world, yet these same trading facilities and accommodations have been means whereby the missionary could go and preach the Gospel. God called Paul and he went to Rome in a trading vessel. God called the Mennonite Church to feed the hungry in

India and the brethren went to India along ordinary trade routes. But the call for such service came to the believer and not to the world.

It Is a Call According to the Need.—Our Heavenly Father sends out no false alarms. There are no exaggerations of world conditions recorded in the Scriptures as one often hears from would-be and over enthusiastic missionaries. God states conditions as they are and calls accordingly. For the greatness of the work we hear these words from Jesus' lips in the parable of the Sower. "The field is the world." Could any thing be farther removed from sensationalism and yet be so definitely comprehensive? "The fields are white already to harvest." Could any statement convey to the missionary a more urgent appeal and portray the immediate need more clearly? Of such statements there are many in Holy Writ and it is well that the prospective worker in the Master's vineyard store his mind with them, so that under-emphasis and over-emphasis find no place in his program of service.

It Is a Call from The Needy.—Just as certainly and as plainly as God calls according to the need, do the needy, in their distress, call for help. In Acts 16:9 Paul received such a call after he had assayed to go another way. "Come over into Macedonia, and help us." It is a cry that has echoed and reechoed down through the following centuries until it seems to come to us to-day with added volume and momentum. For the need of the world is great, and from every land comes the cry for spiritual help. As yearning eyes and outstretched hands were turned to the disciples of the Early Church so the Church of the Lord Jesus Christ in this day beholding the same spectacle, is responsible for the proclamation of the same Gospel that Paul gave in response to the call in his day.

The missionary call is the greatest challenge that has ever been issued to any generation. It calls for sacrifice, courage, conviction and whole-hearted service. Will the Christian youth of this generation hear the call? And having heard the call and seen the pleading vision of a sin sick-world, will they follow in the footsteps of our pioneer missionaries, forsaking all and following the Master Missionary even unto the ends of the earth?

Breslau, Ont.

"If after kirk you bide a wee,
There's some would like to speak to ye.
If after kirk ye rise and flee,
We'll all seem cold and stiff to ye
Is stranger here than you, may be.
All here have got their fears and cares,
Add you your soul unto our prayers;
Be you an angel unawares."

THE SOUTH AMERICAN MENNONITE MISSION

II. Historical Sketches—March, 1917 to April, 1919

By T. K. Hershey

(Continued from last month)

4. From Buenos Aires to Mendoza.—

December 11, 1918, we started out on a trip which was to take us six hundred and sixty miles west of Buenos Aires to Mendoza toward the Andes Mountains, returning December 20.

Our first stop was Mercedes where we visited the Methodist Orphanage for the second time. Thence we went to Chacabuca where we met Mr. Bauman whom Bro. Shank met on his first trip to Argentina. Our next stop was Villa Mercedes, thence north to Villa Dolores, a town of ten thousand and with no Gospel work but no district for extension that we could see. Returning to Villa Mercedes, we continued our trip west by way of San Luis arriving at Mendoza December 15.

We met several missionaries, Methodist and Baptists, at Mendoza. At the Baptist church, five women and three men were baptized and seven others were received into the church. The Mendoza district is quite well worked and we saw no opening there for us.

We traveled back to San Rafael, a long and tiresome journey. We passed through millions of acres of land without inhabitants. Through an English speaking Ford agent, we learned that San Rafael has a population of about fifteen thousand including those in its district. There was no evangelical work in it at that time, but as at Villa Dolores, there was no district for extension of work. Grapes and fruit were in abundance at this place.

Colonia Alvear was our next stop. En route, we discovered that we should have changed trains at Empalme. The conductor said that he told us about the change, but if he did we did not understand him. We were travelling back toward Mendoza. There happened to be an Englishman on the train who helped us out of our difficulty by having us get off at Nacuman, where we waited four hours and then rode on a freight train to Monte Coman. Here we stayed for the night and left the next mornnig for Huinca Renanco.

The latter was a town of about four thousand and inhabitants. Here we visited a Mrs. Buckey who conducted a Sunday school in her home. She had as many as one hundred fifty children at a time. With a list of one hundred forty subscribers she appealed to the railroad company to build her a chapel. Because of a disinterested superintendent, the project fell through.

While there was no Catholic church in this town at that time, we could not give it further consideration for the same rea-

sons given previously. Since then the Brethren from Rio Cuarto have opened work there. At the present writing, Mr. Clarence Sickel, of California, has a healthy congregation in Huinca Renanco. We returned to Buenos Aires after a long tiresome trip, having traveled most of the way second class.

We were impressed on this trip with the idea of purchasing a large tract of land and selling it out in small properties to Christian families to be paid in monthly installments. We believe it would be a fine way to build up a Christian farming community. This also appealed to the religious thinking leaders and missionaries. However, it has not yet been realized.

December 26, 1918, we again met for counsel and prayerful consideration of future plans. We decided that for the good of Robert Shank's health, Mrs. Shank and the children should go to Rio Cuarto, a higher climate, and that we should wait a month or

aging to us. After finding a hotel in Pehuajo, we went to the Ford agency where we met Mr. Shields from Wisconsin, who has since become a very warm friend of the missionaries and sells us Ford cars at cost.

Mr. Shields was going to Henderson that afternoon and took us with him, which gave us a fine opportunity to see the country for fifty miles southwest of Pehuajo. We visited a very large estancia (ranch) of 28,700 acres. The owner dealt in purebred Durham stock and had just sold a Durham for twenty-two thousand pesos (about eight thousand dollars United States currency).

We saw another large estancia owned by Mr. Naon. This ranch is eight by twelve miles which figures to be one hundred two thousand, four hundred acres and was worth at that time about sixty dollars per acre. According to these figures, Mr. Naon was worth over six million dollars.

We learned that Pehuajo County was at that time about thirty-five or forty years old and the town itself had a population of nine thousand five hundred and in the county there was a population of thirty thousand. To-day both the town and county have almost tripled its population.

As far as we could find out at that time, Pehuajo had never had an established Gospel work in it. Mr. Ferguson, a Nazarene, had held a few meetings there one time and colporteurs had sold Bibles and New Testaments there, but nothing permanent had been done.

A Strange Feeling

Both Bro. Shank and I, as we walked up the main street, received something that seemed to say, "This is the place." After a few minutes of silence, the writer of this article said, "Bro. Shank, what are you thinking about?" He answered, "I was just analyzing my feelings." "There

seems to have come to me a feeling of possession," I said, "That is exactly the way I feel. This is without a doubt the place God would have us open work for Him and the Church."

Right then and there, we decided to occupy this field. At once we looked for houses to rent and found two, one for sixty pesos and the other for eighty pesos per month. We wanted to consult our families, however, before renting, so we left without deciding definitely which one we would take.

January 5, we left for Toay, the end of the line. As we passed through Madero, Passo, Trenque Lauquen, Pelligrini, Catrilo, Santa Rosa, and other towns, we imagined we saw little churches established in each of them. There was no mission work in any of the towns west of 9 de Julio, where we had met Bro. Luayza and his faithful few. At that time, there was no mission work of any kind for six hundred or more miles west to the Chilean border. Our hearts



Transcontinental Train—South America

so before making more trips.

5. Last Trip—Buenos Aires to To-day.—

Our plans were changed and we started out on our last trip January 1, 1919, leaving Buenos Aires on the F. C. O., the Western Railway which took us through Pehuajo and most of the other towns where we now have work.

9 de Julio was our first stop. We had been informed that the Christian and Missionary Alliance had just recently opened work there. Leaving the station, we walked out Main Street looking for a hotel, when to our joy and surprise, we heard the singing of a Gospel song. We soon located the house and rapped at the door. Bro. Luayza (now a worker at Santa Rosa) appeared. We stayed there until the following day when we took a train for Pehuajo.

The country en route looked very good to us. Wheat, corn, oats, flax, alfalfa, all were very good that year. Farmers were threshing and in general things looked very encour-

throbbed within us as we saw all these towns with from six hundred to nine thousand and five hundred population, all without the Gospel. How we wanted to tell them of Christ and His love!

Being convinced that Pehuajo and the district west was the portion of Argentina awaiting the Mennonite Mission, we returned directly to Buenos Aires where we arrived January 6, 1919. Our message this time to our families was not, "We have found nothing to impress us as the place to begin our work," but, "God in a very definite way, this time has convinced us that we shall begin work at Pehuajo. So let's get ready." All were agreed, and at once we began to make preparations to move to the interior and to what was to be our future home.

We were very cordially received by the railway officials, especially by Mr. Foster, then the manager of the Western Railway Company. He granted us all we asked—

fifty per cent rebate on our tickets and twenty-five per cent on our freight. He also promised to give all future workers in our mission the rebate which has been done ever since.

Because of a general railway strike, we were detained in leaving for Pehuajo as soon as we had desired. We chartered a car for our furniture as it was cheaper. The furniture of both the Hersheys and the Shanks was shipped on January 16, 1919.

Mrs. Shank and their children were now in Rio Cuarto for Robert's health. Bro. Shank remained a few days longer in Buenos Aires to attend an educational conference.

The morning of January 21, 1919, the writer, wife, Beatrice and Lester, left Buenos Aires at 7:15 for Pehuajo, our future home, and arrived there at 3:56 in the afternoon.

What then? This will be told in the next article on Pehuajo!

Trenque Lauquen, F. C. O.

strongly to express his own individual feelings. This victory is only half won with the hardest part ahead. The devil will not let his subjects go without a tremendous struggle.

Another young man living near here has asked for baptism. He is under instruction. His wife at first was very angry each time she was spoken to. He has a mother, mother-in-law, and younger brother we are much interested in. The other day when Mrs. Smucker went to visit his wife this mother kept her so busy doing this and that, that the poor woman could not sit and listen to the Gospel story. Nevertheless she got enough that several times my wife saw tears streaming down her cheeks. How wonderful is this evangelistic Gospel of ours! The Holy Spirit is working with this man's wife as well as himself. So far the mother and mother-in-law seem to be allied with the devil to hinder. We are also praying for them. Just before Mrs. Smucker left to come home the husband, who was up on the house-top repairing his grass roof, called out to her to sing a certain Bhajan which dealt with the wonderfulness of Jesus and His plan of salvation. May the Holy Spirit, backed by our prayers, do His work in this family.

In thinking over our experiences while in direct evangelistic work we have to think of a certain landowner who owned several villages. We were on tour and arrived at Panduka, many miles from home. In crossing the river we had two buffaloes hitched on before the car. In the water they stopped and as they like water they proceeded to lie down, nor would they get up, in spite of shouts and proddings with sharp sticks. Finally I told the Indian helpers and the driver that I would start the engine and then at a certain sign they were to yell loudly and prod the buffaloes and I would blow the horn and buzz the engine. It worked. The buffaloes scrambled to their feet and ran as though persued, pulling the car after them. On arrival at the village, after the tents were up, Mrs. Smucker went to call on this Indian woman, the owner. She called several times and left a Bible with her. The next year in our follow up tour we called on her again. She had been reading her Bible and wanted us to establish mission work, to build a bungalow and place a missionary there. She said she would help us to land and to timber and dirt for bricks, etc. Her offer could not be accepted as her village was on the extreme edge of our district. But we told her that this did not mean that the Gospel was not for them. After teaching her some more we left her. We have lost contact with her because of being transferred to another station and also because of our furlough. We often wonder if she is still interested.

On that same tour we visited the village of Gariaband. Here we met a princess. She invited us to her home or palace and was much interested in the Gospel. She later visited us at our tents and was much interested in our table and chairs and dishes and cooking utensils, also our two boys, one a mere babe, their clothes, and the few playthings we had. It was a wonderful chance

EXPERIENCES WITH CHRIST IN INDIA

II. In Direct Evangelistic Work

By R. R. Smucker

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—Matt. 28:19, 20.

The Lord has sent us out with this divine promise of always being with us if we do our part in fulfilling the command to go and teach and baptize. How very strangely does God lead at times, however! It indeed takes faith big enough to remove mountains, and trust, never betrayed, with continual supplication and prayer if one is to do the Lord's will here. We must surely keep "in tune with the Infinite" if we are to recognize and take advantage of the opportunities He places before us. God leads us into experiences that may be of small account or of far-reaching influence. One can never tell at the beginning of an experience. But oh, how willing one must be to be led into experiences and then be used in them!

One morning on the day that we always conduct our village Sunday schools, I somehow was led to tell my companion, a brother named Harun, that he was to ask some one else to go with him in my stead, for I had other work this morning. Now I never like to miss my village school. We go two by two and conduct some six Sunday schools weekly, usually on Saturday. After they left the bungalow, when morning prayers were finished, I nearly called them back and told them I would go after all. I got to thinking of what work I had and why I told them I could not go. The more I thought about it the less I thought I had work enough to keep me here. But why did I tell Harun that I could not go? Several times I was on the point of calling him and saying I would go. Each time, however, I did not; something held me back. Along about nine o'clock I found out why the Lord did not want me to go. A school teacher, well educated and very influential, came to visit me.

He had had a very heavy sorrow in his family recently. He had lost five of his loved ones within two weeks. His heart was sore and in splendid shape to have a sympathetic friend talk to him. I took full advantage of the situation to tell him of Jesus and what He did and why He came. This man himself had been sick almost to death. I told him the reason the Lord spared him might be in order that he would serve Him the rest of his days. This made an impression on him. I gave him a Bible and he promised me he would read it, especially certain parts that I marked for him to study and pray over. Then we went out to the hospital and I mixed some medicines for him. While I was mixing them I noticed that he sat down on a box and commenced to read and could hardly stop when I had the medicines ready, so heart hungry was he. Soon after this I wrote a letter to certain friends at home and told them of this man. I told them I would put the responsibility of this man's conversion and acceptance of Christ before men conjointly on them and us, as far as praying for the Holy Spirit to convict him was concerned. I also gave him a Bible from a Bible fund that a certain brother in Pennsylvania had sent over to India. We prayed much for this man and his wife, and evidently others did too. Some days ago this man again came to visit me. We had not seen him in the meantime. Among other things he said, "I must recognize that Jesus is the Christ, God's Son, that He came to save sinners, and that His plan of salvation is such as no other has ever put forth. Jesus is the true guru (teacher) and His way of life and salvation is the only true way. Through Him our souls can get to heaven and God. Other ways are false and deceive men." Then I pointed out to him that if he believed this, it was up to him to accept and travel on this road himself, bringing his wife with him. He did not reply although I pressed him quite

to tell her of Jesus and His work. Having won her for a friend she listened. We left a Bible with her. Later we went on furlough and while in America received a letter from a fellow missionary who with his wife toured that same district. They also were invited in by this same princess. They found she had been reading her Bible and was much interested in the love of God and Christ's death on the Cross, two of the most vital parts of our Gospel. We trust that that entire district may yet open up for our entry in active work. We had work started there, then the Zamindar changed his mind and drove us out, even after bricks were being made for the buildings. What privileges the servant of God has to witness and bring the Gospel to the attention of people!

On that same tour we visited a certain village about eleven miles from the bungalow. There was a boy's school located here. Before we had the tents up a group of school boys came and wanted to know all about what we were there for. We set aside a man who sat with them and told them of Jesus and then opened the book box and they bought twenty Gospel portions in a few minutes if I remember rightly. Here in this village we found people who had never seen a white person and many who had never heard of the Gospel of Jesus nor that there was such a Being and religion. All this occurred in a village less than twenty miles from a railway and about eleven miles from the bungalow where work had been opened only a few years previous. Just a little hint of how tremendous is the task and how widespread the opportunities! A man came and stayed all afternoon, each day and seemed hungry for the Gospel. I never went out in the afternoon as sick people as well as visitors came. We had our hands full at the tents, but oh, the opportunities!

There is also the other side of this work, the danger side. When Brother Albrecht, Mrs. Smucker's father, was visiting us, (on a former tour) we broke camp at daybreak one morning. I was on the bicycle, my wife, her father, our two boys, and one Indian woman were in the ox tonga (cart) and away we went for a hard day's trip to our next camping place. I was ahead, with the shotgun on my cycle. We noticed a rank smell in a certain dense rocky portion of the jungle. I looked back and noticed the ox driver was also much worried. I stopped and told those in the ox cart that there was a tiger around somewhere close, that we smelled him. I told father to take the shotgun and to give me the rifle. If the tiger appeared he was to shoot but not at the animal, only to scare him. I would do likewise, as a last resort trying to stop him with bullets if he proved vicious. Then we went on, I on the cycle the others on the tonga coming behind as fast as the driver could whip up the poor oxen. We got safely past the rocky place. Less than a half mile farther on we again noticed this rank smell and again speeded up with a prayer in our hearts. Again we got safely past. Then I called to the others to come and see where there were huge tiger tracks in the sandy path coming our way. Evidently the tiger had

been there just a moment previous for the tracks were so fresh that the sand had hardly stopped falling in from the edge. Evidently the first time we noticed the odor it was from the den, and the second time the tigress was probably returning, perhaps with prey. She likely jumped into the bushes beside the road to let us pass. It was rather interesting, to say the least.

That noon we ate a cold lunch and arrived at our stopping place about four o'clock, having travelled nearly double the first estimated distance. The carts did not get in till way after dark. We hurriedly set up the tents and had a cup of tea together and then all, missionaries and Indians, tumbled into bed without supper, so tired was everybody. The next morning before going to our work we all had a good meal together from a peafowl we had shot the day previous. Such is life sometimes while on tour.

On this same trip when Sister Smucker was rolling up the bedding while I was taking down the tents a small scorpion stung her finger. The scorpion had been beneath the bedding. She did not make a big fuss, like



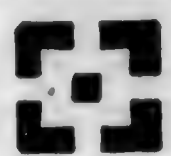
Where the Beggar Woman Keeps House

the Indian usually does, although the pain was intense. Because she showed more self-control than they would have, one of the men remarked, "How fortunate it was she, and not one of us, for it does not hurt her like it does us!" Another time my wife woke up in the morning and found that she had laid on and smothered a big black scorpion, three inches in length. It was not there when she went to sleep. Yes, the Lord does protect, both from known and unknown dangers.

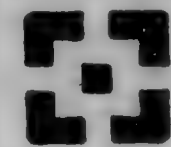
In our work, both with Christians and with unbelievers, we have problems and powers of darkness to contend with that the average American worker in the United States knows anything about. As an extreme illustration of the superstitions and beliefs of the ignorant Indian we will give this happening. We had an ignorant Christian for our night watchman. His name was Muni. He was supposed to stay awake and see that

robbers and thieves and dogs and cats and large animals all kept their distance from the house while we slept. (He slept sometimes too). He remarked several times that a strange light would go across the plain in front of the bungalow. I also investigated a story that was being much passed around among the Hindus in the village. I found out that the report was out that the devil, in human form, was occasionally seen from a distance with a strange light, and that if any one got so close that the light fell upon him he would die. We of course ridiculed the entire thing, but, "No, it is true," they said. This old man, Muni, had been so schooled and taught in these superstitious beliefs that he more than halfway believed it too. So I told him to call me the next time they saw the light. So one night he came all excited and called us and told us, "There he goes across the plain, Sahib Ji." We had not yet fallen asleep. We had our sleeping quarters outdoors then. Surely enough, a strange light was crossing the plain just at the edge of the jungle. I told Muni that the light was now in the jungle, but that they should watch and if it came into the open again he should tell us and we would run it down on the plain with the Ford car. He promised. Surely enough a half hour later he and his companion called. (He had asked a young lad of about seventeen to watch with him). The strange light was crossing the plain, but not directly toward the bungalow. I quickly jumped out of bed, threw on a wrap, and ran for the car, calling for the two men to come too. Then the old man, Muni, began to plead and beg me not to go. Suppose, he pleaded, the stories should be true and that people did die if the light fell on them. I had a wife and two sons and loved ones in America, and I should not go. He was shivering with fright. Then when he saw that I was going, for I told him that I was a Christian and was not afraid even if it was the devil, although I assured him it was not, he ran for his big bamboo stick, six feet long and an inch thick. At least he would protect me.

In they piled, and away we went. As we neared the light I swung the car so that the light fell directly on the persons, and we saw two neighbors carrying a lantern. Muni, however, did not recognize them in his fright and called out, "What, are you the devil?" I talked with them and they said they went out every night to watch their rice fields, just at the edge of the jungle, to see that the pigs did not destroy the rice. It was a most natural explanation. The "spooky" light was caused by their having picked up a blue lamp chimney somewhere, which caused their lantern to give a pale, queer light. On the way home I turned to Muni and said, "Well Muni, was that the devil." "Why no, Sahib, that was So-and-so." "Well, are you satisfied that the devil does not walk around like that?" "Well, that wasn't the devil, but it might have been." One must work patiently with our more ignorant Christians, remembering that they came from superstitious homes and had this bred and born into them and have heard nothing else from birth. (Continued next month)



BIBLE STUDY



BIBLE STUDY COURSE

I Peter

There is no need to discuss the authorship of these two epistles. While some would question the ability of the fisherman Apostle with his limited education to write these epistles, the same doubt might apply to the ability of the apostle John, whose epistles number three, besides the Gospel and the Revelation. The evidences of the authorship are sufficient, both in the epistles and in tradition. The specific incident of the author's having been with Jesus in the holy mount is especially significant, as is also the reference to the witnesses who were with him on the occasion of the Lord's transfiguration. II Pet. 1:18.

The time and place of writing has been a matter of interest. It has long been a question as to whether Peter was in Babylon at the time of his writing the first epistle. 5:13. Many writers are inclined to believe that Babylon was a figurative name applied to Rome. And John uses the same figure in the Revelation. But Paul always speaks of Rome without suggesting a change of the name for the purpose of concealing the identity of the city, and one may question the need of either Peter's or John's use of a fictitious name, or of the Lord's use of a subterfuge in speaking of that city when He gave His Revelation to John.

Some authors are persuaded that Peter was in Babylon. Thomas was supposed to have been as far East as India. As an apostle to the scattered Jews no locality would have afforded a better field of ministry to any of the apostles than the ancient seat of their captivity, Babylon. Among the many who heard the apostles preach on the day of Pentecost were Parthians, Medes and Elamites, all from the eastern districts of the old Babylonian country. To have gone to those quarters to preach the Gospel of Christ would have been the most natural thing on the part of any of the apostles.

The epistles were written to the Jews, as were also the epistles of James and that to the Hebrews. Paul states that John and Peter were called to be apostles to the Jews, while he and Barnabas were called to the Gentile ministry. Gal. 1:12. But it would seem impossible that Peter should have no concern for the Gentile brethren, or have no concern for the salvation of the Gentiles, the great nations among whom the Jews were scattered abroad. The districts to which Peter addresses his letters were those, and in proximity to those, which had been the field of Paul's ministry,

In some of these districts the epistles of Paul had been received and had been read, and some of the things that had been written were hard to be understood. Cf. II Pet. 3:15, 16. There was a common interest for both Jewish and Gentile believers in the epistles of those men who were the apostles of the Lord to the churches in all districts. Yet there could be and was a difference of appreciation in the messages of the Gospel and in the life of the believer when viewed from the standpoint of the Jew or of the Gentile. The Gentile believer had not known the standards of life required by the Jews. The Jew had a constant conflict in matters of life as he endeavored to maintain his principles and keep his law when living among the Gentiles. The exhortations given by Peter to the scattered believers of the Jews in the Gentile communities bears out this thought, and encourages the Jewish Christians to maintain the high standard of the life which they had learned to appreciate as a peculiar people zealous of the righteousness of the law. But the standards for the Jews were also such that the Gentile Christians could profit by them.

This epistle was conveyed to the churches in the Asia district by one who had formerly been in the company with Paul, he whom Paul took with him at the time that Barnabas and Mark journeyed in an other direction. But it is very significant that Paul afterward enjoyed the fellowship of Mark and at the time of Peter's writing both Silvanus and Mark were in association with Peter. We may be too apt to emphasize the differences that seemed to have existed among the early servants of the Lord, and which may not have been as great as we often make them.

The Purpose of the Epistle—I Peter

When we read the First Epistle of Peter, the thought is impressed upon us that the brethren to whom he writes were suffering great trials. These trials were not so common in the districts of Asia in the days of Paul. His letters to the Philippians and Thessalonians reveal the fact that those churches suffered mild persecutions from the authorities in his days, and later suffered more on account of the agitations of the Jews. Peter's epistles seem to indicate that the governments had part in the persecutions that fell upon these scattered groups in Asia.—I Pet. 2:11-17; 4:12-19. Such persecutions would be severe, general and constant. During such trials the brethren would need encouragement and received it

from those who had learned in the earliest period of Christian testimony that those who followed Christ would suffer persecution. Peter was distant from these brethren but was present in spirit with them. He proved indeed to be a shepherd who cared with the greatest sympathy for the flock of the Lord. He "fed the sheep, the lambs, and the little old sheep." He was ready to care for the flock over whom the Lord had made him overseer.—I Pet. 5:1-4.

Outline of I Peter

- A. The Introduction to the Epistle.—1:1, 2.
 - I. The Author, Peter, an apostle of Jesus Christ.—1:1.
 - II. To whom addressed.—1:1, 2.
 1. To the strangers, scattered.—v. 1.
The thought of the expression "strangers" is that of persons settling in a strange land. They are not foreigners, neither pilgrims, since they have a settled location, some even being citizens, as was the case of Saul of Tarsus. It is evident that Peter had in mind the strangers of the dispersion of Israel. The locations of these dispersed ones is given,—Pontus, Galatia, Cappadocia, Asia, and Bithynia.
 - a. They are described as scattered—the dispersion.
 - b. They are called, the elect.—v. 2.
 - (1) According to the foreknowledge of God the Father.
 - (2) Through sanctification of the Spirit.
 - (3) Unto obedience.
 - (4) Unto the sprinkling of the blood of Jesus Christ. Note.—These are true Israelites, chosen of God, accepted by the Holy Spirit, consecrated to obedience and acknowledging the Blood of Jesus Christ as their power of salvation.
 - III. The salutation, "Grace unto you, and peace be multiplied." This salutation is much the same as that used by Paul. It is significant of the salutation taught by the Lord to His disciples, "Peace to this house."
- B. The Discussion of the Epistle.
 - I. Consolation for the persecuted believers, their sure hope in Christ.—1:3-25.
 1. Thanksgiving to God for the hope.—v. 3.
 2. The believer's hope.—1:3-9.
 - a. They are begotten unto it by the resurrection of Christ from the dead.—v. 3.
 - b. It is an inheritance, in heaven, imperishable, and reserved.—v. 4.
 - c. They are kept by the power of God through faith unto salvation.
 - d. The salvation will be revealed in the last time.—v. 5.
 - e. It is their joy in the sorrows of trial.—v. 6.
 - f. Trials make the faith more glorious.—v. 7.
 - g. The faith will be realized at the appearing of Jesus Christ.—v. 7.
 - h. Christ the joy and hope of believers at the present time.—v. 8.

- i. Believing in Christ is salvation, the end of faith.—v. 9.
3. The believers hope in Christ was the inquiry of prophets and the wonder of angels.—1:10-12.
4. The effect of the hope in the believer's life.—1:13-21.
 - a. The mind is set upon the grace that is to be revealed at the appearing of Jesus Christ.—v. 13.
 - b. Obedience is expressed by ceasing from the former and ignorant lusts.—v. 14.
 - c. Obedience is manifested by following after the holiness of God.—vv. 15, 16.
 - d. As sojourners here, the time is passed in the fear of God.
 - (1) He judges all men, without respect of persons.—v. 17.
 - e. Redeemed by the precious blood of Christ, they shall not follow the vain traditional life of the fathers under the law.—vv. 18-21.
 - (1) He was chosen of God before the foundation of the world.
 - (2) He was manifested for believers in these last times.
 - (3) God raised Him from the dead and exalted Him to glory.
 - (4) Hope in Him will not fail.
5. They who entertain this hope love the brethren instead of the world.—1:22-25.
 - a. Obedience to the truth through the Spirit purifies the heart unto love for the brethren.—v. 22.
 - b. They love the brethren with a pure heart fervently.—v. 22.
 - c. Being born of the incorruptible seed, the Word of God, begets love of the brethren.—vv. 23, cf. 22.
 - d. It is vain to love the things of flesh and of man.—vv. 24, 25.
 - e. The Word of the Lord, the Gospel, is all that endures.—v. 26.
- II. Encouragement for a persecuted people—they are a chosen generation of the Lord.—2:1-12.
 1. They are a spiritual house, in the Lord, to whom they have come.—2:4, 5, and context.
 - a. They have tasted the grace of the Lord.—vv. 1-3.
 - (1) They therefore lay aside all evil.—v. 1.
 - (2) They desire and grow by the sincere milk of the Word.—v. 2, 3.
 2. They who build on that corner stone will not be confounded.—v. 6.
 3. To the unbelieving, the stone which they reject will become their destruction.—vv. 7, 8.
 4. The honors of the chosen generation.—vv. 9, 10.
 - a. A royal priesthood, an holy nation, a peculiar people.—v. 9.
 - b. They show the praises of the Lord who has called them out of darkness into His marvelous light.—v. 9.
 - c. They were not, but now are the people of the Lord.—v. 10.
 - d. They had no mercy but now have obtained mercy.—v. 10.
 5. The honors of a godly life.—vv. 11, 12.
 - a. Be as strangers and pilgrims in the world.—v. 11.

Note.—The word "pilgrim" used here is the same as ch. 1:1. The term "stranger" applies to the house or residence. One might say,—as temporary residents and foreign people. Neither the life nor the residence of the people of the Lord belong to this world. We are citizens of heaven and our home is there.
 - b. Abstain from the destroying effects of fleshly lusts.—v. 11.

- c. Live honestly among the Gentiles.—v. 12.
 - (1) They speak evil against the believer.
 - (2) They will acknowledge good works and glorify God in the day of Judgment.—v. 12.
- III. The godly life of a persecuted people in the world.—I Pet. 2:13-3:22. It is a life of submission in the spirit of righteousness.
 1. Submission to authorities.—2:13-17.
 - a. To kings, governors, and their laws.—vv. 13, 14.
 2. Submission for the Lord's sake.—vv. 14-16.
 - a. They are sent by Him to punish evildoers.—v. 14.
 - b. They praise them that do well.—v. 14.
 - c. He desires His people to put to silence the ignorance of foolish men by well-doing.—v. 15.
 - d. As free, (but servants of God) not using liberty of God's servants to accomplish maliciousness.
 - e. Proper regard for all men, the brethren, God, and king.—v. 17.
 3. Submission of servants to master.—2:18-25.
 - a. To either good or evil masters.—v. 18.
 - b. Endure even wrong for conscience' sake.—vv. 19, 20.
 - c. Endure wrong in the spirit of Christ who suffered wrongfully.—vv. 21-24.
 - d. Being dead to sin, the believer should live unto Christ who suffered for the believer and to whom such have returned as the Shepherd and Bishop of the soul.—vv. 24, 25.
 4. Submission of wives to their husbands.—3:1-6.
 - a. To win the husband by a righteous life.—vv. 1, 2.
 - b. The characteristics of a chaste life.—vv. 3-6.
 - (1) Not outward adorning of jewelry and apparel.—v. 3.
 - (2) The hidden, incorruptible, meek and quiet spirit which in the sight of God is of great price.—4.
 - (3) Patterning after Sara in her meekness honoring Abraham, calling him lord.—vv. 5, 6.
 5. Honor of husbands to their wives.—3:7.
 - a. Recognize and honor her as the weaker vessel.
 - b. Consider her as a partaker with him of the grace of life.
 6. The life of all believers, in view of their hopes and of their persecutions.—3:8-22.
 - a. Having unity, compassion, love, pity, and courteousness for each other.—8.
 - b. Not rendering evil for evil.—v. 9.
 - c. Rendering blessing in order to inherit blessing.—vv. 9-12.
 - (1) Blessing results from seeking the good.—vv. 10, 11.
 - (2) God watches over the righteous and is against the evil.—v. 12.
 - d. The safety of the righteous in times of trial.—vv. 13-22.
 - (1) Those who do good are not in danger.—v. 13.
 - (2) Happiness in suffering for righteousness' sake.—v. 14.
 - (3) Meeting the adversaries without fear or trouble.—vv. 14-16.
 - (a) Setting God first,—sanctifying Him.—v. 15.
 - (b) Giving a meek and reverential answer for the hope.—v. 15.
 - (c) Keeping a good conscience.—v. 16.

- (d) Having a good conversation (life).—v. 16.
- (4) If God wills, suffer wrong rather than do wrong.—v. 17.
- (5) The example of Christ for the persecuted believer.—vv. 18-22.
 - (a) He suffered for others' sins.—v. 18.
 - (b) His unjust suffering of death brought us to God.—v. 18.
 - (c) He was put to death in the flesh, but was quickened by the Spirit.—v. 18.

A parenthesis is here presented concerning Christ's ministry in the Spirit by which He was raised from the dead. This is not a ministry while He was dead, but a ministry of the Spirit by which He was raised.

1. By the Spirit He preached to the spirits in prison.
 - a. They were sometime disobedient.
 - b. They were disobedient in the days of Noah.
 - c. They were disobedient while the ark was being prepared in which eight obedient souls were saved by water.
 - d. They were disobedient while the ark was being prepared in which eight obedient souls were saved by water.
- (d) The ark and water a figure of baptism saving the believer.—vv. 2, 22.
 1. It is a testimony of the Spirit.
 2. The disobedient are condemned.
 3. The obedient are saved.
 4. It is not the putting away of the filth of the flesh.—v. 21.
 5. It is the answer of a good conscience toward God.—v. 21.
 6. Those who are obedient are raised from the dead even as Christ was raised from the dead, by the Spirit.
- (e) Christ who suffered and died and was raised from the dead is now at the right hand of God glorified.—v. 22.

This is the answer men may give for the reason of the hope that is in them.

- IV. The manner of life of believers in view of the end of all things.—4:1-19.
 1. Follow the example of Christ.—v. 1.
 - a. He suffered in the flesh, for sin.—v. 1.
 - b. So men should cease from sin.—vv. 1, 2.
 2. The past life is sufficient to have lived in sin.—vv. 2, 3.
 3. The remainder of life should be lived unto God.—v. 2.
 4. Those who do not understand speak evil of the believer.—vv. 3, 4.
 5. Men must give account to God, the judge of the living and dead.—vv. 5, 6.
 - a. The Gospel was preached to those that are dead (not after they died).
 - b. They are judged as men are who are now in the flesh.
 - c. They should have lived according to God in the Spirit.
 6. The end of all things at hand.—vv. 9-11.
 - a. Use charity and forgiveness.—v. 8.
 - b. Use hospitality without grudging.—v. 9.
 - c. Use the gifts of God as His stewards.—v. 10.
 - d. Use every gift of ministry to the glory of God.—v. 11.
 7. Bear reproaches, committing the soul to God.—4:12-19.

(Continued on last page)

EDUCATIONAL

EUROPEAN TRAVEL SKETCHES VII. The Mennonites of Western Europe

By Paul Erb

This article concludes the interesting series of European Travel Sketches that Bro. Erb has furnished. We feel sure that our readers have enjoyed these visits as in their minds they traveled with Bro. Erb through the cities and waysides of Europe. This concluding number will be of special interest to all who are interested in European Mennonite history and the growth of the Mennonite Church in Europe. Most of us trace our ancestry back to some of these regions of Europe and we feel that we are tied to these Mennonite brethren not only by blood kinship but by the precious heritage of our Christian faith.

In this last article of my series on European travel I shall tell you some things about the Mennonites of the districts through which we passed. We were all Mennonite tourists, and our guide was a Mennonite historian who was already fairly well acquainted with the various Mennonite communities. Our opportunities therefore were great. Every Sunday but two was spent in a Mennonite community, where we had the privilege of worshipping with our brethren.

The following statistics of Mennonite membership may be of interest. They are only approximate, and are a few years old.

Switzerland	1,500
Germany (Prussia, Bavaria, Baden)	12,500
Danzig	6,500
Poland	2,300
France	
Old France	1,000
Alsace-Lorraine	2,000
Holland	68,000

This membership is divided into conferences

French-speaking and one German-speaking, for the adults of Alsace speak German for the most part as yet. There is a newly organized conference in East Prussia, and one in Switzerland.

In Amsterdam is the largest Mennonite church in the world. Not the building, for there are a number of churches in America which will hold more people. But there is a membership here of eight thousand! Church membership in Holland is quite nominal, however, and we were told that only about one thousand of these are found in church services on any Sunday morning. Amsterdam is the center of Dutch Mennonitism. It has the best, that is, the most complete, Mennonite library in the world. Here is located also their theological seminary. The teaching of this seminary, and consequently of most of the ministers, would in our country be classed as liberal. The same could be said of a few centers in Germany, such as Emden and Crefeld,

er in the evangelical revival among the Mennonites in that country. He told us his conviction that the realities of the Christian faith are most precious to one who like himself, has been delivered from a cold unitarianism. We sang together "What a Friend We Have in Jesus," and had prayer together. He was a reminder to us that even though the truth may be temporarily covered up with error, somehow, somewhere, God will bring it to light again. God will not let the truth without testimony.

In Friesland, northern Holland, we stopped for a while one morning at Witmarsum. This little village was the birthplace of Menno Simons. About a mile north of the town is a monument to him. It stands where he began, in 1536, to preach Anabaptist doctrine. The building in which he preached stood there until about one hundred years ago. Thirty years ago the Mennonites of Holland erected this monument. His grave is unknown.

In the Palatinate of Germany we visited Mennonites at Weierhof and Monsheim. At Weierhof lives Christian Neff, outstanding among Mennonite ministers, scholars, and writers in Europe. At the edge of the village is a realschule in which Bro. Neff teaches Bible. This is the only school in Germany where Mennonite doctrine is taught. The pastor of the church at Monsheim is Walter Fellman, a genial and spiritual type of young Mennonite. It is significant that he is again sympathetic to the doctrine of nonresistance, a historic Mennonite position that has been all but lost among the churches in Europe. He showed us a monument erected near the highway to the war dead. When this monument was dedicated, he said, all the ministers of the community were asked to take part. Only a Jewish rabbi and Fellman spoke a word for the principle of peace. The church at Monsheim is an interesting one historically, for it was from here that the first Mennonite emigration to America took place. Here lived David Mellinger, the originator of rotation of crops, and between Monsheim and Worms we saw the wooded valley where our fathers in those days had to have secret worship in the forests.

Thomashof is a sort of regilious rural inn. Meals and rooms are furnished to travelers, and it serves as a religious center for Bible conferences and other religious meetings. It is beautifully located with a prospect of the Rhine Valley on one side and the beginnings of the Black Forest on the other. In the deeply spiritual atmosphere of this place we sensed the typical Mennonite standards of piety. Evidence of the bond of interest between us was the presence of the Gospel Herald on the reading table.

Our visits to Lautenbach and Hellmansberg,



Monument to Menno Simons, near Witmarsum, Holland

much as we are in this country. There is a loose Dutch conference. In South Germany there are two, one including Baden, Wurtemberg, and Bavaria, and one for the Palatinate. In France there are two conferences, one

but otherwise the Mennonites of Europe are theologically evangelical.

In an earlier article I mentioned our half-hour visit with T. O. Hylkema at Ameersfoort, Holland. I mention him here again as a lead-

which I have described in an earlier article, gave us insight into the home life of our German brethren. Now in some points we American Mennonites felt that the Europeans

liard we enjoyed the fellowship of Bishop Pierre Sommer, who is doing faithful work in holding together the remnants of French churches badly scattered by the World War.



Emmenthal Church, Switzerland. Founded about 1529

had departed somewhat from the faith. But in this one point at least I felt that they were better than we. There was a wholesomeness and a simplicity about these homes that was an inspiration and delight. The children did not seem to be seeking every possible opportunity to "go some place," and the family worship and singing was spontaneous and wholehearted.

The Emmenthal, or the valley of the Emme, in Switzerland, was an interesting place for all of us. Practically all Mennonites of Swiss origin come from an Emmenthal ancestry. At Langnau we had the privilege of worshipping with the oldest Mennonite congregation in the world. It has had a continuous existence since 1582. In this beautiful valley there are now only 400 Mennonites. Services are held at nine different places. Although European Mennonite churches have organs, we heard here some very good unaccompanied singing by the *chor*.

Although there are no churches of our faith there now, the cities of St. Gall and Zurich had a great historical interest for us. In a library of St. Gall we saw authentic letters, written in his own hand by Conrad Grebel to his friend Vadian, who lived at St. Gall. At Zurich we went into the Grossminster, Zwingli's church, from which Grebel and others departed in 1525 to give our faith its beginning. We looked down, too, into the cold waters of the Limmat River, where Felix Manz was drowned in 1527, at the beginning of the terrible persecution of one hundred years which our fathers suffered.

In France we visited Mennonites at Colmar, Mulhouse, Montbeliard, and Migneville. We enjoyed Sunday services at Colmar, and discussed feet-washing and pre-millennarianism in the home of Preacher Kremer. At Montbe-

liard we saw again the Gospel Herald, and found that he is attempting, among other things, to develop total abstinence sentiment among the Mennonites.

As a whole, we found a considerable basis of fellowship between us and our European brethren. While we saw some evidences of formality, and a merely nominal Christianity, we had to remember that visitors in America could detect the same thing. We found much genuine spirituality, and received the impression that it is on the rise rather than on the decline. We can with profit observe that failure to consistently teach and practice nonresistance through a period of years has resulted in the virtual loss of the doctrine.

The historic Mennonite position on separation from the world has not been entirely lost. In fact, in some respects they hold it much better than we. Their homes and church buildings are set back from the road and almost hidden in a conscious effort to avoid ostentation and display. They have no rule forbidding members such amusements as the theater and dancing because, we were told, they have never known of a member attending such places. There is not much social mingling with worldly people. In dress they do not have a distinctive garb, but neither do you see among them the extremes of fashion. One conference has a ruling against bobbed hair. Ministers for the most part are unsalaried, except in part of Germany and in Holland. Forms of worship are simple, very similar to ours. There are no Sunday schools, and few activities to compare with our young people's meetings. But we found the leaders struggling faithfully with their problems.

Hesston, Kans.

THE CHURCH SCHOOL AND ITS PROBLEMS

IV. The Problem To-day

By S. C. Yoder

Twenty-five years ago the high-school graduate was the exception in our group. Qualifications for teaching in most states did not require an extensive training. Teachers were given examinations in certain branches of knowledge upon the basis of which certificates to teach were issued. This practice has changed with the years. To-day specialized courses of training extending beyond the high school are prescribed by most states for those who wish to enter upon the teaching profession. In most states attendance at high school is compulsory. As a result of this there is rising within the Church a group of school people. They will be the fathers and mothers of the next generation. The ministers who preach thirty years hence will have no inconsiderable number of them within their congregations. On account of their intimate associations with those of other faiths during their high school years they will likely entertain a different feeling toward these groups than was the case in the past. This is not a condition the Church has created nor has it been brought about by any individual or group of individuals. It was and is being created by forces outside of and beyond control of the Church. We could close all of our schools and discontinue all our educational effort but the problem would be with us still. Some communities that a few years

ago were not affected by this particular situation now find themselves confronted with the issues. Others who are still free may find that the problem is closer at hand than they anticipated. It is not one that can be ignored, nor wished away, nor laughed out of existence. Nor is it a fiction of a vain enthusiast. It is a reality. In the language of one of our statesmen, it may be said; "It is a condition which confronts us, not a theory." Any suggestion for a remedy that fails to take into account the situation as it is will probably fall short of bringing forth a satisfactory solution and increasing difficulties will likely grow out of this very question.

Is our life and faith and practice being helped or hindered as a result of this situation? Both sides have their advocates. People cannot be altogether blamed for lamenting conditions, or some of them at least. However, I fear that it is not lamentations that are as badly needed as a manly recognition of the situation and an earnest grappling with the problem after all the factors entering into it have been thoroughly considered. In a few years we will probably see, as we should be seeing now, that the mourning over the loss of "former days" has not availed. Men and women need to take cognizance of the problem and place themselves into a position where

they can give sympathetic and constructive help to those who need it. This does not mean that they must agree with all the untried ideas and fancies of youthful enthusiasm of which every one has plenty. Age and experience will do for them what it has done for the rest of us. The problems of youth may seem vain and childish to older ones. Likewise the caution, slowness, and conservatism of the older ones may seem needless to youth with its overgrowing powers and desire for action. Both have their place and are entitled to

consideration because they enter largely into the needs of the future.

The task of the Church school then is to rally the enthusiasm, zeal, earnestness, and strength of her young people around a definite, forward looking, faith preserving, program in an effort to save them for the Lord and the Church. In this the institutions need the sympathy, prayers, confidence and support of their entire constituency in order that each one may be at his very best to do the work expected of him or her.

Goshen, Indiana.

HYMNOLOGY AND SACRED SONG

The Negro Spiritual

By Paul Miller

Considering the background of the Negro people the songs, known as Negro Spirituals, are all the more worthy of notice. The race has had no cultural background. In history we find they were brought from Africa, sold as slaves, with very little chance of developing the higher arts. We find practically no contribution in painting. In writing a few have written and are widely read, although the material is not outstanding as literature. In music we find their contribution large and unique. Mr. Edward Byron Reuter says, "The race has lacked the poise, confidence, and self-respect conducive, if not essential, to artistic endeavor." He continues to say, "The Negroes have been an important factor in the development of American Music. It is in this field that they have made their chief contribution to the higher cultural life of the society."

From Africa the Negroes brought the African song with its concept of rhythm. The European concept of music is melody, while in the African it is rhythm. According to James Weldon Johnson, "In rhythm the African music is beyond comparison with any other music in the world." In the Spanish and Latin American music is found the *habanera* considered the best music rhythm. In the Spiritual we find the basic fundamentals of African music but a higher form of harmony. This rise is due to Christianity.

The Spiritual is often sung by a leader who in turn is answered by a chorus, as in the African folk song. "The Spiritual often takes a melodious phrase for a theme, repeats it, and plays about it, and comes back to it in brief intervals."—Benson. As the Spirituals developed, some had the response first. Later the response developed into a chorus which is the most important part in the higher type of song, such as *Steal Away to Jesus*. The Spirituals are solely and purely the creation of the American Negro. They express a very definite relation to the words and music. Many modern songs to-day are not in harmony. The tune expresses one emotion while the words create another. Spirituals are both sad and happy. Their existence is due to a Christian experience in the heart of the Negro. If it were not for Christianity, the Spirituals would not exist. At first they were not written. In groups there were usually those with strong voices and good memories. These would lead the singing, the rest helping. This accounts

for the varied forms of the same songs. These leaders moved about, and in this way the Spirituals spread with their variations. There were many more leaders than creators of songs.

Because of their appeal to all human emotion, Negro Spirituals have not lost their place. They are simple, yet appealing. Frederick Hall says, "The Spirituals show the character of the people in whose hearts they had their being, expressing patience, simplicity, sincerity, and firm belief in the God of all mankind." They looked forward to the time when they should be freed from bondage. The future life was made more real and appealing by their hard lot as slaves. The Negro took complete refuge in Christ, and these emotions and experiences were expressed in song. Mr. Hall

FOR LITTLE THINGS

Many there are who praise to-day
For blessings everywhere;
I, too, have felt within my soul
The joy of grateful prayer.
But I would send thanksgiving, Lord,
Straight up into Thy sky,
For little things some folks perhaps
Would be a-passing by:

For pastel shades that sweep across
The lovely sky at dawn,
For braggart birds that find caches
Deep in my little lawn,
For trees that hide their naked limbs
With fur and silver lace,
For friendly snow that when I walk
Comes down to touch my face,

For kittens that have naught to do
But romp upon the hearth,
For plants and books and little things
That build a home of worth.
So as the priestly firs lift up
Their praying arms to heaven,
I, too, would thank Thee, Lord, for all
The small things Thou hast given.

—Opal Leonore Gibbs.

further says that "these songs are deeply religious and should be sung in such a way as to not cause laughter or ridicule." In this respect it will be interesting to notice what Ernest Newman, the English music critic, says in regards to American jazz and Spirituals. "The case as regards the Spiritual is not quite as bad, though it is bad enough. Here again

the new thing was welcomed, at first because it was new. The Spirituals were not of much musical account in themselves, but they had a certain naive charm. It was undoubtedly an effort for English audiences to remain as serious as some of the singers were, in spite of words that had a strong flavor of the comic about them, but the effort was made, because it was recognized that, naive as these songs were, they were sincere. The trouble developed when the commercial exploitation of the Spirituals set in—a process that might be described as the exploitation of Uncle Tom. The Spiritual as Uncle Tom may have sung it was one thing. The Spiritual as maudlinized by hefty gentlemen on concert platform and dished up by 'arrangers' was another. The Spiritual as a simple melodic flowering of a simple religious sentiment had the appeal that sincerity is always sure of making; the Spiritual decked out in harmonic commonplace and *cliches* of the academic arrangers divided us between laughter and nausea. Once more we felt that we were being made the victim of an organized commercial 'push,' and once more we resented it, and once more the plain man on my side of the water saw 'America' in what was really only the activity of a few energetic Americans with an eye to business. If the peace of the world is to be assured, let America, . . . send us no more jazz and no more Spirituals, but especially no more jazz."

Here we see the result of commercializing the Negro Spiritual. Many so called Spirituals are not the real Spiritual but have been produced for commercial purposes. In this way many people have been turned against the so called Spiritual and, in fact, have rarely heard the real Spiritual with true interpretation. Any singer, white or black, must feel the Spirituals to really sing them. To make a Spiritual merely a matter of art is sure to fail as far as interpretation is concerned.

Mr. Haynes, a noted Negro singer, notwithstanding all his artistry and talent, sings with tears on his cheeks, which accounts for his success, for he feels his song and gives its true interpretation, the only way to sing the Negro Spiritual.

Hesston, Kans.

SPEED OF SWALLOWS

A dozen different birds have been credited with a speed of sixty miles an hour and over, but it is only lately that experiments have proved the swallow is far swifter than the wild duck or the carrier-pigeon. A hen swallow was taken from a nest in the Antwerp railway station, and sent in a basket by express to Compiegne, a distance of over 146 miles. There, at 7:30 in the morning, she was liberated. At 8:38 the bird was seen in her home nest at Antwerp.

Work this out and you will find that the tiny creature had traveled a distance of 129 miles an hour. At this rate it would take a swallow only half a day to fly from the coast of Belgium to North Africa.—Publisher Unknown.

"He who is small in faith will never be great in anything but failure."

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Our congregations are strong when they "stand fast in one spirit, with one mind, striving together for the faith of the gospel." We can strengthen them as individuals only when we get in line with the faith and yield ourselves in the position in the body to which God calls us. Any member of a body that hinders the work for which the Church of Jesus Christ has been called is not strengthening the congregation.

Whether we be the weakest or the strongest in the body does not matter if we engage in that service which God has been pleased to give us. There is no such thing as God giving us a service apart from the body which does not in some way have a vital connection with the welfare of the body. May this topic on November 9 be a real inspiration to many.

Missionary Day programs will be helpful if we make them so. We can further missions most effectively if we can lead the young to that interest that will fit them to fill the ranks later on when the present workers must lay down their work.

May we not neglect the grace of gratitude. If we are moved to grateful feelings by right thoughts, it is but natural that we should seek a proper way to express it. Let us help each other in this expression and thus glorify God in many lives.

The ordinance of anointing with oil seems almost a strange thing to many who seem to know their Bibles. Let us not only be intelligent as to what is written, but also awake to the privileges of the children of God in prayer.

Are we sound in the Faith? Then we are also sound in Christian living. It is impossible to separate the two. May this vital and interesting topic have an earnest study and discussion.

HOW MAY I HELP STRENGTHEN MY CONGREGATION?—I Thess. 5

Topic for November 9

MOTTO

"Let us consider one another."

MEDITATIONS ON THE TOPIC

I. My Part.—

"If every member were just like me, What kind of church would my church be?"

The above lines prayerfully pondered will bring a sense of personal accountability. Of course no other member can be just like me, neither can I be just like any other member. Yet in the quality of our characters as Christians we can all live up to the high standard of consecration. We may all be open to learn all that we can about the work of our Master. We may all love one another and seek to be of the greatest service to others.

Some duties stand out prominently that make for the welfare of the congregation as a whole. The shepherd of the flock is a very helpful factor in the strengthening of a congregation. The more each one can do to strengthen the ministry the greater will be the power for good to all the members. Think of all the ways in which each member may strengthen the ministry, and use your opportunity not only to do your part, but to encourage others to do their part.

Before people can help strengthen the congregation, they must have strength in themselves. Babies are all right in their place. But babies, to do the most to strengthen the congregation, must do a good job of growing. This can be done most effectively when they feed on good food and exercise themselves along proper lines, which those who have them in charge, lovingly provide. We can develop our power of serving others when we exercise our talents at every opportunity.

II. The Text.—I Thes. 5.—This chapter taken in its entirety will be a splendid teacher to all who seek to strengthen the con-

gregation where you worship and serve. Looking for the return of the Lord we want to be wide-awake to our present opportunities for personal improvement and for the encouragement of others. Such counsel we shall find in the chapter.

OUTLINE STUDY

I. Suggestions to The Thessalonians for Us to Heed.

1. Keep the coming of the Lord in view. I Thess. 5:1-10; Luke 12:35-48.
2. Comfort and edify one another.—I Thess. 5:11; Heb. 10:24, 25.
3. Know and love your shepherds.—I Thess. 5:12, 13; Heb. 13:7, 17.
4. Be at peace among yourselves.—I Thess. 5:13; Eph. 4:1-3.
5. Do personal work according to needs.—I Thess. 5:14, 15; Gal. 6:1; Rom. 15:1; Col. 3:12-15.
6. Let the joy of the Lord shine out.—I Thess. 5:16; Col. 4:4.
7. Be continually prayerful.—I Thess. 5:17; Phil. 4:6.
8. Be thankful.—I Thess. 5:18; Col. 3:17.
9. Follow the prompting of the Spirit.—I Thess. 5:18; Gal. 5:16; Rom. 8:14.
10. Give kindly attention to Divine revelation.—I Thess. 5:20; Heb. 3:12, 13.
11. Prove all things.—I Thess. 5:21; Heb. 13:8, 9.
12. Abstain from all forms of evil.—I Thess. 5:22; Rom. 14:13-21.
13. Follow the Lord's means of complete sanctification.—I Thess. 5:23, 24; I Thess. 3:12, 13.
14. Express brotherly love by an holy kiss.—I Thess. 5:26; Jno. 13:34, 35.

Summary: Be wide awake, sympathetic, loyal, peaceful, active, unselfish, spiritual, teachable, conservative, self-denying, loving, growing.

"If every member were just like me, What kind of Church would our Church be?"

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Strengthen.
2. Select a Memory Verse from the Lesson Text.
3. The Blessing of Loving One Another. For Others.
1. Show How the above Points in the Outline Build up the Congregation.

PERSONAL THOUGHT

Do I fill my place in the congregation in a way that increases its efficiency in the service of Christ?

SEED THOUGHTS

Brethren and sisters, pray for your ministers.—Doctrines of the Bible.

Just as a home cannot be successfully managed and kept in order without the ready obedience of the children, so it is impossible to keep a congregation in order without the hearty support of the ministry in governmental matters.—Doctrines of the Bible.

He who brings reproach upon the ministry by disrespect and lack of esteem, brings reproach upon Christ, the Head of the Church, whose ambassadors the ministers are.—Doctrines of the Bible.

The day is past when the work of a congregation rests solely upon the shoulders of the ministry. So many avenues of direct service are open to the laity, and so many opportunities await its grasp that no one need pine for work or excuse his inaction because there is nothing for him to do.—Doctrines of the Bible.

"Dare to do right, dare to be true; You have a work no other can do; Do it so kindly, so bravely, so well Angels will hasten the story to tell."—Sel.

OUR JUNIORS

By H. N. Troyer

Dear Juniors: I am sure many of you have already decided to give your lives into the hands of the Lord Jesus and so have joined the Church as He wants us to do. When we join the Church we are showing the world where we stand and that we are not ashamed of Him nor His people, but that we are going to work for Him in letting our lights shine. Matt. 5:16.

The nearer each one in the Church is to what Jesus expects, the nearer the whole Church will be. So if each one does right, a strong clear light will shine out. If a number are simply members of the Church but do not do the things that they should, then the world will receive the light of Christians somewhat like we receive light through a dirty, smoked up lamp chimney or blackened bulb. Jesus does not like to shine out through such a lamp and we can do much to help keep it clean and thus let the clear light through. Our Bible lesson, (I Thes. 5) tells us in the fifth verse that we are "the children of light, and the children of the day."

Since we are children of the day and are not to be asleep spiritually, but awake and watchful, we want to notice a few things we can do to help our Church so it will carry out the Lord's wishes and plans. Verse eleven tells us that we ought to tell one an-

other of the many blessings which the Lord is showering down upon us each day. Psa. 68:19. This will help each one to live nearer to God for we know that as He helps others He will also help us. The more we see the blessings of God each day in our lives and hear of blessings others receive, the more we will grow, and as we grow we will become stronger for Him who died for us. Verse 10.

One thing we must not forget to do and that is to pray. Verse 17. Praying in faith has much power. Jas. 5:16. It is said that a certain Queen feared the prayers of John Knox more than an army of 10,000 men. Study Elisha's prayer and effects in II Kings 6. Pray for your ministers that God may give such grace that the Word of God may be preached simply and yet with Holy Ghost power. Verse 12, 13. Pray that all hearts may be open and ready for the Word, hungering and thirsting for righteousness. Matt. 5:6. Pray for each other that all may be strong in the Lord and the power of His might. Eph. 6:10. Pray that laborers might be sent forth, for the harvest is already white. Matt. 9:38.

Of course, all of us will want to behave as children of God, not only in the Church but every day, wherever we are. Verses 21, 22. We will also want to help others stand up for Jesus. It will be a real pleasure for us to do things for others. We want to be helpful at home, in school, and on the way to and from school, any time, any where. The Lord loves to work through those who are watching for ways to work for Him. "Whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3:23).

HINTS TO THE LEADER

This is a subject that needs your most prayerful and serious preparation. Your handling of this topic may mean the beginning of a life of great usefulness to the Lord and His Church. Stress that the first thing needed is SALVATION, for real salvation results in works, although works do not result in salvation. The Church is not for unsaved people. It has troubles enough without any more. Unregenerated members are the cause of much of the present-day factions. Present Christ simply, and expect growth in grace. II Pet. 3:18.

Some suggested topics are: Memory Work of above References; Ways of Serving God; Life of Samuel; The Good Samaritan; Evils We Should Avoid; Things We Should Be Thankful For; How To Pray; Bible Prayers.

HOW MAY I STRENGTHEN MY CONGREGATION

By Glen R. Miller

If I would strengthen my congregation I must first of all be growing stronger myself in spiritual things. In so doing I may also be helping others to grow stronger, thus making for a better congregation.

If every member has really experienced salvation and strives daily to live as Christ would have him live, the growth of the congregation will not be a problem. In too many cases we have fallen back into the ways of the Pharisees and made our religion a series of forms and standardized opinions rather than a real heart experience, such as Jesus ever set before us in His teachings.

Why can we not all strive to grow stronger each day and with the help of God gain the mastery over selfishness, pride, and kindred sins that beset us? Let us exercise ourselves in the things that make for spiritual growth; prayer, Bible study, attendance at divine worship.

We need—not more words, but more exemplary lives—not a desire to look at others with critical eyes but rather at ourselves. Strong indeed is the individual who searches only for good in his brother but looks for "dross" in his own heart.

If any one would help to strengthen his

own congregation let him begin by strengthening himself.
Goshen, Ind.

MISSIONARY DAY (Open Topic) (Jr.)

Topic for November 16

SUGGESTIVE PROGRAM FOR SUNDAY SCHOOL SESSION OR EVENING MEETING

Song—512. (Songs taken from Church Hymnal)

Scripture Lesson—Acts 10:34-43

Prayer—(Specially Remembering the Work of the Juniors)

Song—519

Brief Statement by Superintendent Giving the Purpose of Missionary Day.

Recitation—"Going and Praying" Page 152 (Recitations are taken from "Poems for our Boys and Girls" by Lina Z. Ressler)

Study of Sunday School Lesson. Every teacher should be full of missionary information and inspiration.

Reading the names of the Missionaries' Children and their Supporters. This should be assigned to two pupils, one for India and one for South America.

Missionary song by some of the children. Number 116 in "Songs of Cheer for Children" would be appropriate.

Recitation—"Feed My Lambs" Page 154

Offering for Missions

Word of Encouragement to the children on their earning, saving and giving

Song—499

Sermon—"God is no respecter of persons." Text, Acts 10:34

Additional program material is found in "Words of Cheer," Oct. 26 and Nov. 2 issues; and in "The Youth's Christian Companion," Oct. 26 issue.

SUGGESTIVE PROGRAM FOR YOUNG PEOPLE'S MEETING

Our Missions

Motto: "Hitherto hath the Lord helped us." Scripture: Psalm 115.

Home Missions

Encouragements of the Past. Present Needs.

(Get information of your nearest mission.)

Foreign Missions

Past

Beginnings and growth

India

South America

Present

Conditions and Needs

India (See Annual report and Missionary Bulletin)

South America (See Annual report and Missionary Bulletin)

Future

Prospect in Africa

Need and Possibility of Opening a Station

SUGGESTIVE PROGRAM FOR JUNIOR MEETING

Our Missions

Motto: "Go ye into all the world."

Scripture: Matthew 28:19, 20.

India

Dhamtari in 1899 (See—Junior India by J. A. Ressler)

Orphanages (See—Junior India by J. A. Ressler)

Incidents or stories selected from "Junior India"

South America

Beginnings of our Mission (See—Glimpses of South American Life by J. W. Shank)

South American Sunday Schools (See—Glimpses of South American Life)

Incidents or stories selected from "Glimpses of South American Life."

See also articles on both India and South America—October and November Monitors, as well as other missionary articles in this issue.

WAYS OF EXPRESSING OUR GRATITUDE.—Heb. 13:10-21

Topic for November 23

MOTTO

"Bless the Lord, O my soul!"

MEDITATIONS ON THE TOPIC

I. Gratitude Expressed.—"Thank you," is so easy to say that it has often become only a formal matter of manners. Thanks at meals have been subjected to the same danger. Family prayers, or congregational prayers, may fall into a similar rut. Unless we exercise ourselves in worshipful meditations and act upon our meditations in our prayers and songs and words of gratitude they are apt to become formal. But we ought to be ready at all times to put our meditations into practice by expressing the gratitude we have felt in our hearts in some way that is worthy.

It is well that we say "Thank you," to our friends and fellowmen when we receive favors at their hands. It is better still if we learn to appreciate our friends so much that we do not simply say "Thank you," but that we prove our gratitude in our readiness to be accommodating to them in times of need. We can scarcely think how persons can be independent with their possessions and spurn to help others and at the same time feel any gratitude to God as the Giver of all. When we remember that it is God "who gives us power to get wealth," and learn to recognize that we are simply stewards for Him, to use what is placed in our hands, it shall affect our attitude and cause a different kind of expression in our lives toward God and man.

Anything we can do that will please God will be a fitting way to show our gratitude. Among these are: Obedience to His Word, faithfulness in His service, the proper use of our possessions, every act of life as a love offering to Him who has done so much for us.

OUTLINE STUDY

I. "Ways to Give Thanks."

1. In joyful song.—Psa. 100.
2. In prayers.—Phil. 4:6; Col. 4:2.
3. In praise.—Heb. 13:15.
4. In offerings.
 - a. Of good deeds to the needy.—Heb. 13:16.
 - b. Of our bodies.—Rom. 12:1; I Cor. 6:19, 20.
5. In accepting salvation.—Psa. 116:12, 13.
6. In paying vows before men.—Psa. 116:14.
7. In living a life of separation.—I Pet. 2:9-12.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Thanks.
2. Commit to Memory a Verse that Expresses Thanks to God.
3. Our Part in Thanksgiving.

For Young People.

1. Fruit of the Lips that Expresses the Gratitude of the Heart.
2. Fruits of the Life that Prove Our Love to God.

For Older People.

1. Offerings To-day that are Appropriate Expressions of Gratitude.
2. How to Make our Offerings Acceptable.

PERSONAL THOUGHT

"Pleasing in His sight," is the motive of life in which we may best express our gratitude to God.

SEED THOUGHTS

Gratitude is the memory of the heart.—Sel.

We can set our deeds to the music of a grateful heart, and seek to round our lives into a hymn—the melody of which will be recognized by all who come in contact with us, and the power of which shall not be evanescent, like the voice of the singer, but perennial, like the voice of the spheres.—Wm. M. Taylor.

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchases blessings, giving praise doth keep the quiet possession of them.—Fuller.

Do not fancy, as many do, that thou canst praise God by singing hymns to Him in church once a week, and disobeying Him all week long. He asks of thee works as well as words; and more, He asks of thee works first and words after.—Charles Kingsley.

My Master and Lord!
I long to do some work, some work for Thee;
I long to bring some lowly gift of love
For all Thy love to me.—Hetty Bowman.

OUR JUNIORS

By H. N. Troyer

Dear Juniors: Are you looking forward to a big Thanksgiving dinner? Does Thanksgiving mean that to you? Do you think that is why Thanksgiving was started? No, our first settlers were so thankful that they were still alive, had enough to eat, and could worship God freely that they made a special time for real Thanksgiving to God. Such thankfulness naturally invited others, their Indian friends, to share with and hear of the praise to God "from whom all blessings flow." It was a time of joy then, as it should be now. It is not simply a joy of the satisfaction of appetite but a joy of real Thanksgiving to God for the many blessings He has bestowed upon us.

We can take many lessons from Bible characters. We see in their lives the things lived out that we are told to do in the New Testament. I Thes. 5:18 says, "In EVERYTHING give thanks: for this is the will of God in Christ Jesus concerning you." David was continually thankful and the Psalms tell us what he was thankful for. In Psalm 116:12 he asks the question, "What shall I render unto the Lord for all His benefits toward me?" Then notice a number of things he will do. First, we see that he "will take the cup of salvation." Isn't that a peculiar way of Thanksgiving—to take more? Yet, how do you thank mother for that good dinner—by simply saying "Thank you," and not touching the food, or by taking what she has prepared and showing that you appreciate it? Just so, David showed the Lord that he was really thankful by taking of the things God has provided for him. Will we now take this salvation, (John 3:16) which God offers and call upon the name of the Lord? Will we show our thanksgiving by allowing Him to help us as He wants to? Will we then be willing to "pay our vows unto the Lord in the presence of all His people?" Will we be willing to let Matt. 5:16 work? If so, we will be expressing our gratitude. Others will see our helpful deeds and thereby glorify God, and God Himself will be pleased with our ways of showing our thankfulness.

HINTS TO THE LEADER

Here is an opportunity to show the Jun-

YOUNG PEOPLES MEETING TOPICS FOR 1931

January

4. Giving Christ First Place in My Heart.—Matt. 10:37-39; Col. 1:9-20.
11. Bible Standards of Life—Honesty (Jr.).—Lev. 19:35, 36; Rom. 12:17; Eph. 4:20-28.
18. Young People's Bible Meeting Standards.—Isa. 62:10; Tit. 2:1-10.
25. The Word of God.—Deut. 6:4-8; Psa. 12:6.

February

1. The Missionary Call, Consecration and Commission.—Isa. 6; Jno. 15:16.
8. Bible Standards of Life—Kindness (Jr.).—Rom. 12:10; Prov. 31:26.
15. Finding Our Place in Life.—Psa. 16; Isa. 30:21.
22. The Works of God.—Psa. 111.

March

1. The Value of Christian Song.—Psa. 126; Eph. 5:19.
8. Bible Standards of Life—Loyalty (Jr.).—Psa. 103:13-18; Eccl. 12:1.
15. "I Am the Way."—Jno. 14:6; Heb. 10:18-22.
22. "I Am the Light of the World."—Jno. 8:12; Eph. 5:1-16.
29. "I Am the Bread of Life."—Jno. 6:26-58.

April

5. "I Am the Resurrection and the Life."—Jno. 11:20-44.
12. Bible Standards of Life—Purity (Jr.).—Psa. 24.
19. Beholding the Field—Evangelization of the Jew.—Rom. 11.
26. The Worship of God.—Psa. 99.

May

3. Christ as a Personal Worker.—Jno. 3:1-21; 4:6-39.
10. Bible Standards of Life—Obedience to Parents (Jr.).—Eph. 6:1-3.
17. Overcoming the World's Conflict.—Eph. 6:10-20.
24. The Meaning of Pentecost.—Acts 2:1-40.
31. Beholding the Field—Mountain Sections of North America.—Jno. 4:27-42.

June

7. Sacredness of the Home.—Gen. 2:18-24.
14. Bible Standards of Life—Industry (Jr.).—

Eccl. 9:10; Eph. 4:28.

21. Some Attributes of God.—Psa. 139.
28. Loyalty to the Prince of Peace.—I Pet. 4:12-16; Acts 4:5-31.

July

5. Evils of Modern Amusements.—II Pet. 2:9-22.
12. Nathan's Parable (Jr.).—II Sam. 12:1-15.
19. Beholding the Field—Our Work in South America.—Col. 1.
26. Restitution.—Ezek. 33:14-20.

August

2. Studies in Ephesians.
9. Studies in Ephesians.
16. Studies in Ephesians.
23. Studies in Ephesians.
30. Studies in Ephesians.

September

6. Christian Social Ideals.—Tit. 2.
13. The Good Shepherd (Jr.).—Jno. 10:1-18.
20. Beholding the Field—Our Work in India.—I Cor. 1:17-31.
27. Separation Unto God.—Ezek. 6:16-22; II Cor. 6:14-7:1.

October

4. Christian Educational Ideals.—Phil. 4:8; 9; Matt. 6:24-34.
11. The Good Samaritan (Jr.).—Luke 10:25-37.
18. Stewardship of Time, Talents, and Treasures.—Luke 16:1-13.
25. Christian Humility.—Matt. 11:25-30; 18:1-6.

November

1. Selecting and Reading Good Literature.—Psa. 119:97-99; I Tim. 4:13-15.
8. The Lost Son (Jr.).—Luke 15:11-32.
15. Missionary Day.
22. Bundles of Benefits.—Psa. 103.
29. Assurance of Salvation.—I Jno. 5.

December

6. The Right Use of Our Bodies.—I Cor. 6:12-20.
13. The Ten Virgins (Jr.).—Matt. 25:1-13.
20. The Significance of Christ's First Coming.—Matt. 1:18-25.
27. The Blessed Hope.—Tit. 2:11-15; I Pet. 1:3-16.

iors what a big place thanksgiving should occupy in every life. Read Phil. 4:6 and notice the words "IN EVERYTHING." Note Paul's thankful life. Get full of the subject yourself before trying to fill others. The overflow will become very effective. Moody said that he spent so much time studying about the grace of God that he could not help but go out and talk to the first man he met about the wonderful grace of God. That kind of service is acceptable to God.

Suggestive Assignments: Memorize Col. 4:2; I Thes. 5:18; Phil. 4:6; Psa. 107:1; 107:8; 116:12; 68:19; Remembering What God Has Done Let Us Thank Him; Watching for Ways of Showing Our Gratitude; Thankfulness in the Psalms; Bible Examples of Thankfulness; Ten Lepers, Mary, Paul, Children of Israel, etc.

WAYS OF EXPRESSING GRATITUDE

By Laura R. Conrad

Cicero calls gratitude the mother of virtues. Secker says, "A grateful mind is a great mind."

In the Bible we find many examples of gratitude expressed in word, in song, or in deed. One of the most beautiful pictures is that of Mary anointing the feet of Jesus. The following words are Tennyson's in which he relates this incident.

"Her eyes were homes of silent prayer,
Nor other thought her mind admits.
But he was dead, and there he sits,
And He that brought him back is there.

"Then one deep love doth supersede
All other when her ardent gaze
Roves from the living brother's face,
And rests upon the Life indeed.

"All subtle thought, all curious fears,
Borne down by gladness complete,
She bows, she bathes the Savior's feet
With costly spikenard and with tears."

We often wonder why people are so ungrateful when everything around them is overflowing with expressions of gratefulness.

On a beautiful spring morning the sun was rising over the eastern hills dispelling the gloom and darkness of night. It painted the clouds with varied tints and colors, bringing light and gladness, in the new-born day. The birds were singing and warbling praises to God. A mole beneath the ground hearing the praises and sweet melody of the birds said, "What is all that noise about?" The bird replied, "We cannot help but praise God when everything is so cheerful, happy and beautiful. Even the leaves and flowers clap their hands and breathe out songs of thanksgiving and praise to God for His goodness, love and mercy." "Nonsense," replied the blind and ignorant mole in the darkness and coldness of the earth, "This world is nothing but mud and fishing worms, and I never expect anything better."

In this parable is portrayed the difference between the praising Christian and the criticizing, faultfinding, discontented, and dissatisfied sinner living in the darkness and gloom of the kingdom of darkness. He is self-deceived, and sin-blinded to the blessedness of the Spirit-filled child of God.

While the mole cannot change himself into a rejoicing bird, the sinner can, through Jesus Christ, be forgiven of his sins, and have a new song put into his mouth. New hopes and desires can be put into his heart, which ensures a life of praise and thanksgiving at all times.

Are we as Christians always grateful for our many blessings? If we are not, are we

(Continued on page 350)

THE SUNDAY SCHOOL

DOES THE WORLD NEED THE SUNDAY SCHOOL

Driving over the rolling hill country of Delaware County, adjacent to Philadelphia, two county Sunday-school officers had a surprise. They were visiting Sunday schools, and there are many schools well worth visiting in Delaware County. They thought they had a good list of the schools, but they had something to learn.

On a back road was a very small village of a half-dozen houses. The visitors did not know its name, nor did they know of any Sunday school there. But a small group of boys and girls making their way up the hillside toward one of the houses seemed to suggest a Sunday school, so the two dismounted, and followed. The venture was worth while, for here was indeed a Sunday school of perhaps fifteen members, hidden away in the hills, as primitive in its simplicity as though a hundred miles from the settlements.

Only a few miles away the same two men had visited a great school with its multitudes of members in well-organized groups, reaching hundreds of homes in a crowded neighborhood. There was contrast between these two schools, while with the contrast were deeply significant likenesses.

And when one of these same visitors was privileged to see other schools in other states and other lands, from the great school with its thousands, to the school in mission lands with its scores of eager children, that visitor saw similarities everywhere enveloping or dispelling the contrasts. For the Sunday school is the same God-ordained institution, whatever the size of the dwelling place of any one example of it, the world around, and its deep reasons for existence are infinitely more vital and abiding than any of man's adaptations of the Sunday school idea.

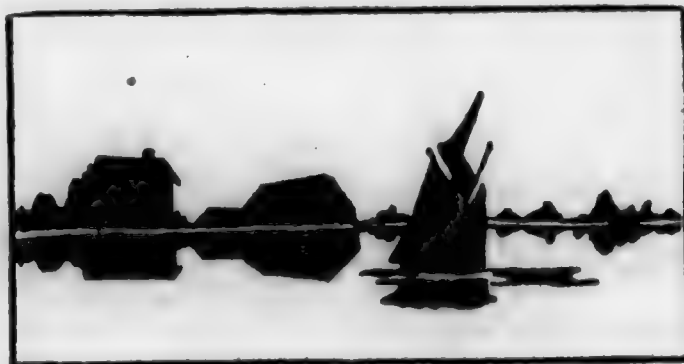
To be very simple and plain about it, what is it that makes the Sunday school a distinctive institution? Why should millions be giving their time and strength and means to sustain and conduct the Sunday school enterprise?

One needs to pause to-day in the midst of the cross-currents and clamor of educational theories to recover one's balance; to look quietly and simply at the essentials of the Sunday school movement; to appraise in ordinary terms the opportunity, the responsibility, the general worth-whileness of this branch of the Church's work. Let it be said, in passing, for the encouragement of any bewildered Sunday school worker, that the conflicting counsels in the Sunday school field concerning methods and material of study are simplicity itself when compared to the discussion of similar problems in the realm of

the day school. Let the Sunday school teacher who feels his own lack of certitude as to methods in the presence of the school and college educational expert read secular educational journals, and note the ferment of opinion among highly trained specialists!

Now masses of statistics might be analyzed and summarized—and such exhibits are highly valuable—to show the progress of the Sunday school in many lands; but when all is said and done, the main reasons for the persistence and progress and power of the Sunday school, wherever it is faithful to its opportunity, can be put very briefly:

1. It is by teaching, not by mere telling, that we learn most, and the Sunday school is primarily a teaching opportunity.
2. The textbook of the Sunday school is not a man-made book, but is a living, supernatural book, wholly adequate to our spiritual needs.
3. The consecrated, believing teacher is not limited to his inabilities, but while cherishing and using whatever gifts and technical training he may have as a teacher, he has access to supernatural power in teaching.
4. The teacher has a divine commission in teaching the Word, and that commission gives both motive and authority for the spread of



A TEACHER'S PRAYER

Dear Lord and God, I pray Thee, smile upon them.—

Youth is so sweet, and theirs they bring to Thee;

Take it, their willing sacrifice, and show them

All that Thy blessed Fatherhood can be.

Oh, Savior, Christ, I pray Thee, dwelling in them,

Work in them Thy great miracle of grace,

Leading their footsteps, guiding their young thinking,

Keeping the pureness of each tender face.

Oh, Holy Spirit, ever blessed Witness,

Make Thy white Presence real to them, I pray.

Fill them with peace that passes knowledge, knowing

They have been sealed until redemption day.

—Bertha G. Woods in S. S. Times.

that which the Book supplies, unto all of whatever name, or land, or race.

In his "Yale Lectures on the Sunday School" Dr. H. Clay Trumbull gave this definition of the true Sunday school:

"A Sunday school is an agency of the Church, by which the Word of God is taught interlocutorily, or catechetically, to children and other learners clustered in groups or classes under separate teachers; all these groups or classes being associated under a common head." The simple fact of the question and answer method made possible by the group plan is absolutely basic to the Sunday school idea. In his "Country Parson" George Herbert wrote: "At sermons and at prayers men may sleep or wonder, but when one is asked a question he must disclose what he is." Yes, and he discloses as well what he knows, or does not know, and whether he knows, or not, what the teacher has tried to teach.

Unless the teacher believes, knows, teaches, and in his daily life shows forth, that the Book is indeed a revelation, a supernatural book, a book of living water for our spiritual need, adequate, God-breathed, utterly trustworthy, he has no saving message, nor can he have. The Book does not come wide open to the would-be teacher who does not quite believe its contents. The naturalistic view of the Bible as a book in which men recorded what they had evolved about God from their own mental operations, and not as a book in which men were caused by God to record God's thoughts,—that view plays havoc with faith.

Again, the teacher who is teaching without drawing freely upon supernatural resources is applying but wooden chisels to the marble that he would fashion into a likeness not of earth. All his artistic skill, his trained touch, his devotion to his work, will thus fail for lack of cutting edge. And how many of us—far too many—know to our grief that the teaching has often lost its spiritual edge because the teacher has!

The Sunday school in the last quarter century, or less, has been increasingly brought into comparison with the secular day school, in point of method, adequacy of curriculum, and amount of time devoted to the work of each type of school. The Sunday school and the week-day church school are challenged in their efficiency by the state, or public school, and in some respects have much to learn from the latter. But there is a tendency to bring the two types into comparison without realizing that the two offer only deep and far-reaching contrast in the content of their teaching. For the state school general eschews that for which the Sunday school chiefly exists—instruction and training in the saving facts and teachings of the Christian faith and service for this life and the life to come. That the state school in our present

order can never rise to the plane of the Sunday school is obvious.

The Sunday school has done and is doing incalculable service in many lands to-day. The president of a French Commission for the study of primary education in the United States, Monsieur F. Buisson, said in his report to his government. "The Sunday school is not an accessory agency in the normal economy of American education; it does not add a superfluity; it is an absolute necessity for the complete instruction of the child. All things unite to assign to this institution a good part in the American life. Most diverse circumstances co-operate to give it an amplitude, a solidity, and a popularity which are quite unique." And this is inherently true of the Sunday school wherever found at its rightful task in any land.

It is true, because from the beginning of God's dealings with His chosen people, down the stream of history among the nations, the teaching way has been the divinely ordained way of communicating through willing messengers what God would have mankind pass on from generation to generation concerning Himself, His majesty, love, power, His redemption of fallen man through Christ our crucified and risen Lord.

Whether convention and school discussions deal with organization, or equipment, or child study, or music, or finances, or curriculum, always one can hear a Voice, not like any other voice of the many that call to us, lovingly, insistently, yes, and so expectantly, speaking to us through the tumult of discussion—"Go, teach!"

That command was never more needed than now. It is our authority as teachers. And the content of the teaching was indicated with the command itself—"All things whatsoever I have commanded you." A full curriculum that! A command, a curriculum, a companion! "Lo, I am with you alway even unto the end of the age."

Such teaching, the teaching under His orders, using His material, and with His continuing partnership, is so tremendously needed to-day! It is a great pity that the Church is losing, has almost lost, from its vocabulary, the definite term "Christian" education, and is so easily accepting the loose and equivocal term "religious education" in its place. For "religious education" may be frankly anti-Christian, so loose and inclusive is the term. The loss of vital words or terms from one's vocabulary shows a modified or changing state of mind, and is one of the most revealing evidences of altered conceptions. The fact that words such as "saved" and "lost" are heard so little in public or private, points not merely to a disuse of words, but to the absence of the idea that there are "lost" and "saved" as such to be mentioned in words.

Will Christian Education accomplish the birth, the change of heart? No; but true, Spirit-guided, well informed teaching in the facts of the Faith, the imparting of the material within the divinely inspired, infallible Source-book, furnishes the pupil with the facts upon which a saving faith is founded. Then we may with deep assurance, knowing Who is with the faithful teacher in carrying out

the Commission, look to the work of the Holy Spirit on the life of the pupil, to accomplish the new birth, which is a supernatural work. Out of that will flow the life that is Christian.

How zealously the Sunday school at home and abroad should be guarded against the rationalism, the naturalistic philosophy, the denials of Scripturally declared fact and truth which are in the very atmosphere of our time! If the Sunday school and week-day church school by the printed and spoken word offer to children and youth and older folk a modified, emasculated Christianity under the name of religious education, instead of one that is Christian in its unique, distinctive, spiritual content and purpose, how shall we meet our obligation under the Great Commission? And how shall the young generation of to-day receive the sound instruction which leads to life indeed?

For the Sunday school in its divinely ordained provisions for the work of the teacher, among the young especially, is the instrument by which Christ Himself can be most widely and effectively and savingly made known.—Sunday School Times.

BROKEN CHORDS

(Continued from page 322)

all she heard were the echoes of the dying storm sighing through the pine trees. Surprise and consternation had suddenly taken her up and had as suddenly dropped her. At last she said aloud,

"I wonder why she didn't finish that song. Julia! Why I didn't even know she can sing; and such a child for such a song!"

The song had been simply sung, but with a meaning born from feelings. Slowly Emily started homeward as she again said, "I wonder why she didn't finish it." She knew not why, but slowly she felt a dull gloom settle on her heart, as again she thought of the last lines,

"Hide me when my heart is breaking
With its weight of woe,"

and asked herself the question, How could a child of only twelve have woe? But Emily was hastily reminded of the many times she had sharply reproofed Julia in the past weeks. She remorsefully acknowledged to her conscience that her actions were not always justifiable. Try as she might, she could not forget that song nor the child.

That night she was busily engaged in arranging her room for a quiet Thanksgiving the next day. She had written home that she would take but one day's vacation and that for the sake of the children. She, herself, did "not care to come home" for she had mam, his voice faltered slightly, yes, the "nothing to be thankful for anyway." It was almost ten o'clock when some one called, "Miss Line, Miss Line," in an excited voice.

Emily ran downstairs, and was surprised to find the Dentons—the people with whom she boarded—hastily lighting a lantern.

"Get your wraps," said Mrs. Denton. "Mr. Denton wants to show us something."

The grave farmer was silent as he led the way through the darkness, steadily swinging his lantern. Emily's heart beat wildly when she saw him headed for the pine woods,

Not once did he speak till finally in the heart of the woods he swung his lantern high and said, "This is what I found when I came home from the village."

Emily turned deathly pale as her eyes widened with terror. Suddenly she fell on her knees and cried, "O Julia!" There, pinned under a fallen snag lay Julia Gavelle—lifeless. Quick as a flash she remembered that she herself had gone by the path that night. She shuddered as she thought that she might herself be lying there now. She burst into tears as she thought of Julia's last words,

"Hide me when my heart is breaking
With its weight of woe,
When in tears I seek—"

"Ah, Julia, God answered your prayer," she sobbed.

Taking hold of Julia's hand she was surprised to find clasped in it a tiny, worn Testament. On the fly leaf were written these words,

"To my daughter Julia,

I shall be waiting for you over there. Remember if the world hates you, there is One who loves and cares for you. Let no one take this from you. Read this to your blind father every morning. Carry it on your heart, so that if evil befall you you can touch it and remember.

"Your dying Mother."

"That accounts for her being late and her strange actions when I scolded her," said Emily in a half-undertone.

It was late that night when she retired, to think but not to sleep. The whole day's scene again passed before her. Out of its chaos and tragedy, came the realization that she had come to a crisis in her life. She reasoned with herself long and hard. What was her own life worth? She had closed her heart in bitter rebellion against God, and Satan had taken advantage. She had expressed no sympathy nor kindness to her pupils, neither had she received any in return. But when she thought of Julia, tears of shame left burning paths on her face. Julia had been a silent sufferer yet having Christ within. The child had had no earthly friend to go to, excepting her father, and she, herself, who should have been her consoler, had only increased the child's misery to the breaking point. What if God had taken her life instead of Julia's? She would not have been ready. It was too much, her burden had become too heavy. At last with tears of penitence she flew to God for mercy.

"O God," she prayed, "take my life, my will, my all. But O Father, give one more chance to show my love, my sympathy, to those little faces." It was a bitter struggle for her to ask that she might be of the best service in her own little place. But Christ won the victory for her. As Thanksgiving morning broke, crisp and clear, Emily was sitting by the window writing to her mother. She thought of the pain she must have caused her mother when she had written her last letter. But she wrote, "This will be a sad day because of the tragedy, but it will be a great day of thanksgiving, for He has redeemed me by the power of His grace." Yes, Emily Line was redeemed but it cost Julia Gavelle the broken chords of an unfinished song.

Harrisonburg, Va.

COMMENTS ON WORLD NEWS

THE WORLD ASTOUNDED AT DESTRUCTION OF LARGEST AIRSHIP

Many shall run to and fro.—Daniel 12:4.
They that wait upon the Lord shall renew their strength.—Isaiah 40:31.

In the horrible disaster which befell the largest airship in the world, the R-101 of Great Britain's fleet, we have another sacrifice on the modern altar of speed. The people of the world stood aghast, and well nigh speechless at the news. Reporters sought to speak, but there was not much to say. The catastrophe was a terrific shock to Great Britain. The nations of the world are sympathizing with them in their deep sorrow. Condolences have come to them from the whole world.

The ship was on a trial test to India when she crashed into a hillside and exploded, causing a horrible fire, in which the giant dirigible was completely destroyed. The loss of \$5,000,000 and more is nought in comparison with the loss of the forty-seven lives, so quickly snuffed out. These men were the "aeronautical brains" of Great Britain. With them went much of the accumulated experience of aviation construction and operation gained during the post-war years. As a result of this the establishment of air routes to the principal countries of the Empire has suffered a severe setback.

The tragic crash of the R-101 recalls another major disaster of the present century—the sinking of the Titanic. The Titanic was rated to cope with all the dangers of the sea, just as the R-101 was expected to withstand the hazards peculiar to aircraft. Smaller boats and airships have been able to accomplish what these two giants were not able to do. It is not always size that counts. Such catastrophes make quite a dent into the egotism of man to-day and may be necessary, lest we be too vain and proud of our accomplishments. "Heady," "highminded," and "proud" are words used to describe the earmarks of the endtime, according to the unerring forecast of the Word of God in II Timothy 3:1-5.

The Bible predicts both an age of much traveling and high speed. The Spirit of God, looking down the vista of time, unerringly foretells much travel when He states, "They shall RUN TO and FRO." We may well ask, is all the speed of our modern times necessary? We emphatically say, "No!" The speed of the day is enervating to millions. Our death toll is simply terrible. The maimed bodies on the highways to-day tell a tragic story. The sacrifices being made on the altar of speed savors of idolatry. There is need for a halt.

It will not be necessary to run the snail's pace of the East, but Orientals have much which we could well learn, and that with profit. They take time to worship, they take time to live, they take time to meditate. The Christian Church of the East even asks the Church of the West this important question, "With your speed of life, how can your soul survive the pace?"

The message of the Prophet Isaiah is worthy of note, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." These wings will not bring about such a death toll, but will minister to life and longevity. "They shall run, and not be weary," this is another kind of running, not so disastrous. This is the kind of speed we are needing,

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

a speeding up in the realms of the spirit and soul.

With ample facilities to travel to such countries as India, with sufficient speed and considerably greater safety, we hardly feel that the sacrifice of those lives was called for, although we sympathize with the families and the nation in their laying away, in one grave, in Cardington, the remains of the victims of the disaster.

THE PROHIBITION QUESTION

Thou shalt not.—Six of the Ten Commandments.

The prohibition question seems almost universally to hold the central place of discussion to-day. "The American experiment" is watched by other nations. The enemies of the same seem to be making a great deal of noise, and in many cases they are quite active in their opposition. One of the main arguments against prohibition is that it is a restriction of personal liberty, and consequently should have no place in the Constitution of the United States. It may be timely to restate the fact that six of the Ten Commandments embodied in God's perfect Law are restrictions, "Thou shalt not." It may also be beneficial to help clear the fog of thinking to pass on the fact that the United States Constitution contains besides the Eighteenth Amendment FORTY-THREE PROHIBITIONS. Why all the howl about the one in the Eighteenth, and nothing about all the rest?

Before giving the forty-four other prohibitions we want to give the statements of two experts, after observation of Prohibition in the United States, and Government Control in Ontario.

1. Richard Boeckel, the Labor Economist, estimates that prohibition in the United States means a saving of 1,000,000,000 dollars a year to the wage-earner.

2. Prohibition is a success for the manufacturer, who finds his output increased 15 to 30 per cent. and his production costs lowered.

3. Prohibition is a success for the retailer, who sells luxuries to men who formerly could not afford them.

4. Prohibition is a success for the banker, who watches savings accounts amount to five times the "wet" year number.

5. Prohibition is a success for the men who buy and build homes—for the building and loan associations.

6. Prohibition is a success for the drivers of 20,000,000 automobiles, who know that the cross-roads under the saloon would be shambles of death.

Canadian Opinion

"Last year 35,000 young people took out permits who had never known the taste of liquor the previous year. The liquor traffic has always been the soil which breeds vice, and we are building towns with blood, and cities with iniquity. Never before have we had a system which so menaced the life of Canada, undermined the foundations of our homes and destroyed the bulwark of our country, as the present system over which the government throws a veil of respectability by calling it government Control instead of what it is, government

Sale. This system desecrates the homes of Canada as no homes were ever desecrated before."

Forty-three Prohibitions in the United States Constitution

In the original Constitution, no State shall:

1. Enter into any treaty;
2. Enter into any alliance;
3. Enter into any confederation;
4. Grant letters of marque and reprisal;
5. Coin money;
6. Emit bills of credit;
7. Make anything but gold and silver coin legal tender in payment of debts;
8. Pass any bill of attainder;
9. Pass any ex post facto law;
10. Pass any law impairing the obligation of contracts;
11. Grant any titles of nobility;
12. Lay any imposts on exports;
13. Lay any duties on exports;
14. Lay any imposts on imports;
15. Lay any duties on imports;
16. Lay any duty on tonnage;
17. Keep troops in time of peace;
18. Keep ships of war in time of peace;
19. Enter into agreement with another State;
20. Enter into any compact with another State;
21. Enter into any agreement with a foreign power;
22. Enter into any compact with a foreign power;
23. Engage in war.

In the Amendments to the Constitution, in addition to the Eighteenth, the following prohibitions upon States appear:

No State shall—

24. Establish slavery; (Slavery and peonage are prohibited both to the State and to the individual. The clause is general. They shall not exist.)
25. Establish involuntary servitude except as a punishment for crime, etc.;
26. Make any law to abridge the privileges of citizens of the United States;
27. Enforce any law to abridge the privileges of citizens of the United States;
28. Make any law to abridge the immunities of citizens of the United States.
29. Enforce any law to abridge the immunities of citizens of the United States;
30. Deprive any person of life without due process of law;
31. Deprive any person of liberty without due process of law;
32. Deprive any person of property without due process of law.
33. Deny any person equal protection of the laws;
34. Assume any debt incurred in aid of insurrection or rebellion;
35. Pay any debt incurred in aid of insurrection or rebellion;
36. Assume any obligation incurred in aid of insurrection or rebellion;
37. Pay any obligation incurred in aid of insurrection or rebellion;
38. Assume any claim for the loss of any slave;
39. Assume any claim for the emancipation of any slave;
40. Pay any claim for the loss of any slave;
41. Pay any claim for the emancipation of any slave;
42. Deny the right of any citizen to vote on account of race;
43. Deny the right of any citizen to vote on account of color.

PRESIDENT HOOVER'S CONFERENCE ON CHILD HEALTH

And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.—Jesus Christ.

The Lord Jesus Christ in the above passage gives His estimate of the value of the child, His measure of the value of giving them prime consideration, for the child of to-day will be the man of to-morrow.

It is to be appreciated that one of the greatest ambitions of President Hoover, when he took office, was to do something for the betterment and happiness of children. To accomplish part of this ideal he has called a White House Conference on Child Health and Protection for the month of November. This Conference was planned for, under the President's supervision, by twenty-seven experts. When he was caring for millions of youngsters in war-stricken Europe, during 1920, he founded the American Child Health Association, with headquarters in New York. This Association will seek to forward his ideals.

Mr. Hoover's heart may have been touched by his own experience, for he became an orphan at the age of fourteen. He likes to say that this Conference comes closest to his own heart and life.

He has personally collected a million dollars for the expense of this work, a good part from his own personal funds. The outstanding experts will serve without pay. There will be seven hundred men and women on nineteen committees and many sub-committees. Besides this group three thousand specialists are already at work in the matter of survey and research.

President Hoover wrote the "Child's Bill of Rights" some years ago, as follows:
The ideal to which we should strive is that there shall be no child in America—

- That has not been born under proper conditions,
- That does not live in hygienic surroundings,
- That ever suffers from undernourishment,
- That does not have prompt and efficient medical attention and inspection,
- That does not receive primary instruction in the elements of hygiene and good health,
- That has not the complete birthright of a sound mind in a sound body,
- That has not the encouragement to express in fullest measure the spirit within which is the final endowment of every human being.

The work of the Conference is to be made available to the entire nation through one of the Departments at Washington. The results are expected to be embodied in the legislation of the states and municipalities, and to be of great value to all workers among children, especially parents.

Mr. Hoover will be the President of the Conference and will address it during the three-day meeting in November. Dr. Ray Lyman Wilbur, Secretary of the Interior, is chairman. Dr. Harry Everett Barnard, of Indianapolis, has been selected by President Hoover to administer the detailed work of the entire organization. He is widely known for his ability as an inspirational organizer, and an authority on health work.

The following statements show the enthusiasm with which Mr. Hoover is looking forward to the work of the Conference: "If we take care of the children, we won't have to worry about the adults." Again, "If we want civilization to march forward towards higher economic standards, to moral and spiritual ideals, it will march only on the feet of healthy children."

The following poem embodies the sentiments expressed:

I am the Child.

All the world waits for my coming.

All the world watches with interest to see what I shall become.
Civilization hangs in the balance.
For what I am, the world of to-morrow will be.

I am the Child.

I have come into your world, about which I know nothing.

Why I came I know not!

How I came I know not!

I am curious. I am interested.

I am the Child.

You hold in your hand my destiny.

You determine, largely, whether I shall succeed or fail.

Give me, I pray you, those things that make for happiness.

Train me, I beg you, that I may be a blessing to the world.

THE COST OF AUTOMOBILES

Motoring is expensive, not only in the cost of operation and upkeep, but in the horrible toll of human life, which the general public is paying daily. The Hartley Corporation of Connecticut has kept records for seven years. This state has the small population of 1,500,000, but it has had 68,214 accidents and 2,556 fatalities. The death toll through auto accidents becomes more startling when we remember that for every one that dies from typhoid, every four from diphtheria, thirty are killed by motor accidents. When it is noted that four-fifths of the accidents are avoidable, the figures look all the worse. We cannot do away with the automobile, but we ought to do away with the driver who cannot safely drive cars, and the fellow who criminally drives cars. Fool drivers and drinkers should lose their license at once, better still, they should never be given one. Irresponsible young men and girls should never be allowed back of the wheel.

THE CHRISTIAN TESTIMONY OF A JUDGE

The late Judge John Rellstab, of Trenton, N. J., had a clause in his will which was read at his funeral. It is worthy of wide publicity in this day of unbelief and indifference:

"With humble acknowledgment of the goodness of God which repeatedly led me to repentance, and with gratitude to Him for bringing me into saving relationship with Jesus Christ my Lord and Saviour—His only begotten Son—by whose perfect obedience and atoning sacrifice upon the Cross I am by God's unfathomable and unspeakable grace pardoned of all my sins and accepted as righteous, and which I receive by faith, and faith alone.

—Selected.

ARGENTINA CHANGES PRESIDENTS

Argentina's late President, Hipolito Irigoyen, was an old man, eighty years of age, who believed that his policy was the very best that could be devised for the country, and while he had a Cabinet he accepted no one's advice, but ruled as he pleased. Other people did not quite agree with his view that the country was well governed, and as they happened to be in control of the army and navy they suddenly decided to change the state of affairs, and as they had the wealthy and aristocratic sections of the populace with them the revolution was but the work of a few hours. A provisional Government was formed and General Jose Francisco Uriburu was made Provisional President. A few people were killed, but the change in Government was completed with very little disturbance, and the aged ex-President was made prisoner. The new Government was recognized by Britain and the United

States, citizens of the former having about \$3,000,000,000 of investments in the country which makes them very desirous that there should be a stable form of government in the Republic. So far as can be seen at present the change of government is likely to be permanent and things will shortly be moving along as usual.—Sel.

NEW YORK PLANS EVANGELISTIC CAMPAIGN FOR DEEPENING OF SPIRITUAL LIFE

The Presbyterian Advance reports that an eight months' evangelistic campaign will be conducted in New York City, from October to May, under the auspices of the city's federation of churches. The meeting will be in charge of Victoria Booth, Clibbort Demarest, and Agnew Demarest. The meetings will be held in churches in various parts of the city, and in these localities churches will unite for the services. The purpose of the effort will be the deepening of the spiritual life of church members rather than to secure additional members.—Sel.

SHORT NOTES ON LONG SUBJECTS

Stewards of the Lord's Gold.

Mrs. John S. Kennedy, who died recently in New York City, has bequeathed \$10,000,000 to religious and charitable purposes. Her husband died twenty-one years ago, giving a similar amount to purely religious or Christian enterprises. Millions of these amounts were given to foreign missions. She likewise provided largely for her kindred.

If the cause of Christ had more such stewards these days of the "mammon of unrighteousness" there would be more souls in the glory to meet such stewards on their arrival. No wonder Jesus said, "Make friends of the mammon of unrighteousness, that when ye fail they (the souls saved by it) may receive you into everlasting habitations." Even if Mrs. Kennedy was a failure as a personal worker and soul-winner she may have saved, and may yet be saving many souls, through the money she gave for this purpose.

Church Persecuted in China.

To meet persecution that is worse at the present time than during the evil Boxer days of thirty years ago, the Christian Church in China is carrying through a five years' consolidation program with the dual object of deepening the spiritual life within the church and spreading the doctrine outside it. Dr. C. Y. Cheng, veteran Chinese Christian leader, told a large congregation recently at Fairmount-St. Giles United Church, Montreal.

The present persecution of the Christian Church in China does not involve loss of life, but is more dangerous in that it is educated rather than the result of ignorance and suspicion as formerly. Dr. Cheng stated. There are two movements combating the work of the Christian Church he said. One was anti-religious, opposed to religion of any sort, and the other was opposed to Christianity as a "foreign" religion.

The attack in China was against the Christian Church rather than against Jesus and His doctrines, and it was for this reason that a strengthening of the church was so urgently needed. The motto and prayer of the consolidation program, now under way, is "O Lord, revive Thy church, beginning with me."—Selected.

"Are you a Christian? It means a lot to be a Christian—a Christ-like person. To live a Christian life means a life of prayer with an earnest prayerful study of God's Word, our Guide-book. Are you living up to the name of Christian?"

Y. P. M. TOPICS

(Continued from page 345)

truly living the Jesus' way of life? Only when we so live will the sinner see Jesus in us and want to live a life of gratefulness to his Lord and Creator.

Sterling, Ill.

ANOINTING WITH OIL.—Jas. 5:13-20

Topic for November 30

MOTTO

"In the name of the Lord."

MEDITATIONS ON THE TOPIC

I. The Ordinance of Anointing with Oil.

—Anointing with oil has been an ordinance from ancient times. God directed it as the sign of His setting apart of kings and priests and the consecration of holy things. Olive oil was used. In the special anointing oil prepared for the anointing of the priests and the things of the tabernacle there was a mixture of myrrh and sweet cinnamon and sweet calamus and cassia. This was not to be used in ordinary things upon severe penalties.

Common oil was used in the meat offerings. Lev. 7:12. There is no indication that the oil which Christ and the apostles directed to be used in the ordinance of anointing the sick was any thing but the common olive oil used in the food of the people. Like the ordinance of baptism with water the virtue was not to be contained in the element itself but in the thing it was used to express. 1 Pet. 3:21. As in water baptism the subject must be in a proper attitude before it can be administered, so in the anointing with oil, the sick person is to meet certain conditions. 1. It is for the "sick among you" (i. e. a member of the church). 2. It must be one who recognizes the institution of the church, "Let him call for the elders of the church." 3. There must be submission and contrition, confession of sin, and asking pardon for sin (vs. 15, 16). 4. There must be faith in the power of God to heal the body as well as to forgive sins (v. 15). 5. It is the prayer of faith that avails before God and not the application of oil alone. 6. It is to be done "in the name of the Lord," and not with any reference to any virtues in any man who is administering the ordinance or expressing the prayer. When all conditions are met we may expect a blessing from God. Even though it should not be the will of God to heal the body, the spiritual uplift in self-examination and the exercise of faith in God is sure to bring the sick nearer to God and submissive to His holy will.

OUTLINE STUDY

I. Anointing for Refreshment with Common Oil.

1. Denied sinful nation for lack of oil.—Deut. 28:40.
2. Used by Ruth as a part of her toilet.—Ruth 3:3.
3. An honor to a guest.—Psa. 23:5; Luke 7:46.
4. Suggested by Christ to avoid sadness of appearance for display of fasting.—Matt. 6:17, 18.

II. Holy Anointing Oil.—Ex. 30:23-25.

1. To anoint priests.—Ex. 40:13-15.
2. To anoint kings.—Judg. 9:8; 1 Sam. 9:16.
3. To anoint prophets.—1 Kings 19:16.
4. To anoint holy things.—Ex. 40:9-11.

III. Anointing the Sick with Common Oil.

1. Used by the disciples when sent out by Christ.—Mark 6:13.
2. Suggested by James to believers by the hands of elders.—Jas. 5:14.
 - a. It is to be called for by the sick.—Jas. 5:14.
 - b. It is to be administered at the time of prayer.

c. It is to be done "in the name of the Lord."

d. "The prayer of faith" brings the answer of the Lord.—Jas. 5:15.

e. "The Lord shall raise him up."

f. The spiritual need is to be considered with the bodily.—Jas. 5:15, 16.

g. The fervent prayer of the righteous man availeth much.—Jas. 5:16-20.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Anoint.
2. Select a Verse for Memorizing.
3. Answers to Prayer.

For Young People.

1. Various Kinds of Anointing.
2. The Ordinance of Anointing the Sick.

For Older People.

1. Things to be Considered in Anointing the Sick.
2. The Power of the Lord to Heal.

PERSONAL THOUGHT

God is tenderly concerned in all our afflictions. May we bring all to Him in earnest and submissive prayer and expect Him to undertake for us and do what is best for ourselves and His cause.

SEED THOUGHTS

The anointing is in order: (1) when the Lord's will is that the sick recover; (2) when the sick after prayerful meditation, believes that the Lord wants him to get well; (3) when the elders thus called can unite with the sick in the prayer of faith that "the Lord shall raise him up"—either immediately or at a later time, in such a way as God knows best.—Doctrines of the Bible.

There are some who tell us that James did not refer to literal oil, but to the "oil of grace." To this we offer the same objections that we would to the man who says that Jesus did not refer to water baptism but that the Spirit baptism is alone sufficient. Man cannot baptize with the Holy Ghost, neither can he anoint with the oil of grace. When the disciples "anointed with oil many that were sick" did they anoint with literal oil, or with the "oil of grace?"—Doctrines of the Bible.

We should never be so positive, either as to the time of rising or in rising at all, but that we include the petition of our Savior: "Nevertheless, not my will but thine be done."—Doctrines of the Bible.

OUR JUNIORS

Dear Juniors: This may be an ordinance about which you have heard very little. Probably you have never seen it done, since it is only practiced when a brother or sister is very sick. In earlier Bible days, however, anointing with oil had a prominent place. At that time it was not so much for sickness as it was for a part of God's service when He used many ordinary things that we can see and handle to teach the people to live closer to Him. As you read your Bibles you will notice how He used the ark, the candlestick, the shewbread, the clothing and equipment of priests, the holy crown, offerings of various kinds, the red heifer, the scape goat, etc. The anointing oil was a part of this service and the people were taught to reverence this anointing with oil. The priests and the holy things about the tabernacle were all anointed before they were ready to be used in the sacred work of the Lord. Kings were also often anointed before entering upon their duties. You will remember about Saul and David being anointed by Samuel.

In the New Testament we find anointing with oil often used by the Apostles when they healed the sick. Mark 6:13. James, in his epistle, calls attention to this rite by sug-

gesting to the sick that they call for the elders of the Church to come to their bedside for prayer and anointing with oil, in the name of the Lord. This is to be done in faith believing that the Lord will raise up the sick if it be His will. In all our work we ought always to pray, "Not my will, but thine be done." We cannot see further than to-day, but God can and knows what is best. Let us trust Him.

HINTS TO LEADERS

In handling this subject with Juniors it might be well to go over the priestly form of worship God saw fit to institute from the time of the wilderness up to the time of Christ. All things written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope. Rom. 15:4. It is well for Juniors to get some of this in their younger years for the Old Testament is God's Picture Book, and many of the New Testament truths are built upon these Old Testament pictures. You will find Exodus and Leviticus full of material for the lesson. Perhaps it might be well as a variation to conduct the whole meeting as a Bible Conference is conducted and not make any assignments.

ANOINTING WITH OIL

By Stella Jennings

Anointing the body or head with oil was a common act among the Jews and the subjects of other eastern nations. The oil was obtained from the fruit of the olive trees and was quite costly and considered very precious. Anointing had various purposes. Biblical history mentions the use of oil as a part of the toilet in Ruth 3:3, "Wash thyself therefore, and anoint thee." Guests were honored by their host by his anointing their heads with oil. Psa. 23:5, "Thou anointest my head with oil;" Luke 7:46, "My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment." Omission of this anointing was a sign of mourning.

Anointing with oil was a rite of inauguration into each of the three typical offices of the Jewish commonwealth, that of prophets, priests, and kings. Prophets were not always anointed. Priests were generally anointed but later only the high priests were thus inducted into office. But it was the principal and divinely appointed ceremony in the inauguration of the Kings. Sometimes the rite was repeated, as when David was anointed three times to be king. The anointing of sacred things indicated that they were set apart and consecrated to the service of God. Ex. 40:9-11.

Then we have the New Testament teaching to anoint the sick with oil. It was prescribed by James to be used with prayer by the elders of the Church for the recovery of the sick. The disciples anointed with oil and healed the sick. Mark 6:13.

To-day this ordinance is used by Christians. In ordinary use oil serves as a medicine and aids greatly in soothing and healing. We note how the Samaritan of old poured oil in the wounds of the man he was helping. So to-day it has endless uses medically. It is used as a symbol in anointing the sick, but is to be administered in the name of the Lord by the elders or the Church.

If the anointing were merely medicinal it might have been performed by any one without waiting for the elders. James 5:14, 15: "Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." The prayer of faith is what brings results. The union of our will with the will of God is the first condition of successful prayer. "What things soever ye desire, when ye pray, believe that ye receive

em, and ye shall have them" (Mark 11:24).
Sterling, Ill.

SOUNDNESS IN THE FAITH ESSENTIAL TO RIGHT LIVING.—Tit. 1:5-16

Topic for December 7

MOTTO

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

MEDITATIONS ON THE TOPIC

I. Doublemindedness and Instability go hand in hand. One "cannot drink the cup of the Lord, and the cup of devils." Two masters are involved in the entertainment of every false doctrine in the life of every individual who professes to be a Christian. Sound doctrine is that which is thoroughly in harmony with the teachings of the inspired Word. Those who are entertaining a thought that is contrary to sound doctrine will soon be tolerating the expression of that same thought in their life. The reason why so many people are not living for Christ is because they are "unsound in the faith." No excuse is possible for any other standard of life than one out and out for Christ and His cause. If we question His right to direct our life we will be found weakening in our obedience and dilatory in our service. If we do not believe in a certain doctrine, we shall be found without the life principle for which that doctrine stands, and hence open to the attacks of ungodliness which such unsoundness invites.

Those who hear false teachers will find in that false teaching some form of appeal to the lust of the flesh. As we give over to that teaching we are brought into bondage to what that doctrine appeals to. Modernism makes its appeal to intellectual pride. Fanaticism makes its appeal to creature emotions. Both lead away from God and the truth and the grace in Christ Jesus. A sister who was moved to embrace Christ and His doctrines, reserved personal preferences in her church relation. A very earnest preacher, fanatical in doctrine, led her to embrace claims to high spiritual gifts while she still rejected the observance of simple ordinances, and she fellowshiped with adulterers.

OUTLINE STUDY

- I. What is Soundness in the Faith?**
 1. Believing and teaching the whole body of Christian Doctrine.—II Thess. 2:13-17; I Tim. 4:1-6.
- II. How Unsoundness Affects Living.**
 1. It increases ungodliness.—II Tim. 2:14-18.
 2. It comes in connection with a sinful life.—Tit. 3:9-11.
 3. It leads men into corruption.—II Pet. 2:1-3, 18-22; Rev. 2:20-23.
- III.—A Sound Faith and a Sound Life.**
 1. Keeps men from falling.—Jude 20-25.
 2. Preserving the faith saves from corruption of life.—Jude 3, 4.
 3. Freedom from false doctrine brings hope.—Rev. 2:24-29.
 4. Sound teaching strengthens men in the faith.—Tit. 1:9-14.
 5. Sound doctrine develops godly homes.—Tit. 2:1-14.

SUGGESTIVE ASSIGNMENTS

- For Children.**
1. Textword, **Your Faith.**
 2. Repeat the First Psalm.
 3. The Lessons Timothy Learned as a Child.
- For Young People.**
1. The Faith, What Constitutes it?
 2. The Blessings of Holding Fast to "The Faith."
- For Older People.**
1. The Results of "Letting Slip" the Doctrines of the Word.

2. The Success Attending the Life Faithful to God's Revealed Truth.

PERSONAL THOUGHT

It is not enough that I am sincerely wrong. That wrong will both affect my own spiritual life and all with whom I may have an influence. Uprightness in faith in which both head and heart are right will make the issues of life flow out for the truth of God.

SEED THOUGHTS

"The three great pillars of our faith from of old are:

1. Soundness of faith.
2. Soundness of heart experience.
3. Soundness in Christian living.

Modernists fail on the first two and magnify the third into a Gentile self-righteousness that needs no blood atonement.

The fanatical holiness group deny the necessity of full obedience to the Word of God and teach an extreme standard of power and purity not justified by Scripture or by their own lives, and which is disheartening to honest souls who lack the **fervid imagination** or **elastic conscience** which enables many to claim what they never did or never will receive.

The formalists place too little emphasis upon the Spirit birth and holiness of life, and are too easily satisfied with outward forms. A balanced stand on the three points together with what they include will save from all these forms of error, and comprise the whole of Christianity.—G. R. Brunk.

OUR JUNIORS

By H. N. Troyer

Dear Juniors: By this time you have all learned that verse found in Prov. 23:7 which says of a man, "As he thinketh in his heart, so is he." If we really love mother and father, we will do all we can for them. We will do as they say. So will our life be if we think the things God wants us to think.

All the different things God wants us to think about are called "doctrine." In I Tim. 4:16 we are told to "take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." How important, then, for every one who desires to be saved to continue in sound doctrine! To learn what this sound doctrine is we must study the Bible. Are you reading the Bible through too? That's a good way to learn. Begin right where God begins—in the beginning—Genesis.

When people are not sound in the faith they are called unbelievers. As you read your Bibles, notice especially how the children of Israel acted in the wilderness and what happened. We know they never entered Canaan and Heb. 3:19 tells us that it was because of their unbelief. I Cor. 10:10 tells us that they murmured. We know what that means, don't we? When we murmur, we complain. Things do not suit us or go as we want them to go. When we have sound doctrine in our hearts, we will not murmur and complain for we will "have faith in God" (Mark 11:22) and "know that all things work together for good to those that love God" (Rom. 8:28).

When the temptation comes not to live up to sound doctrine, the temptation to think and say wrong things, then we must be very careful lest we entertain the tempter too long in our hearts. Jesus did not even let him into His heart but met him at the door and answered him with verses out of the Bible. At one place the Bible is called our sword. So let us learn now how to handle it. By resisting our tempter with Bible verses our minds and hearts are kept filled with right thoughts and evil thoughts cannot get in to corrupt our lives and get us to do wrong.

TO THE LEADER

Have you ever realized how much Juniors read your life to see whether it corresponds with the sound doctrine, not only given out by you but by the other teachers and your ministers as well? Do you think your Juniors ever remarked at home, "I thought our leader was a Christian." What a high and noble place you occupy. Do you feel as Paul did, "I thank Christ Jesus Our Lord who hath enabled me for that he counted me faithful," and then can you further say, "Those things which ye have both learned, and received, and heard, and seen in me, DO" (Phil. 4:9)? When every one of our teachers and leaders is sound in the faith and its effect is Phil. 4:9 it will not be long till we will have a right living denomination. Won't you do your part?

SOUNDNESS IN THE FAITH ESSENTIAL TO RIGHT LIVING

By Claude L. Wise

"The just shall live by his faith" (Hab. 2:4).

Our faith is our trust and confidence in God and in Jesus Christ, with a surrender of our will to His will. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the son of God, who loved me, and gave himself for me" (Gal. 2:20).

The faith is, furthermore, our belief in the person, righteousness, and merits of the Lord Jesus Christ, put into action. It is not a dead faith, but a living faith, a faith that will produce works. "For as the body without the spirit is dead, so faith without works is dead also" (James 2:26).

The faith we profess is not a notion or a principle as some would have us believe; it is a living, powerful, operative grace. It brings us into obedience to the will of God; it removes old desires and puts new desires in our hearts. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (II Cor. 5:17). We may be asked to deny self, but with the self-denial will come a great blessing.

Abraham was called out of his land and from his kindred to a land God was to show him to a great work He had for him to do. Moses was called out from a king's house later to deliver the children of Israel. Whatever we endeavor to do for the Master can only be done in proportion to the faith we have. "Having then gifts differing according to the grace that is given unto us, whether prophecy, let us prophesy according to the proportion of faith" (Rom. 12:6).

The guidebook of our faith is the Word of God. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). How then can we become sound in the faith and live rightly if we neglect to study the Word of God, do not like to hear the Word preached, and are unwilling to let Him have complete control of our lives?

If we are firmly established in the faith it will be our desire to earnestly contend for the faith. Look into the history of the Church and see what our forefathers endured to preserve the faith. Many suffered severe persecutions, and some even death. Are we willing to contend for the faith as our forefathers did? "I . . . exhort you that ye should earnestly contend for the faith once delivered unto the saints" (Jude 3).

Our lives will then be a blessing to others and men and women will be led to a saving knowledge of our Lord Jesus Christ. "Let us hold fast the profession of our faith without wavering; for he is faithful that promised" (Heb. 10:23).

Dixon, Ill.

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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'sus from
Gāl'lee to Jōr'dan unto Jōhn, to
be baptized of him.

14 But Jōhn forbad him, saying, I
have need to be baptized of thee,
and comest thou to me?

15 And Jē'sus answering said unto
him, Suffer it to be so now: for thus

A. D. 26.

CHAP. 5.

¶ ch. 2. 22.

¶ Dan. 9. 24.

¶ Mark 1. 10.

13 And leaving Nāz'a-rēth, he came
and dwelt in Cā-pēr'nā-ūm, which is
upon the sea coast, in the borders of
Zāb'u-lon and Nēph'thā-līm:

14 That it might be fulfilled which
was spoken by E-sā'as the prophet,
saying,

15 The *land of Zāb'u-lon, and the

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BIBLE STUDY

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DECEMBER, 1930

○ Little Town of Bethlehem!

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by,
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee to-night.

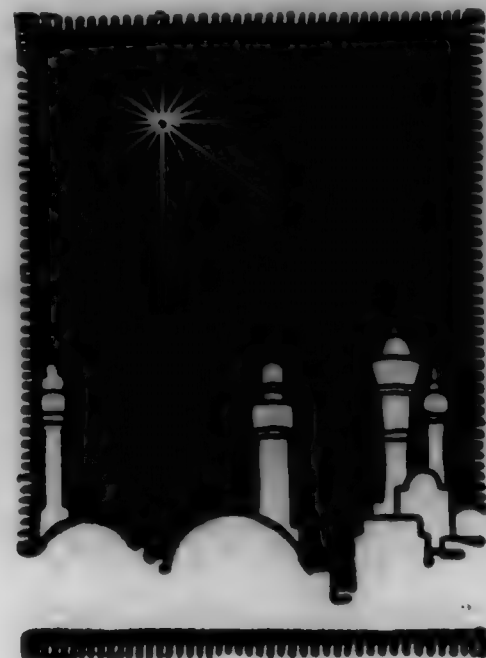
For Christ is born of Mary,
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth!
And praises sing to God the King,
And peace to men on earth.

How silently, how silently,
The wondrous Gift is given!
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.



O holy Child of Bethlehem,
Descend to us, we pray!
Cast out our sin and enter in,
Be born in us to-day.
We hear the Christmas angels,
The great, glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel!

—Phillips Brooks.



THE BIRTHDAY OF JESUS

By Wm. M. Weaver



And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. . . .

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning this child.

Nations honor the memory of their great men by making holidays of the anniversaries of their birth, and in this way keep alive in the minds of those to whom such names are only associated with historic facts, the heroism and kindly deeds of those who were benefactors of the race.

Of ALL birthdays, that of Jesus stands out preëminently as the most important—the most worthy of commemoration—because the birthday of our Lord is not to be celebrated by any one particular nation alone. Contrary to the usual tendency by which the fleeting years lessen the ardor with which the lives of national heroes are remembered and honored, Jesus is securing greater recognition everywhere as time rolls on. And justly so, for wonderful as the records of His doings are, this remarkable achievement cannot be attributed to mere historic facts; even though it is unquestionable that, viewed from every moral and beneficent aspect, He towered high above all other celebrities of His day or ours. Wonderful though His acts were, we go deeper than and beyond the mere kind and loving deeds of our Lord during His brief life. This accounts for the songs sung, orations delivered, and love manifested everywhere on the birthday of Jesus—Christmas. It is more than mere admiration that causes ever-increasing numbers of peoples and races to join in the recognition of Jesus on His birthday, two thousand years after His birth. Glorious as is the record of what Jesus did—it is what **He still does** that captivates us all, and commands an ever-widening recognition of Him, His greatness, and His power.

There are some accomplishments which only Jesus can perform. Two of these He is doing to-day, as He has been doing for two thousand years. He saves and keeps. Simultaneous with His saving power He can destroy—sin. Said the angel to Joseph, "Thou shalt call his name Jesus: for he shall

save his people from their sins." I John 3: 8 says, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." What a mission! What a purpose! What a work! He destroys the works of the devil because they stand in His way as the Savior of men. Shall we celebrate? Verily, yes, as regally as they did when He rode into Jerusalem. As appreciatively as one should commemorate the birthday of One who is really great. May we make this Christmas a real commemoration of Jesus' birthday, one that we will not be ashamed to remember in His presence. But let us remember that God looks on the spiritual rather than the material. Unless we give our hearts' adoration our outward celebrations are vain.

It is because He possesses these accomplishments for the uplifting of the souls of men that His fame is spreading, and His birthday is being celebrated more joyously than ever. He is working—saving—amid the superstitions of India, the darkness of Africa, the papal influences of South America, and the bewilderments of China. He is doing it in our so-called Christian land for men and women who, through weakness or delusion, or both, have lived to gratify unholy desires, and have thrown aside all self-restraint until their strength of will and power of resistance have been destroyed, until in their distress they have breathed His name and He has heard and healed. It is because of this that to-day we think of Him most as a Savior and join in glad carols, and triumphant anthems, and help to make earth ring again with music and a message as acceptable to God as was the song of the angels on the actual day of His birth, and as responsive and appreciative on our part. He



CHRISTMAS GIFTS

Christmas gifts for thee,

Fair and free!

Precious things from the heavenly store,
Filling thy casket more and more;
Golden love in divinest chain,
That never can be untwined again:
Silvery carols of joy that swell
Sweetest of all in the heart's lone cell:
Pearls of peace that were sought for thee
In the terrible depths of a fiery sea;
Diamond promises sparkling bright,
Flashing in farthest reaching light.

Christmas gifts for thee,

Fair and free!

Christmas gifts from the King of love,
Brought from His royal home above;
Brought to thee in the far-off land,
Brought to thee by His own dear hand.
Promises held by Christ for thee,
Peace as a river flowing free,
Joy that in His own joy must live,
And love that Infinite Love can give.
Surely thy heart of hearts uplifts,
Carols of praise for such Christmas gifts!

—Frances Ridley Havergal.

is "altogether lovely," praise His name, this Jesus of Christmas.

Other names, and many of them accounted great names, which at one time or another held the world in awe and made men tremble, have passed into the realm of forgotten things, but this name "Jesus" is as fresh as ever. It has passed—and lived—through storm and change, through anarchy and revolution, through "spiritual wickedness in high places" and through death and decay, and has survived as the "Name high over all," the Name we feel it our highest privilege to proclaim and teach; the Name that can change darkness into light and turn nations from the power of Satan unto God the Father. It is the name of the Savior who tunes our hearts to the song which began two thousand years ago and which will continue until He comes again to receive us in rapture when we in triumph shall sing the glad new song.

Spring City, Pa.

GIFTS OF THE MAGI

By Lucille Kreider

Two thousand years ago costly gold, and frankincense, and myrrh—gifts fit for a Child King—found their way into a lowly Bethlehem stable. But the unselfish love that purchased them has been bringing its tokens to the Christ Child ever since. Each day we meet the Magi bearing to the inn their priceless gold and precious incense. Only to-day I saw two of them.

It is the last Saturday before Christmas and the tired salesgirls in the big department stores are wondering vaguely at the newspapers full of "the friendly Christmas spirit," and the harsh impatience of this dizzying stream of shoppers. One little, worn, drooping clerk lifts her eyes to serve "just another customer," and looks into a smiling face of gentle understanding. Somehow the Christmas smile gave her head a new life and her eyes a new brightness. It was gold in the common dust of the day, the rich gift of a wise one whose slender fingers grasped a thin purse—whose wealth was in a smile.

Then, in the kitchen of the college dormitory I found another of the magi. Over the little gas stove she bent, watching the steaming coffee and the savory bits that a sick girl was waiting for upstairs. As she carried the tray up, the fragrance of the coffee—or was it incense—was wafted through the halls. Precious incense, bought with unselfish thoughtlessness of valuable time!

And so the magi bring to the Christ Child continually their priceless gifts of gold and frankincense and myrrh. And the Christ sees and smiles, for since His manger is no longer here, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

Wadsworth, Ohio.

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.—Gal. 4:4, 5.

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No. 12

GIVE THYSELF

By Mary H. Augsbury



DO NOT know when the ancient and beautiful custom of giving gifts began, but I have a feeling that it is as old as the race. For gifts have always been expressions of love, and love has always been. Gifts are a token of inner feelings too great for words alone, but it is not always that the giver is able to express the extent of his regard by the gracefulness or costliness of his gift. There is always something much finer than the intrinsic value back of every sincere gift, and that is the spirit, or meaning, with which it is given.

We can give a little of our love with our gift and that is splendid, but there is something even more splendid than that. That greater thing is giving ourselves.

But, you say, that is reserved for the few. In one sense, yes. We can give ourselves in truest friendship to but a few; we give ourselves in deepest affection to but a few loved ones only. But there is One to whom, whether we yield it or not, we continually owe this great gift of ourselves. He will not exact it. It must be a love offering, and when we bring it I think it is more precious in His sight than all the wealth of all the mines and store-houses and treasures of earth.

For you and I—just you and I, and the myriad of other living souls like ourselves—are the art of His creation that lies nearest to His heart. When He breathed into man's nostrils the breath of life, and man became a living soul, He had done creation's best work. He made us like Himself, and even trusted us with a self-determination of destiny, which we proved ourselves unfit for; and we took our own way like proud and wilful children. Now He would have us come back of our own volition and give ourselves—His by creation and purchase—to Him.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." Paul the apostle, that mighty giver of himself, wrote that. Later he wrote to a young minister, "Meditate upon these things, give thyself wholly—."

What a power there is in this secret of giving ourselves! For when we do truly give ourselves to God our very lives are poured out in service to others for Him. Paul wrote again, "I will very gladly spend

and be spent for you." What did he mean by that? That he was spending his life, literally, wearing out nerves and muscles, body and brain, and gladly, too, in unrequited love-service for his spiritual children. Again he says, "Yea, and if I be offered (Greek, "poured forth") upon the sacrifice and service of your faith, I joy and rejoice with you all."

The Gospel could never be preached effectively to heathen lands by radio. Why? Because it takes the poured forth lives of the missionaries to vanquish skepticism and teach the practical truths of the Christian message.

Young man or young woman, aspiring to do or be something for God and your fellow men, give yourselves. Be assured that no gift of time or talents or money will ever substitute for this supreme gift. It wins



where all else fails, its returns are most bountiful and endure longest.

Just the other day I heard a college professor state to his class that the greatest thing he received from his university days was the example of one Christian teacher in his senior year. "It was not what he taught me," he said; "it was himself that inspired me and kindled in me a desire and determination to be and do something worth while in the world."

I have often thought that this is what makes parents, especially mothers, mean so much to us. They give themselves, so unstintingly, so selflessly. They pour their best years into our lives, and lose youth and vi-

talidity and opportunity in the years of love-service that they give us, and count it no sacrifice, but a joy. Would not that be a good standard for our service to God, to get past speaking or thinking of sacrifice, and speak and think instead of the privilege of giving ourselves, and of its joy?

Jesus gave Himself like that. He knew the Father's will meant the sacrifice of Himself, yet He said, "Lo, I come * * * to do Thy will, O God."

The poet puts it like this:

"I gave Myself for thee,
My precious blood I shed,
That thou mightst ransomed be,
And quickened from the dead.
I gave, I gave Myself for thee;
What hast thou given for Me?"

Are you called to foreign missionary service? The enemy of your soul will whisper, "Better not risk yourself. Give your money, but stay at home and take care of yourself."

If you are called to any hard or exacting service you may feel a temptation to give something as a substitute for personal service, but that will never answer; "The Master is come, and calleth for thee."

In this path lies happiness. Sometimes we take such good care of ourselves that we don't give God much of a chance to show how well He can care for us. If we didn't look out for Number One quite so well I believe God would do the looking out, and do it better than we can. It is, with this question of giving ourselves, just as the wisest man said about giving in general, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

David said, "I gave myself to prayer." The apostles said, "We will give ourselves continually to prayer and to the ministry of the world."

That is the language of abandon, of whole-souled service. If we all would give ourselves like that, to our fullest capacities, in our respective callings, to glorify God and extend the bounds of His kingdom on earth, soon, soon would the kingdom be restored to Him whose right it is, and we should find that in giving our lives away we had not lost but found them.—Light and Life Evangel.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.—Matt. 2:11.

THE UNEQUAL YOKE

Should a Christian Support Modernism?

(The Autobiography of a Dollar)

By Martin Paul

CONCLUSION

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.—II Corinthians 6:14-17.

The crisis is here. At a fearful rate the vineyard of the Lord is being devastated by the representatives of liberalism within the church. Shall we countenance these things and thereby become on our part responsible for the disaster that is overtaking the church?—John Horsey.

Plato is my friend, Socrates is my friend, but truth comes before their friendship.—A Latin Proverb.

Mary had evidently taken comfort out of Spike's last word, and was hopeful that he had found his Savior again. She sent a telegram to his parents that his last word was "Jesus," and that he had died in faith. But did he die in faith? I was not so hopeful after all. That last word had seemed to me a cry of despair. I do not know. Though a man may frustrate even his parents' prayers for himself, still the earnest prayers of a righteous man are a power so mighty, that they give us ground for the hope, I think, that he was led again to embrace his Savior. But there is doubt. What if, after all, he did die in despair and unbelief? Who is responsible for his soul? Who for the souls that could have been saved through him, but were not? He himself, surely. God wished to speak to him in His Holy Word, but he would not hear or read or believe.

But beside him, his Liberal teachers and friends who urged him to cut loose from the anchor of his soul, and set him adrift on the sea of unbelief, have these souls on their consciences. This is surely true also of the authors of books of unbelief and Bible criticism, who poisoned his mind against faith in the atonement as recorded by God. But only these? What of the denomination that permitted the institution, built and consecrated to God, to harbor unbelief? What of the pastor who recommended it? What of the shepherds who collected widows' mites for it, and gave it their moral support? Ah, this matter is too serious for trifling, when life or death, heaven or hell tremble in the balance! The murder of souls is the most horrible murder.

Why was the man who first doubted the smallest revealed truth (however unessential) ever permitted to be harbored in his Christian denomination? Why were doubters of the larger truths permitted to speak out their doubts under the shield of a Christian denomination, from the vantage point of a pulpit dedicated to Christ? Why are doubters and unbelievers now permitted to dominate in education at the various denominational institutions? Why are men not told, and held to it, that the minute they depart from Christ's Word in the least, they are in danger of losing their discipleship? John 8:31. The Sadducees denied resurrection and life hereafter, and Christ warned most impressively against the leaven of their teaching. Why do we not follow His lead? Paul says: "Be ye not unequally yoked together with unbelievers." But in many denominations Christian and unbeliever are not merely yoked together, tolerated side by side, but the unbeliever is often in the position of honor. The man who denies the creation of the world as recorded in God's Book, Christ's miracles, atonement, resurrection, and every important teaching of Christ, cannot be His friend. "He that is not with me, is against me."

It will be labor lost to appeal to the fairness of the Liberals not to use the moneys given and the institutions founded by and for faith in Christ, to subvert that faith. But why will Fundamentalists continue to harbor and support Liberals? With aims and faith so different, why shy at separation? Why, I say, in view of the heartrending tragedy and havoc among souls caused by this godless union? Still more heartrending when you consider that it could all have been averted, should have been averted, can now for the future be averted, but is not averted, and thus unnumbered souls are sent to everlasting ruin.

I was the soul of a dollar. Soon I shall be burnt. If I could then choose my home, I should enter the body of a man with the voice of a trumpet, and the earnestness of a person who realizes the value of a soul; I should go up and down the land, and shout into every Christian's ear and conscience these words of God: "What concord hath Christ with Belial? What part hath he that believeth with an infidel?" "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Be ye separate, in obedience to your Master, for the sake of many blood-bought souls, and for the sake of your own soul. What a fearful load of guilt does he heap upon his conscience, who is aware of the deadly spiritual poison in Modernism, and is nevertheless content to remain in this unholy combination of Fundamentalist and Modernist, believer and unbeliever, Christ and Belial! (All Rights Reserved)

The End.

"HE IS ABLE TO DELIVER THEE"

By Sarah Esch

Ethel was a pathetic figure trudging up the hill that overhung the valley of Schrinugger. Her skirt hung thick with dust. Her shoes were nearly gone with travelling so many weary miles on stony roads as she went from place to place in her almost hopeless search. Her head seemed scarcely able to carry the small load that had rested so lightly upon it a few weeks ago.

She was the picture of depression and sorrow. Each step seemed painful and people passing by gazed long at the weary form as if they had heard a sob, or was it a sigh, escape those parched lips which now and again drew together in pain. A large stone lying beside the road afforded a resting place before she could reach the hilltop.

The sun had disappeared behind the hill leaving the hillside in partial darkness enveloping her like a cloud. Glancing up the road Ethel saw men approach and a terrible fear clutched her heart. How she feared these Tibetan tribesmen! They had ruined her life and made her the victim of haunting dreams and memories never to be forgotten. Yet she arose and started on her way for they must not stop to notice her. Their piercing eyes might penetrate her disguise. Each step was painful but with gritted teeth she travelled several rods till the men had passed talking in low tones. Her quick ear caught this phrase,

"But you must, for I don't know how soon they will arrive."

Suddenly she wanted to hear more but they were gone into the twilight. Had she again come so near but lost? This thought weakened her and with a sigh she walked on trying to link all the phrases and rumors she had heard so far into one story, but they would not connect. She was still uncertain as to her destination. A few steps carried her above the cloud of darkness, and over the hilltop which overlooked a valley still flooded with the fading sunlight.

Her eyes drank in the beautiful scene before her. At the foot of the hill lay the village of Schrinugger, a place often spoken of but seldom visited by white people. It now lay in the splendor of the fading sun. It reminded her of an emerald as it lay with its large green center and small mud huts all around. The center grove of trees she knew must be the place where the village

chief lived and the surrounding huts housed his tribe.

A feeling of near-hatred welled up in Ethel as she gazed on the sleeping village. Yet she had promised, for Eric's sake, never to hate the people for whom he had given his life, although at times it seemed beyond her power to love them. Closing her eyes she shut out the scene, but the pictures imprinted on her brain during that terrible night, weeks ago, seemed more real than the one before her.

There was the white bungalow. It also lay at the foot of a hill but many miles from here. Again she was going through it, putting a book in place or lifting a vase of flowers to smell their fragrance. It was dusk and she and Eric, sitting on the couch on the verandah, were waiting the call to dinner. Marie was still in her room when—an agonizing trembling passed over her body as she relived it. A band of men had appeared coming up the road. Again she heard Eric say, "Those men look like Tibetans. I wonder what they are doing here?" But oh! how soon they knew, for without a friendly salute they grasped Eric and started to take him away. But why had they killed him? This question had passed through her mind time and again. He had done nothing but to be reluctant to go; yet only a moment had passed before he was lying at her feet, shot by a Tibetan gun.

How she had borne it all she never could understand. A second blow had come when she found Marie had been carried off. Marie had but recently come from England as a missionary. She had loved the Punjab and its poverty-stricken, ignorant people. Her attractive appearance and congenial disposition had soon made her an important member of the mission family, well liked by both Christian and non Christians of the community.

From the evening of that terrible visit by the Tibetan brigands all had been blank until she had made the decision to go in search of Marie Ellis. It took her but a few days to make her preparations for the trip. Full of sorrow, but a woman of determination, her expert knowledge of the language had prompted her to try her plan of disguising herself as an old Tibetan woman. Then by observation and inquiry she might find Marie and take her home again.

This brief mental review of her sufferings and her purpose gave her renewed courage, for she seemed a new woman as she arose and with determined pace started down into the valley, praying silently to God to guide her in her quest. Looking down into the valley as she went, Ethel saw below her the village and sitting in the door of the chief's house a lovely woman she later learned to call Chimali.

Chimali did not see the approaching stranger, for her mother's heart was full of trouble because of her child within the hut. A feeble cry made her turn from the doorway to a low bed in the corner. Bending tenderly over it she gazed anxiously into a tiny face,

that of her only son. He had been sick for some time but her stalwart husband, Abdul Roa, had been too engrossed in his own affairs to attend to her and her son. Quietly Moti, her pearl, she again turned to the doorway and gazed out at the road. Gouri, another wife, came toward the house with a plate of food in her hand. Placing it on the bottom step she sat down saying,

"She just won't eat a bite. I guess she thinks he will let her starve to death but there is no danger. He will force her to eat."

Gouri was the youngest wife and much beloved by Abdul Roa till he had brought this other girl. Jealousy was growing in the heart of Gouri and Chimali and would soon burst out.

"What could he want with her?" continued Gouri anxiously, as her forehead puckered into a deep frown. She knew she was beautiful, and to be surpassed by a white woman, an outcaste, was unthinkable.

"Well, you know if some one attracts him he would get her," answered Chimali gazing down at Gouri with a faint smile. "He got you after a lot of trying. Even had to threaten to carry you off."

"Yes, and that was all right," responded Gouri thinking again of those days when she first knew and loved Abdul Roa, "but to bring a foreign girl here, lock her up, and we feed her. Bah!" A cry of disgust left her lips as she gazed at the small house from which she had just returned. Chimali too, looked longingly at the little white bungalow surrounded by overhanging banyan trees.

This house had been coveted by both Gouri and Chimali as their special abode, but it was denied them and a foreign woman was imprisoned there till she should consent to be Abdul Roa's third wife. Daily he visited her and pleaded with her, promising to give her liberty on their marriage. But each time he left without her promise.

Meanwhile Marie Ellis was lost in thought. She scarcely noticed the loveliness around her, for the small house was richly furnished. Nearly all her food she left untouched and the entreaties of Abdul Roa did not move

her. She seemed turned to stone, but it was only her body, for her mind was ever busy with schemes to escape. She could not escape from the house unaided. Bribes had no effect. Her only resort was to get his two wives to help her and that would be a hard task. She knew that both were jealous of her, Gouri more so than Chimali. This was her only and last scheme unless help should come unexpectedly. Where was Ethel? Would rescue come through the British government?

As these thoughts were passing through her mind she noticed that a third person had joined the two wives of Abdul Roa. The houses were close together and Marie could see and hear the group on the steps. A word spoken by the stranger made her jump up on her couch and peer more closely out of the window. She recognized that voice, but did not realize at once who it was. Like a flash she recalled again her lovely home with Mr. and Mrs. Starr in the Punjab, and simultaneously she knew Ethel's voice. But why was she here on foot and dressed in those old Tibetan clothes? There could only be one reason and that was to rescue her! A feeling of joy and gratitude welled over her and for the first time since her captivity she wept.

"Nice fresh ghanda, muri," said a voice near Gouri and Chimali as they sat gazing at the little house. Both turned to see an old woman standing before them with a small basket. She was dusty and looked tired, but her vegetables were clean and fresh.

"Maybe that foreign woman would eat some," said Gouri in a low tone to Chimali, sending another look of hatred at the small house.

"Hush," whispered Chimali, glancing cautiously at the woman standing before them. But it was too late, for Ethel had caught the words and realized that some one was hidden in that house at which the women had cast such baleful glances. Had she found Marie? A ray of hope entered her heart, but she dared let the women suspect anything.

"Very good for curry, bai," she insisted, lifting a couple of ghanda and displaying their fineness.

At that moment a wail took Chimali into the house and Ethel realized that now was her chance to find out more about the white bungalow and its occupant.

"Do you have a visitor in your house?" questioned Ethel glancing at Gouri, for if you do ghanda will make a good dinner."

Gouri gave a start and glanced anxiously at the little bungalow nestled in the trees, but no one was visible.

"Oh! no!" she answered falteringly. But Ethel had found out just enough to arouse her curiosity and determination to find out who was hidden in that house.

"You do not care for vegetables, then?" she again questioned Gouri.

"No, not to-day."

Gouri arose from the doorstep and entered the house, Ethel, gathering up her basket of vegetables and replacing



PEACE

By Stella Kauffman

When Christ was born, a heavenly host appeared
To tell the shepherds of the sacred birth;
"Glory to God," they sang, "good will to men,
And peace on earth."

When Christmas candles cast a shining light,
When hearth fires flicker brightly, he who roams
Comes back again to us, and thus we have
Peace in our homes.

When sweet the cadence of the chiming bells
Falls on our ears, sad sorrow all departs,
And in its place the Christmas spirit brings
Peace to our hearts.

West Liberty, Ohio.

it on her head, left the broad veranda and started down the road. A plan was steadily forming in her mind, but only with time, patience, and skill, could she carry it out.

Schrinugger lay as beautiful in the moonlight which flooded the broad valley as in the glow of the fading sun. But there was one place where no moonlight made the earth beautiful. In among the trees the small bungalow lay hidden, silent and alone. Abdul Roa was just leaving from his visit to Marie. He stepped off the doorstep with a disappointed look on his face. He did not know that he was being closely watched. As he crossed the yard to his house and closed the door behind his stalwart form a small figure arose from among the foliage and stealthily moved toward the lattice window.

On her bed Marie lay exhausted, her eyes staring at the ceiling, but seeing nothing. Each visit of Abdul Roa was a hideous dream. How she feared that dusky face and those black eyes that pierced like arrows into her very soul. He had threatened her this evening and even attempted to embrace her, but she had successfully repulsed him by sheer physical force. But she knew that she could not keep up her resistance very long as she was steadily losing strength and with it courage. A slight rustle drew her attention from the ceiling to the window at her side. Her face paled and a cry started from her lips.

"Hush Marie," said a familiar voice in a cautious whisper. Immediately Marie choked back her cry and sprang to the window.

"Oh Ethel!" she sobbed grasping the small brown hand on the window sill.

"Marie, you must not cry dear, for they may hear us." Ethel glanced anxiously toward the house. "We must hurry and make plans to get you away."

"Ethel, tell me why you come like this?" questioned Marie, gazing puzzled at her friend's tattered dusty clothes.

"It was the only way, Marie, to really get information," replied Ethel as she told of her journey from the start. So the two planned far into the night how Marie was to be rescued from this prison.

"Don't act any differently from what you have been doing," admonished Ethel as she was leaving. "They will be suspicious of the least little thing." And with this caution Ethel left the window and disappeared into the bushes.

Three days and nights passed since Ethel had found Marie. The nights were still beautiful with the moonlight and now the silvery beams came into the solitary bungalow through the visit of an old woman who nightly kept her vigil beneath the lattice window, cheering and comforting the lonely prisoner within. Marie had acted her part as well as she could. She still refused her food, although she was hungry. Ethel always brought her food to help conserve her strength. So far Abdul Roa had suspected nothing and even thought of abandoning his daily visit, as Marie seemed on the verge of accepting him. He must make plans so that as soon as she accepted him there would be no delay for the wedding. A faint smile touched his lips as he stepped off the step

and thought how she had promised to give a definite answer the next evening.

Marie could scarcely keep her feelings in till Abdul left, for joy was in her heart as she remembered that this was the last time she need come in contact with this man who had imprisoned her. She drew a small bundle from under her bed and sitting there she waited. These last few days had been hard for Ethel. Sleeping on the ground and eating half cooked food was wearing her away fast. Yet her hope and faith that God was helping her continually strengthened her. And now as she again started to the white bungalow, hoping it would be her last visit, a feeling of triumph filled her whole being. By forethought and wit she had managed to secure the key that was to free her friend from the clutches of that Tibetan heathen.

Walking swiftly through the steadily deepening darkness the happenings of the past few days came before her mind as a picture. Again she saw herself a vender of miscellaneous articles and her chance encounter with the women on the broad veranda, and the words that had led her to Marie. On her second visit to the home of Abdul she found the doorstep unoccupied but a low moan told her some one was within.

"Can I sell you something?" she had questioned from the doorway.

"No, go away," a feeble voice spoke from the bed in a corner.

"Are you sick, bai?" she questioned further. For Ethel never had been able to see any one in need and make no effort to help them. And looking back Ethel was so glad that she had helped this time for it had done so much toward gaining Marie's freedom.

"Yes, I have the fever," Chimali had replied, looking up into the kindly face of the old woman. So all morning Ethel took care of Chimali and her son, Moti, thinking all the while of Marie. She must get into this woman's confidence and so get the key to unlock the door. This accomplished it wouldn't take long to get to the Punjab. All morning she watched for Gouri, but thought that the two wives must have quarrelled as wives often did. In her wildest plannings she had imagined no such opening as suddenly presented itself, when Chimali said,

"Dokri, take a plate of food to that little house in the grove of banyan trees. Here is the key to unlock the door. Place the food inside the door and come back."

With these words Chimali took a string from around her neck on which was hung a large key. Handing it to Ethel she fell back onto the bed with a sigh and closed her tired aching eyes. Ethel could scarcely believe her eyes and ears, but there lay the key in her hand.

She could not take Marie out now, and how could she keep the key? When she took the food to Marie they made the plan which was carried out. Ethel made a paper key just like Chimali's and had a silversmith reproduce a metal key from the drawing. Ethel smiled to herself in the darkness as she sped along, as she thought how easy

it had been to persuade the silversmith to make her a key like the drawing. She placed her hand in her bosom to make sure the key was safely hidden there.

Meanwhile Marie sat gazing out of the window in almost uncontrollable expectation. She hardly seemed the same person who had been there three days ago. How the events had all seemed planned to help her get away! Gouri, the little wife who had been so terribly jealous had gone to her home for a visit. Chimali was sick, with only a woman from the village to help her. Now Abdul Roa would not be back for a whole day. Thankfully, reverently, she lifted her heart in silent prayer to the One who she knew was guiding her.

At a low call from the window Marie hurriedly slipped on an old skirt and jacket lying on the couch and putting on a sari she took her bundle and glided to the door. Looking back quickly she gave a farewell glance to the little house that had really helped her to escape. A little click and the moonlight made her realize that she was free at last. Without a sound she crossed the doorway and flung herself into Ethel's arms.

* * * *

Marie awoke to find the sun shining into her room. She looked about her own room almost dazedly, for she could scarcely believe that she was safe at home at last. A burst of song turned her eyes to the window and to the happy little songster perched so happily near by. She thought of those dreary, horrid days when she was in Schrinugger and the long trip home, although their disguise made their escape comparatively easy. Now, when all was bright those days seemed like a dream; but how real they once were!

"Marie, breakfast is ready," called a cheery voice announcing a small white-haired woman, though not far past twenty, who was a friend the like of whom it would be hard to find.

"Isn't life wonderful, Ethel?" said Marie gazing idly on the sun-drenched garden. "How wonderful God is, and His mercy and kindness and power to deliver will never be forgotten! And what peace and security that knowledge gives!"

"Yes, Marie, ours is the only true God and what a high calling is ours!" Ethel said, looking tenderly at the bright head on the pillow.

Goshen, Ind.

LIVE TRULY

Thou must be true to thyself
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thought
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a faithful seed;
Live truly, and thy life shall be
A great and noble creed.

—Horatius Bonar.

CHRISTIAN MONITOR PULPIT

WHO IS JESUS?

By C. L. Graber

Who say ye that I am?—Matt. 16:15, R. V.

It is very fitting that on the birthday of Jesus we pause to ask ourselves this question, Who then is Jesus? In fact Jesus Himself puts the question to us when He asks us in questioning His disciples, "Who say ye that I am?" This is a personal question that each one of us answers. Every thinking person has some opinion about Jesus Christ. It may be a view that suits our own fancy and not be a conclusion drawn from the Scriptures nor from personal experience.

Some said He was John the Baptist, Elijah, Jeremiah, or one of the other prophets. This was the interpretation of those who lived at the time He lived on earth. They saw something extraordinary in Him and so they classed Him with such great outstanding characters as they knew of.

Others say with Nicodemus, "We know that thou art a teacher come from God." But Jesus is not satisfied with this evaluation of Himself. Jesus was a great teacher. In fact He was the world's greatest teacher. But to acknowledge Him only as such does not satisfy Him. He says, "Ye must be born again." "You are wrong, Nicodemus, you must begin over."

There are those who say he was a great reformer, a performer of miracles. True enough, no one who came in contact with Him could ever be the same again. He changed lives, He changed society, He changed existing orders, He was a reformer. But His reform work was an effect and not a cause. To become His follower was to become first a new man.

Yet others say He was an ideal man, a great example. Certainly no fault can be found with this opinion of Jesus. He was ideal in every respect. He lived a perfect life, without sin. Truly He is a worthy example for any one to follow. To be more like Jesus is a fine goal for any one. But is Jesus satisfied with our confession that He was an ideal man and a worthy pattern?

On that Christmas morning over nineteen hundred years ago Jesus, a babe, was lying in a manger in a Bethlehem stall. Only two Gospel writers tell us this story, and they very briefly and simply. How we wish more details were given concerning the beginning of this Child's life! But we must remember that if we want to know the beginning of this life we must go far beyond this story of Bethlehem's Babe. The life of Jesus reaches far back through the ages. His earthly life was like a valley between two great peaks that rise to heaven. Genesis begins with the statement that in the "beginning" God created the heaven and the earth.

John tells us in his Gospel that in the "beginning" was the Word, having reference to Jesus. In the prayer of Jesus, recorded in John 17, the Savior prays for the glory which He had with the Father from the "beginning." Paul had this same view of the pre-existence of Jesus. In Phil. 2:5-8 he says, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." He says further in Col. 1:16, 17, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." In other words, Paul here says that Jesus was the Creator, and therefore existed before the creations and the creatures.

With these Scriptures before us we conclude that Jesus was with the Father from the "beginning." He is the eternal "I am," without beginning and without end, the Alpha and the Omega, the first and the last. He was present at the creation. He saw the fall of man and was then and there slain in the great mind of God for the redemption of fallen men. But centuries roll by before this great purpose is carried out. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4).

When this time came Heaven sent a special messenger to announce the coming of this great Savior. "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger." This heavenly messenger was attended by a great choir "a multitude of the heavenly host" who sang, "Glory to God in the highest, and on earth peace, good will toward men."

According to the messenger from the throne of God, who is Jesus? He is our Savior, Christ the Lord. The Father Himself said, "This is my beloved Son." Peter said, "Thou art the Christ." The enemies said, "Truly this was the Son of God." There are those who say He was an extraordinary character, He was a great teacher, a great

reformer, an ideal man. Yes, He was all that and more than that. He is the Son of God. That Babe in Bethlehem's manger was the Son of God, the Savior of the world, the life and light of men.

Unbelief in the eternal existence and divinity of Jesus Christ is not limited to Red Russia. It is found on every side in America, and in religious and so-called Christian circles. But the most shocking, almost unbelievable expression of this sort is reported in Time of September 15, 1930, "A dozen able divinity students of assorted Protestant denominations, summer-schooling at Chicago, last week came to an astounding conclusion: that Christ is growing increasingly unpopular in the United States, not simply the sufferer of public apathy but the subject of downright disfavor. The dozen assembled for a dinner in the parish house of St. Chrysostom's Protestant Episcopal Church, at present Chicago's most fashionable. Their host was John Crippen Evans, forty, assistant rector of St. Chrysostom's and religious editor of the Chicago Tribune. He had invited them in an 'attempt to feel the pulse of young theological students' . . . Of all the Evans guests, only one was shocked by anything the others said. He was J. S. Thaddeus of the South India United Church. Said he, after the others had spoken: 'Is it possible that any theological students do not believe in the divinity of Jesus Christ?' The others excused his naivete by his brief residence in the United States."

The effect of such faith on the part of religious leaders and those preparing to lead and to teach is alarming. But such are facts and during this Christmas season the believers in evangelical Christianity and in Jesus as the center of their faith that will save from sin, should think anew on the question, "Who do ye say that I am," and in answer say with Peter, "Thou art the Christ, the Son of the living God."

This Jesus of Bethlehem is the one who later was crucified for the sins of men. He was buried, but the third day rose again. He ascended on high, and is to-day at the right hand of the Father making intercession for us. He has promised to return, and may we, as we celebrate His birth, not be lost in the glory of the past but may we look hopefully ahead as we say, "Even so, come, Lord Jesus."

Goshen, Ind.

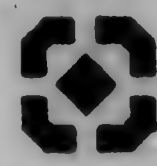
BETHLEHEM

O Bethlehem, if I could show
To this dark world of night
The meaning of thy radiant glow,
Where cradled heaven's own light,
I know that all the sons of earth
Would journey to thy shrine,
And worship at the Saviour's birth,
And see the light divine.

—Edgar Cooper Mason.



EDITORIALS



Christmas Meditations

The earth saw its greatest day when Jesus was born in the stable at Bethlehem, and yet there were comparatively few who recognized its significance. The innkeeper was entirely unaware that He was turning away from his door the mother of the coming King. Joseph's fellow kinsmen, who had gathered at Bethlehem on the same mission for which he had come, knew not that they were to be present in the city at the time when the most momentous event in the annals of earth was to take place. And Herod, seemingly secure upon his throne at Jerusalem, knew not that a much greater king than he was soon to appear in one of the towns within the province over which he ruled.

Yet there was to some degree a feeling of waiting and expectancy among the people that the Messiah was soon to come. The humbler folk, especially those who knew the Scriptures and kept in closer touch with God than the doctors and lawyers who studied the Old Testament from a professional point of view and cared more for the rabbinical traditions than the actual teachings of the Holy Book, seemed to know that "the desire of all nations" was about to appear. Of such were the shepherds, the wise men, the devout priest Zacharias, and other people of spiritual discernment, such as Simeon and Anna. These are some of whom we know, but we feel sure there must have been others, perhaps more than we think, who were looking and longing for the coming of the King, whose advent had been foretold so often in the pages of Sacred Writ. And these were the ones who bowed before the newborn King in adoration and worship.

We are glad that there were those who lived so close to God that He saw fit to reveal to them the fact of the great event that had taken place. To the shepherds the message of joy was brought by the angelic hosts of heaven, to the Wise Men the news came through the strange star which they saw in the east, the significance of which they somehow knew, to others, such as Simeon, the Spirit of God Himself seems to have made known that the Child was born and had come to the Temple. Through these humble people the news was spread over the land, and later was handed down through the centuries to us.

All of which makes us think of the different attitudes which people take to-day toward Christ and toward the celebration of His natal day. Every one in civilized lands knows something of Christmas and takes some sort of attitude toward the Christ for whom Christmas stands. But how many really realize the actual significance of the day? They observe some kind of celebration, giving gifts, enjoying feasts, meeting in family reunions, or taking part in some other special observance, but do they catch the spirit of worship and realize that Jesus came to earth to save them from their sins? We feel that to great masses of peo-

ple Christmas simply means another holiday, for which great preparations are made, but which to them has no spiritual significance. That this is true of those who spend the season in revelry and other forms of sinful and carnal pleasure we know beyond a doubt. Paradoxical as it may seem, people are crowding out the Christ by their very celebrations of His birthday.

Our meditations on these present-day conditions might well make us feel depressed and anything but joyous at this season of the year when joy and gladness and good will are supposed to predominate. But there is a brighter side, even as there was at the time of Jesus' birth when there was no room for Him in the inn and in the hearts of many of the people. There are still those who gladly welcome the Christ into their hearts as their Savior and Lord and who observe His birthday in the spirit of worship. They bring to Him the treasures of their lives—their love, their service, their all. It is they who realize in its fullness the message of the angelic host, "Glory to God in the highest, and on earth peace, good will toward men." It is they who can join in singing the great Christmas hymns of the ages and understand their meaning. It is they who will spend at least part of their celebrations of the season in the house of the Lord, bowing before Him in His temple. And in that spirit we wish all of our readers a "Merry Christmas in the Lord," who nineteen hundred years ago was the Babe of Bethlehem.

Helping the Needy

It does not require a keen student of present-day conditions to conclude that considerable suffering and distress will be found throughout our land during the coming winter. Our national leaders realize it and are doing what they can to prevent worse conditions from coming and to alleviate the suffering that is already here, but doubtless there will be much hardship in spite of all that can be done. At this writing there is no appreciable change for the better in the matter of employment, and in some local instances the changes have been for the worse rather than for the better. In every section people are out of work and this can mean only one thing, that there will be families who will have no means of earning a livelihood.

The situation has not been without its distressing features during the past summer, but the advent of winter will make the suffering more acute. Besides food people will need warm clothes and fuel. Unless these necessities are supplied in some way or other people will have to suffer from hunger and cold. The various relief agencies of each community will of course be in operation, and every Christian who is so situated as to be able to help, will want to do his share in giving assistance to those who are in need. Let

us not assume the indifferent attitude of the priest and the Levite, but take our place with the Good Samaritan, ready to bind up the wounds and supply the needs of those who are suffering.

Practically every sincere Christian will agree with these sentiments, but with this spirit of heart and mind as a part of ourselves we will still have the practical side of the question to work out. With so many people asking for help how is one to know who is worthy of help and who is not? Every period of depression brings with it a crop of professional or semi-professional beggars who are practical parasites upon society, and who use what alms they receive from unsuspecting persons for strong drink or something equally unnecessary or sinful. "Give to every man that asketh of thee" (Luke 6:30) were the Master's own words, but we wonder if Jesus always gave the exact thing that people asked for. Perhaps many times He gave them the thing that He knew was better for them than what they wanted. In most cases, unless we know the people personally and are sure of the circumstances, it is unadvisable to give money. Sometimes something to eat or wear, or a quantity of fuel, are gifts that are both safe and helpful. At other times a word of advice, a religious tract, or a testimony to Christ as the Great Helper may be all that we can consistently give. In our work of relief this winter let us keep the spirit of our Master, and at the same time ask for wisdom so that we may give only that which will be best for the recipient. Let us strive to be neighbors to those who are in need in the highest sense of the word, and above all, not to neglect the spiritual as we minister to the material needs of the people of our communities, of our nation, and of other lands.

Retrospect and Prospect

This number of the Monitor closes another year of its existence. For twenty-two years it has been making its regular visits to the homes of our people. This is not a long time in one sense of the word, for some of our church publications are much older. In another sense it is quite a while. A new generation of readers has grown up in the meantime and times have changed a great deal since the first issue of the Monitor was sent out. We are glad, however, in these rapidly changing times when there is much of uncertainty and doubt and possibilities of still greater changes that will affect life in all its phases, that we have an unchanging God and an eternal Word of God to go to for refuge and rest.

The Monitor, of course, has also changed in the twenty-two years of its existence, although its aim is still the same, to supply wholesome Christian literature for our young people of maturer years. How well it has succeeded in its mission during the past year may be judged to some extent by looking over the Table of Contents as found in this issue. You will find listed there a wide variety of reading matter, which, were it to be printed in usual book form, would make a number of volumes, each of which would be of sufficient size to sell at the price of the paper for a year.

With this number the serial story, *The Unequal Yoke*, also comes to a close. We trust you enjoyed following these adventures of a Protestant dollar as it went through its various transmigrations, and as it described experiences

and scenes from America to China. We trust you have also caught the truth which the story aims to teach. It will be published in booklet form soon. Due announcement will be made when it is off the press.

We want to take a look forward into the work for next year, if we live to serve during that time. We are planning for some good things that we believe our readers will enjoy. Sister Erma Miller Erb of Kalona, Ia., will furnish us with a series of articles on **The Home** that we are sure will be helpful to every one. Bro. Ezra Bender of Martinsburg, Pa., has consented to give us a series of **Studies in the Book of Luke**, keeping pace with the Sunday school lessons for the first half of the year. A series of **Histories of Local Churches** in various localities by different writers will also begin with the January number. The **Young People's Meeting** department will continue the Junior adaptations of the topics and otherwise will be made as helpful as possible. **Travel Stories** describing many varied and interesting places will continue as a feature of the paper. The series of articles from missionaries from the **India and South America Missions** will also continue for some time. **Comments on World News**, a digest of present-day happenings discussed in the light of Scripture, will again appear throughout the year. **Educational articles** of many different types are also on our list for publication during the coming issues of the paper. We are also planning to print a number of biographies of noted church people during the year. Helpful sermons, stories, poems, Bible studies, nature articles, and many other features will appear from time to time. Other special features will be announced as they appear.

Permit us again to call attention to our special offer of a free Bible for six new subscriptions. You will find further details on another page. Also remember that Young People's Meetings, Sunday schools, and congregations, or a group of individuals, may get the paper at a greatly reduced rate by ordering in clubs. See last page for prices.

"The Most Beautiful Book Ever Written"

This is what some one has said of the Book of Luke. Perhaps we have never thought of it in that light, but we will have an opportunity of forming a definite opinion about this during the first six months of 1931 when we will have the privilege of studying the Gospel of Luke in our Sunday school lessons. Luke, the physician, missionary, author, a man of many gifts, will tell us the story of the life of Jesus as he received it from eyewitnesses of the actual events which he records.

Luke was a companion of the Apostle Paul and also wrote the book of Acts, which gives us the most detailed record that we have of the life of Paul. In his modesty Luke tells us little about himself, and if we are not careful we will minimize the part this great man played in the establishment of the early church. His two books, Luke and Acts, comprise one-fourth of the New Testament, and we may be surprised to know that Luke wrote practically as much as Paul, counting Hebrews as of Pauline authorship. The book of Luke is the biggest book in the New Testament, and we trust we will all immensely enjoy a six months' study of it. Now is a good time to prepare for these lessons by a preliminary study of "the most beautiful book ever written."

CHRISTIAN LIFE

THE HOLY SPIRIT AND OUR YOUNG PEOPLE

By J. D. Mininger

This article is furnished by the Young People's Problems Committee of Mennonite General Conference.

Because there may be counterfeit money in circulation, people are not saying, "I am never going to have anything to do with money any more." Because there has been some fanatical teaching on the work of the Holy Spirit is no reason why we should allow Satan to cheat us out of the blessedness of the real work of the Holy Spirit in our lives.

You may have seen a babe of a few months old, in the hands of a stranger crying. Afterwards, it was placed in the arms of its mother and it was quiet. And why? Was it not because it recognized the voice and presence of its mother?

In like manner to-day, *there is such a thing as recognizing the voice and the presence of the Spirit of God.* Jesus said: "My sheep hear My voice." How sensitive were the early Christians to this voice of the Spirit. Take Philip for example: . . . the Spirit said unto Philip, "Go near and join thyself to this chariot. And Philip ran . . ." (Acts 8:29, 30). In Acts 13:2, we have another example of this, when the Holy Ghost said to the Church, "Separate Barnabus and Saul for the work whereunto I have called them."

How immeasurably important it is that our young people of to-day with their getting of knowledge, like Samuel, also learn to know the voice of God (through His Spirit) in their youth. We want to think briefly of

I. The Holy Spirit, the Divine Indweller
Jno. 14:17, The Spirit of Truth . . . shall be in you.

Eph. 5:18, Be filled with the Spirit.

I Cor. 6:19, Your body is the temple of the Holy Ghost which is in you.

One of the results of the Holy Ghost's having been poured out on the day of Pentecost is that the Holy Ghost now indwells the believer. What a world of new and glorious realities is opened up to the believer when he awakes to this astounding fact!

Instead of being "reproved" by the Spirit (as was the case prior to conversion), the Christian is now comforted, strengthened, illuminated, satisfied. Out of his innermost being there flow "rivers of living water." The Bible is a new and open book to him; Jesus is revealed in His loveliness and power. The power of sin is broken and he now can "do the things that he would." He now sings:

"No longer lonely,"

for the Holy Ghost the Great Paraclete has come to abide forever and His very name is "Comforter." When the glorious truth of

the Holy Spirit's indwelling really dawns upon him, *life takes on an altogether new meaning.* It will be true of us then as William McPherson said it was true of the Samaritan woman who came to Jacob's well. Dr. Geo. Troyer and the writer visited Mr. McPherson the other day and he said, "You know that Samaritan woman came to the well to get a drink; she left the pitcher and took a well along with her." Yes, the Holy Spirit "will be a well of water in us, springing up into everlasting life." So says Jesus Christ, and many thousands know it by glorious experience. How true it is, that then,

"There's no thirsting for life's pleasure,
Nor adorning rich and gay,
For I found a richer treasure;
One that fadeth not away."

II. The Holy Spirit as Infallible Teacher and Guide

I Cor. 2:13, The Holy Ghost teacheth.

I Jno. 2:27, The same anointing teacheth you all things.

Jno. 14:26, The Holy Ghost . . . shall teach you.

Luke 12:12, The Holy Ghost shall teach you.

Jno. 16:13, The Spirit of Truth will guide you into all truth.

Suppose the United States Department of Agriculture would have an expert whose business it was to teach farmers how to honestly clear, say one thousand dollars an acre profit on every acre of land which they would till; how eager would our farmers be to connect up with his fund of knowledge. But a greater privilege is accorded the Christian, since Pentecost, that of having the Spirit of God, the unerring, infallible Spirit of God to be his personal Teacher. Oh, the hallowed privilege! Clearly, the textbook of this divine Teacher is the Bible which He Himself inspired. His teaching will always agree with the teaching of this Book.

Because of this teaching, the colored woman who dusts the chair of the cultured but unconverted University President, knows more about the things of God than her employer.

Peter and John, "though ignorant and unlearned, "because of the enlightenment of this divine Teacher became powerful soul-winners for God.

Just as Isaac and Rebecca were divinely guided in their matrimonial affairs, so the Spirit of God is eager to-day to guide in this as well as in all the affairs of life. Will He have the chance?

"Oh, never is an oriole
Found mating with an owl,
To sit and sigh and moan away
Beneath the nightly scowl.

"And never has the cardinal
Gone mating with a crow,
To live with him in open fields
In moil and toil and woe.

"A humming bird will never stoop
To wed a common hawk;
Nor a pewee choose a parrot,
Though he's noted for fine talk.

"For the birds are always wiser
Than the people on the street,
Who hurry to the altar with
The first thing that they meet."

L. M. in Mating Time.

III. The Holy Spirit, the Divine Empowerer

Acts 1:8, Ye shall receive power, after that the Holy Ghost is come upon you.

Micah 3:8, Truly I am full of power by the spirit of the Lord.

Rom. 8:26, The Spirit also helpeth our infirmities.

A certain ship reached its destination long before its usual time. Reason: It had a new engine, a new power on the inside. The properly instructed Christian of to-day, walking in the light of God's Word, also has a new power on the inside. Like Micah, he is "full of power by the Spirit of the Lord." Not only does the Holy Spirit give light, but just as well the enabling power to walk in the light which He gives. *He works in us*, not merely to will but also to do, of His good pleasure. Phil. 2:12. When thus empowered, the weak vacillating Peter is "out of weakness made strong." Instead of being like "a reed shaken with the wind" he now becomes Peter, the Rock. Philip is led and empowered to lead the Ethiopian to Jesus. Stephen is empowered to exemplify the doctrine of nonresistance and in his triumphant death, prays, "Lord, lay not this sin to their charge" (Acts 7:60). Yes, the Savior's words were true when He said, "Ye shall receive power, after that the Holy Ghost is come upon you."

Power for victorious Christian living.

Power for spiritual discernment.

Power in prayer.

Power for service.

Power for triumphant dying.

No wonder Paul said, "Most gladly will I glory in mine infirmities, that the power of Christ may rest upon me."

IV. The Holy Ghost, How Rendered Inoperative

Eph. 4:30, Grieve not the Holy Spirit of God.

Just as the turning of a small switch can bring to a stand still the power and lighting system of a large business establishment, so

the energizing and illuminating work of the Holy Spirit can be rendered inoperative in the life of the present-day believer. How? There can be just one answer. Sin, tolerated. To illustrate:

King Saul in his early career wrought marvelously, because he was empowered by the Spirit of God. Later after sin crept in, he died in shame and disgrace. Sin binds, blinds, paralyzes, kills.

From the Word of God we are taught that the Spirit of God may be grieved, vexed, resisted, and quenched. That young Christian of to-day is wise who is one hundred per cent awake to the dangers of sin, the devices of Satan and awake to the "exceeding sinfulness of sin."

V. The Holy Spirit, How Obtain Benefits of

Psa. 84:11, No good thing will He withhold from them that walk uprightly.

How may I procure the gracious working of the Holy Spirit in my life? This is the question of many.

First, *Be assured that this is for you.* There is no Christian but who needs this divine empowerment, this illumination which He alone can give. God knows this, so He has promised in Acts 2:39, "For the promise (of the Holy Spirit) is unto you, and to your children, and to all that are afar off, even as many as the

Lord our God shall call." It is just as much a command to be "filled with the Spirit" as it is a command not to lie and not to steal. That command is not to preachers only but to all of God's children.

Second, You received pardon and peace through the acceptance of the Lord Jesus Christ by faith. In like manner, study your Bible to *get God's testimony concerning the work of the Holy Spirit in the life of the believer, appropriate it by faith and the work is done.* "This is the confidence that we have in him, that if we ask anything according to his will he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" I Jno. 5:14, 15.

One of the most helpful, safe, sane, and scriptural books on this phase of the subject is "The Person and Work of the Holy Spirit" by R. A. Torrey.

V. In Closing

At the close of our Savior's earthly life, He said to the Father, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." May the lives of young people be so yielded to the Holy Spirit, then, that when they come to the end of life's course they too may be enabled to make a similar statement.

Kansas City, Kans.

PROPAGANDA OR TRUTH

By Paton Yoder

This is a prize-winning peace oration that carries a timely message to us. At this season when we especially honor and worship the Prince of Peace may we see more than ever the incongruity of the principles which He taught and the spirit which fosters war.

During the World War, Lord Riddle, a well known newspaper man in England received a postcard from Omaha with this simple advice written on it: "See Luke 19:3." Upon looking up the reference he found that it said, "And he sought to see Jesus, who he was; and he could not for the press." One would need to change only one word and the pronouns referring to it and he would have a statement like this; "And he sought to see the truth, what it was; and he could not for the press." The press has become, with the passing of illiteracy, the latest and most efficient means of controlling public opinion. It has become almost the sole source of information on international affairs. Before the days of the printing press the orator informed his illiterate audience of the state of affairs in neighboring cities and countries. He could tell many fanciful stories of the country he visited without the slightest danger of detection from his uninformed audience. It was in this way that Demosthenes stirred up hatred among the mighty Athenians against Phillip II and the Macedonians. Demosthenes realized that the right attitude of the public in time of war was an important factor in determining victory, and so it has been considered ever since.

The means used to direct and control public opinion, particularly with reference to war, are called censorship and propaganda. The latter means has been by far the most successful. The popes told stories of heathen cruelty to induce kings and dukes to support them a-

gainst the ever threatening Mohammedans. Napoleon used propaganda to keep up the morale of his army. But in the late war propaganda was used to such an extent that Napoleon and Caesar seem hardly to have known the first tricks of the technique as compared to these later methods. Governments have come to realize the importance of propaganda in winning wars. This is why our President appointed a propaganda commission during the World War equivalent to a federal department. Before the Great War the people of Germany were deceived into believing that the whole world was hostile to them; hence their great unity and efficiency at the outbreak of the war that cost the world the lives of ten million of her best young men. At the present time the Russians are taking the same attitude that Germany took before the war, and this attitude is caused mainly by the perverted reports spread by communist leaders. Can it be that this erroneous information will cause Russia to bring on another catastrophe similar to that of 1914-18? Such possibilities show the danger and potency of a misinformed public.

However, governments do not represent the only organized source of propaganda. Commercial agencies have taken up this problem from a purely financial point of view. They propagate war scares merely to inflate business. Let us illustrate by a naive example. When John G. Paton was a missionary in the South Sea Islands he was very much dis-

gusted with his fellow countrymen who came there to trade; for they sold ammunition and weapons at the same time he was preaching the Gospel of Peace. Finally one, not satisfied with his sales, went to two opposing tribes and told each one that the other was making preparation for war. This, of course, caused his sales to increase greatly and all went well until the savages discovered his scheme and he was forced to flee for his life. This is a simple instance showing how private munition firms take the most extreme measures in promoting racial and national prejudices and hatreds in the prospect of a profitable war.

Other commercial agencies do the same thing, with perhaps slightly more discretion, for the sake of making more profits during the period of artificial prosperity which always follows a devastating war. They give false reports of the naval and military programs of the various countries; they instigate war scares; and bribe government officials. They accomplish these ends by the ownership and control of newspapers. Similar charges can be placed against that foreign investor who invests his money in countries having unstable governments. When the government friendly to their interests is overthrown they appeal to their home governments for aid. They publish false reports of conditions; and tell stories of the persecution and prosecution of American citizens, missionaries, and educators. Their cry is: "Protect American citizens," but their thoughts are: "Protect our financial interests." In Nicaragua the principal bank, the chief railroads, and the customs of that country are in the hands of two New York banks and not long ago we were sending Marines there to protect American citizens.

Probably the most misleading form of propaganda is the atrocity story. Such stories are published at a time when the public is ready to believe anything. They represent a last minute effort to bring about unity of public opinion. Let us elucidate by an example: During the World War the hospitals were, by international law, immune from attack. The allies took advantage of this and occasionally located an ammunition dump in the vicinity of the hospital. Then, when the Germans in shelling the ammunition supply base, happened to hit the hospital, the report immediately spread in the allied countries that the Germans were bombing Red Cross hospitals. In a book of "German Atrocities" published by Rev. Newell Dwight Hillis there occur such statements as this: "But however the world pretends to divide itself there are only two divisions in the world to-day, human beings and Germans," and "Germany has no artistic sense." The following was printed in the same book and was entitled "Milk for German Babies" as a song sung to German children to quiet them:

"Oh Germany hate! Slaughter thy foes by the millions and of their reeking corpses build a monument that shall reach the clouds."

These statements, together with stories of mutilation, massacre, immorality, and cruelty, too horrible to mention, seem absurd to us, but they were firmly believed by great numbers of people during the late struggle. You

exclaim, "Surely the United States government did not approve of such misrepresentation of the German people," but we are loath to tell you that the book just quoted from above was used to arouse patriotism to support the second and third Liberty Loans of this country. With all these tales of atrocity one is impressed with their similarity to those used in previous wars. For instance; when Pope Innocent III was trying to interest his followers to go on what is now called the First Crusade against the Turks in the Holy Land he told them how at one place where the Turks had been driven back, a tub full of eyes had been discovered. He explained that these had been taken from the Christian

captives of a previous battle in which the Turks had been victorious. It is interesting to note that this identical story, without any change whatsoever, was told of the Germans during the Great War.

But it is becoming dangerous to fool the public. To tell a man that he is "fighting to make the world safe for democracy" and then when he returns from the war, load him with taxes to prepare for the possibilities of a future war is contradictory and some day the public will refuse to believe the smooth-tongued statements of war lords and commercial leaders. The demand for public enlightenment is growing and the force of public opinion (based on that enlightenment) is also

developing. Let us not permit the children of our land to become poisoned with the commercial propaganda of national prejudice and race hatreds, but let us inform them of the truth about the causes, the fruits, the wastefulness, the horror, and the futility of war. Let us become aware of the deceitfulness of propaganda and as Senator Borah did when America entered the last war, consider the situation with an undisturbed and unprejudiced mind and draw our decisions with cool deliberation. Senator Borah's decision was against entering the war to the last, just as ours will be if we take the same attitude of mature reflection. I say, Let us wage peace. Goshen, Ind.

THE CHRISTMAS SPIRIT

By John Umble

*Jerusalem was sighing, crying for
The coming of her King. The grating tramp
Of armed feet, the clang of foreign steel
Reverberated through the sacred streets.
King Herod, leagued with Caesar, steeped in sin,
Had schemed in jealous hate and killed his queen,
Then done to death his princely sons, the sole
Survivors of the Asmonean line
And Maccabaeon race. How now could spring
From David's loins, the long expected king
To break the yoke and set the Chosen free?*

*The Pharisees and scribes, forgetful of
Their God — His holy ways, Jehovah's high
Desires — conspired, connived, and schemed for place
And power and wealth. Let meaner souls attend
The widow's cruel wrong, the orphan's cry!
'Twas theirs to mind th' affairs of state, to guard
The old traditions, gather in the tithes,
To rule the Temple worship, and to keep
The nation ready for the coming of
The King!*

*But still the Promise lingered, still
Messiah came not, while the people groaned
In anguish, and oppression weighed upon
Them.*

*Then to Zachariah came the hour
Of prayer, his long-awaited turn to serve
Within the Holy Place, to trim the lamp,
And offer incense in the sacred room.
Not merely curious he, but strong in trust;
Not idly entering there to feast his eye
Upon the golden glory, none but priests
Might see. Had God not promised Moses, He
Would meet His servant there? What though the voice
Of God had not been heard by Jewish priest
Or sage, since Malachi! Unheeding of
The honor of the hour, forgetful of
The waiting worshipers, in simple faith
And godliness, he prayed the promise down.*

*Before six moons had waned the angel came
Again and told a maid that she should be,
Though maiden, mother of the Holy Child.
Sweet Mary understood and sang with joy,
"He hath brought down the mighty from their seat
And hath exalted them of low degree."*

*Then when the Holy Babe was born, the inn
Refused Him room. The King for whom mankind
Had cried—Him now the mighty turned aside
And cradled with the cattle in the stall.
But the angels told the shepherds, lowly men,
Abiding in the field to guard their sheep
Under the stars near Bethlehem. They heard
With wonder, but in simple faith they came
To see the Child, King David's royal Son,
In whom the kingdom was to be restored,
In whom the nations were to see their King,
Deliverer, not from Rome alone, but from
The bands of sin. With awe they saw the Child,
Perceived, believed the Holy Miracle,
Then humbly bowed the head, and in their hearts
They crowned him King.*

*Forty days passed by.
The pious mother, Joseph at her side,
Trudged through the busy city streets toward
The Temple gate. In spotless linen dressed,
The Pharisee, impatience ill-concealed
And cold contempt, scorn on his lip and hard
Look in his eye, clutched at his robe lest touch
With garments of the common pair, defile.
But after they had passed, he felt the day
Grow darker while the street seemed gray and dull.
They came into the Temple with the gifts
Brought by the poor, a pair of turtledoves.
The priest, officious, quite unheeding of
The great event, in hurried fashion did
The necessary legal rites, and then
Passed on to more important duties, as
He thought.*

*Proceeding through the moving crowd,
They passed almost unnoticed from the court
Till one who long had waited for this hour,
A pious man and just, old Simeon,
Led by the Spirit, recognized the King,
And, looking with the eye of faith, exclaimed:
"Now lettest thou thy servant, Lord, in peace
Depart; mine eyes have seen salvation's day,
The light that lights the long-lost Gentile race—
And glory of thy people Israel."
To Him and saintly Anne alone, of all
That motley crowd of thoughtless worshipers,
The Spirit gave the power to peer behind
The show of things to view the Gift of Heaven.*

*The King had come to Judah, but the proud
And mighty saw Him not. He came unto
The lowly, and the meek beheld His face.
Goshen, Indiana.*

• MISSIONS •

EXPERIENCES WITH CHRIST IN INDIA

II. In Direct Evangelistic Work

By R. R. Smucker

(Continued from last month)

Another phase of the work is meeting with people whom one does not know how to help. For instance a very good day laborer who helped me at Dondi is absolutely deaf and dumb. Of course he cannot read. How is one to get the Gospel message to him? How can he understand? His soul is just as precious as mine, yet I feel helpless, or have so far, to give him the message. A half crazy woman, who comes to beg, lives here in the village. She has illusions and imagines that she has been very rich but that all her money has been stolen away. The poor soul lives in an old refuse heap, where she has made herself a rude shelter. Here she sleeps and cooks and eats amidst indescribable squalor and filth. See her picture in last month's paper. One cannot talk with her so that she can understand. The devil has her in his power and she is lost to Christ unless the demons see fit to let her go, so that her mind will come back again. What can one do to bring the Gospel story to such people?

On the other hand it is a joy to see the way some of our unlearned Christians have a passion for souls. A lad of about twenty-two went with us to a bazaar thirty-five miles away at Antigarrh. We had other work there too and so went early. While we were doing this other work this lad asked if he could not take the books and go to the bazaar and try to sell them. He can not read a bit. When we arrived we found him sitting under a tree, and he had sold quite a number of books. We then had a fine service with the people, and we had about two hundred very attentive listeners. The Gospel probably has been preached in that district only a few times. This lad sang and passed out books, and thoroughly enjoyed this opportunity to do his little bit for Jesus. Does God give a blessing for such interest and zeal? Ask this lad; he can testify that He does.

It takes faith in God that is unwavering, and a supreme trust that He can and will take care of us at all times if His orders are to be carried out under all conditions. I remember an incident that occurred as we went out on one last tour before leaving for home on furlough. After we had our tents pitched in a very good location we found

that that particular village, as well as others round about, were full of smallpox. We held a consultation as to what we should do. Should we stay, knowing that all the workers, and we and our children would be exposed to this dread disease? And it is a dread disease over here in India. We prayed over the matter and consulted with each other, and came to this conclusion: The Lord permitted us to come thus far without hindrance. Hence it was His will that we should come here. If it is His will to bring us here He has work for us. So we decided to use due precaution, but do our full work in each village. We worked for about five days and had wonderful meetings and attention. Then Ernest, our seven-year-old, came down with the measles. We then thought best to break camp and go home. Perhaps it was the Lord's way of getting us away from that place. Had we stayed longer we might have contracted the disease. Any-



Your Cards and Picture Rolls in "Service at the Front"

way we took that as the Lord's way of leading us away from there. None of the workers took the smallpox, nor were they any the worse for our stay there.

It is also our experience that one does not have to go to the villages to do evangelistic work. Many hundreds of people have come to visit us at the bungalow and want to see our house. They are always willing to sit and listen. One day, after a hard forenoon's work, I was very tired. This was during the hot season when my wife and children were in the hills. Just after I lay down to rest at noon a group came. I went out and talked a few minutes and then said goodbye and went inside, thinking I had earned my rest

and that I would not have a meeting with them. But after I got inside my conscience pricked me and I went outside again and the men were still there. So I invited them in and we had a very interesting forty minute meeting together, and they were very much interested. What did it matter if my rest hour was nearly gone? My conscience was clear and a few more souls had heard their first message about the Good News. Yes, it was their first chance to hear of Jesus and here I had planned to send them away because I was tired.

During the months from January to July people came to the bungalow at Dondi in groups of from ten to fifty. Sometimes as many as five or six groups came in one day. At other times there was only one group. A service with each group was our rule. I do not believe a day passed but that there was at least one service with visitors up to the time the missionaries left for other work or hill furlough. One afternoon two men came. I sat and talked with them an hour or more and had a few songs with them. I told them of Jesus' coming, His death, and what it meant to India. One man replied, "It is not for us black men. We are too ignorant, too black. We do not know enough." And the pity of it all was that I could not get them to realize that they were wrong, that Jesus was for them.

God expects those on the field to be ready at any and all times to be the mouthpiece of the Holy Spirit in teaching and exhorting people to repent. He likewise expects those behind the "front," those at home, to support their representatives with fervent prayer, remembering that "the effectual fervent prayer of a righteous man availeth much." Put three or four righteous men together (a family) or several hundred or more (a

church) and can you realize the tremendous wealth of Holy Spirit power called into active use.

In this rather lengthy and detailed account of a few experiences you note that teaching within the Church here was not touched upon. It is indeed a responsible and great and never ending task to nourish and feed those who have started upon their Christian experience. Pray for us.

Dondi Via Raj Nandgaon, C. P. India.

Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.—Isa. 7:14.

SETTLERS OF THE WEST

By Ruth V. Yoder

There is so much to say about the West that I scarcely know where to begin and where to leave off. But I have tried to pick up some interesting facts and hope that they may be of interest. We always find that each part of the country has some characteristics peculiar to itself, and so I shall try to give a few of the characteristics that are individual to the Southwest—for that is the only part of the West I know at all.

On first arriving one notices the mixture of Indian, pure Spanish, Mexican, Japanese, and white folk, with the white folk ruling. This strange mixture is bound to bring difficulties. The Indians here were converted by the priest who came in with or followed the trail made by General Cortez in his expedition long before any white people reached or settled the New England shores. So instead of this being new territory it is the oldest settlement in the United States. Instead of this being new country to Christianize it is old territory to reconvert and this latter is much harder. The Indians were in a rude stage of development in art, agriculture, and worship. How could they fully grasp civilization? Christianity as brought over by the Catholic priests? They accepted it, but did not grasp it wholly. With the Catholic Fathers directing, they built mission stations, a line of them each a day's journey by horse from the other, from the center of Arizona to the Gulf of Mexico. These testimonies of the pioneer Catholic fathers stand to-day after two hundred fifty years, some in ruins and others well kept and in use yet, with their bells ringing regularly, calling to worship.

The San Xavier (pronounced San Savier) Mission about seven miles out of Tucson is one of this latter type. It is a beautiful white building built in 1692, made of white pueblo, a very large building with a large white dome. It is interesting to hear the priest in charge tell how it was constructed. Of course all of it was made by the Indians. For the dome they had to carry all the mud on their heads up three flights of stairs until a big solid ball was made. Then after it was almost dried, it was scraped and hollowed out to form a dome and carried down again. Then it was smoothed over and polished with wet mud and whitewashed. A very large hand-hammered iron bell and two similarly made smaller ones were used to call the worshipers together. To-day there are deep hollows worn in the stone steps until some of the stones are only several inches or an inch thick; it seems almost like an incline rather than a stairway, worn by the priests going up to ring the bells.

The mission is full of paintings, painted by the Indians with their own paints and dyes. They have held their colors remarkably well and white people would give much to know their secret of colors. The images are varied, some wooden, which were carved by the Indians, others white stone, and a few of marble, brought over from Spain, having been carried by foot or by horse the

six hundred or eight hundred miles from the Gulf, by the faithful Indians. Of course, all this was done under the direction of the Fathers. These Papagoes are the most industrious and the cleanest type of Indians hereabouts. They earn their living by weaving rugs, baskets, beadwork, and some little imitation of agriculture. I say they are industrious and clean, but only in comparison with the other Indians here.

In contrast are the Yaqui Indians in their village. Miss Ritchie, a lovely frail woman of seventy years teaches in the village and is settler of disputes, nurse, etc. She is greatly loved and admired by all, and is really a missionary, teaching them cleanliness, goodness, and truth as fast as they can absorb it. It is strange yet interesting that there are two parts of this Yaqui village; the one part where the Indians who were educated in American schools live, and the other where those who never attend any school at all live.

Then there are the white settlers. There are many different classes of these and each must be studied and approached differently. We find the very poor, the sick, those supported entirely by charity, but the large majority are in the working class. They are working hard to buy a home or send their children to the University. We also find many of the very wealthy, the millionaire class who have their winter homes here, or the "get-rich-quick" type whose money has gone to his head and he spends lavishly; or the early settler whose land turned into gold.

We find all these classes in the schoolroom. One of my pupils, Ella Bernice, lives at the Pepper Tree Inn where expenses are ten dollars a day, per person. Another, is Esther, a Jewish girl and the brightest pupil in the class, whose parents are almost entirely supported by charity. It is quite difficult to keep Ernest, a millionaire's son, who is driven to school by a chauffeur, interested in his arithmetic. Also, Alberto, a bright little Spanish boy, who is very aristocratic, sings well and plays several instruments. Si, a little black-haired, black-eyed Mexican boy can add and multiply faster than any child I ever saw. And so it goes, so interesting it cannot but keep you alive.

Tucson is well provided with churches and the churches are very active. I have heard many people here say that they were never in any town where the churches were so well attended. I think that is because there are so many here who are sick or needy. Either it is a mother, father, or child, or grandparent, who is ill, and sometimes three or more of the family are in bed. They have spent their last cent to come out here hoping to get cured, and expecting God or some one else to provide and take care of them. The churches and charity organizations here certainly do a big work. New churches are being built continually, but more rapidly people from the East are pouring out. Within the last ten years the population of Tucson has doubled itself. The town can hardly

build homes, schoolhouses, and churches fast enough.

The people who are homesteading out on ranches in the desert are another type of white people. Towns are anywhere from thirty to one hundred fifty miles apart, with few railroads. These people welcome ministers and often start mission stations of their own.

The pure Spanish people are very proud and quite refined. But probably the biggest problem is presented by the Mexicans, who steal anything they see. Most of these living here now, or their parents, came from Mexico, and they continue to come as fast as the Immigration Law permits or they can slip by. Some of the schools are one hundred per cent Mexican. Roskrige, where I teach is only twenty per cent Mexican. They live in their own part of town, as a rule, speak Spanish entirely, and live in tiny houses which have only ground floors. Living expenses are high and they have little money. The father is usually a heavy drinker and very unreliable. Some, however, are good, hard-working men but as a general rule they are not. The schools are Americanizing them as fast as they can do it.

Because most people are so busy earning a living, working hard, fighting for health, fighting to conquer the desert, fighting to establish high standards, fighting rattlesnakes, cacti, or Gila monsters there is little time to spend on the less important things of life. People stress fundamentals more and there is little time to spend on insignificant things; there is little time for refinement and culture that comes with leisure, but neither are there so many artificial manners and customs.

The West has something indescribable about it; something that grips you. Just as a beautiful sunset coloring the hills and mountains makes you pause and bless the Creator, so the West with its newness, its mixture, its bigness and crudeness, its hidden wealth, causes you to stop and try to realize its great possibilities. May these possibilities be taken advantage of for the advancement of the cause of Christ.

Roskrige, Ariz.

CHRISTMAS—SERMONOGRAMS

Give only loving gifts and in love take.

One who loves a little child has Christmas all the year.

The hearts of all mankind are turned toward lowly Bethlehem.

It is more blessed to give than receive.

It's the high cost of giving that now engages our attention.

Christ is the great central fact in the world's history. Spurgeon.

The most momentous fact ever recorded is the fact of Christ's birth.

The whole world is a Christmas tree, and stars its many candles be.

We feast and frolic, then go back to our same old lives again.

For Christmas comes but once a year and when it comes it brings good cheer.

No trumpet blast profaned the hour in which the Prince of Peace was born.

IN INDIA

By J. D. Graber

It was just twelve o'clock one day in the middle of May. The mercury in the deep shade of the north veranda stood at 112. A blasting sun stood directly overhead and beat down with merciless fury as if it would smite the earth and dry her last drop of moisture. The loo, the prevailing southwest wind of the hot season that feels like a breath from a smelting furnace, was whistling through the cracks in the doors, but humming a more musical mode as it came filtering in through the water-soaked mat hung before an open window.

The telephone rang my call. I answered, wondering who might be ringing at such an hour, during the time of "the destruction that wasteth at noonday." It was the office **babu** (clerk), for had he not received a telegram that his child was very ill and that if leave could be granted he could still catch the noon train which was running late that day? What was to be done? But that was my fellow missionary's problem for he was temporarily in charge of the work with which this clerk was connected. There were suspicions as to the veracity of the situation and as to whether the telegram was **bonafide** or not, but such suspicions are difficult of proof.

My colleague said he would be coming in at once by Ford to look into the matter. When he arrived, there, spread out on the table was the telegram, there was no question about that, and the English was plain. His little daughter, whom his wife had taken with her to the parental home a hundred miles away, was seriously ill and the father was wanted at once. The case looked waterproof, so the leave was granted. In ten days the **babu** returned happily with his family. They **may** have been sick but were certainly all well and strong now! This man is a Jain by religion.

Another tale: I was in Kanker, the capital of a Native Feudatory State forty miles to the south, on evangelistic tour. I purchased a few logs for the Carpentry School, incidentally, from the State Conservator of Forests. Getting these logs carted to Dhamtari seemed a difficult arrangement to make so I determined to use a friendship I had cultivated in those days with a Mohammedan of immense physical proportions. He was the typical fat man and as good-natured as one ever finds them. I put the log hauling proposition up to him as a piece of business and asked him to bid for the contract of having them hauled out. "Far be it from me to take any money from you for such a small favor. I will arrange all the carts for you, give them a letter as to the price settled upon, and you can pay them when they deliver the logs."

I insisted nevertheless on keeping our dealings with regard to logs on a business basis for I had spent two years in India, and, had I not learned a few things by experience? But the fat Moslem's good nature and liberal offers prevailed as he assured me that the

logs would be happily on their way to Dhamtari in short order.

Three weeks passed, but no news of the logs. I wrote my contractor friend a letter, but received no reply. I made circuitous investigation and found out that the fellow had done absolutely nothing whatsoever about the timber. The fact is, it was easier to palm me off as he did than it would have been to say that he did not care to be bothered with my business. I finally arranged the carting from Dhamtari, and five months after purchase the logs arrived at the Carpentry School.

There are morals in these stories. The first illustrates the careless handling of truth which is traditional in India and instances could be multiplied. The second illustrates the fact that a Mohammedan considers rudeness a greater sin than deceit, and to be engagingly polite is more virtuous than to be honest. A good rule to adopt in India is to believe no one unless you happen to **know** that he is telling the truth.

If you should like to see life in reverse gear India is your country. I am continually discovering new things that the Indian persists in doing in exactly the opposite way. He takes off his shoes, but keeps on his hat when he enters your house; wears his shirt outside his trousers; makes a sucking noise when eating your food to let you know that he likes it, and belches loudly after eating to prove that he has eaten his fill; wraps his head when he feels cold even though he may not have on a shirt; weeps and wails loudly when he meets an old friend whom he has not seen for some time and parts with him in silence (this is true only of women); turns his hand mills to the left; shakes his head when he means, "yes;" in the dispensary, wraps cotton on a stick by twirling the stick to the left; files his saw with the teeth slanting toward the handle, makes all his tools, in fact, so that they are worked by pulling them toward himself; sews his buttons on the opposite side; shouts, "haw! haw!" when he wants his oxen to turn to the right; considers cow dung a

cleansing agent par excellence; believes that children must provide for parents and not parents for children; invariably uses the verb at the termination of the sentence; writes below the line instead of above it as we do; in fact, aside from feeling with his fingers and losing his temper when some one steps on his corns he does practically everything in what seems to us to be exactly the opposite way. I am surprised that some mechanically inclined Indian has not yet invented the traditional left-handed monkey wrench. What is the reason for this reversal? That is a question for the philosophers, but here is a hint: May it be because India is on the opposite side of the globe?

India is also a land of contrasts. She contains the poorest as well as numbers of the most fabulously rich folk; she has the most fanatically religious as well as the atheistic; she has the highest mountains in the world as well as some of the largest plains; you can find communities with a civilization and outlook of the time of Nebuchadnezzar as well as the ultramodern. India's people are heterogenous in the extreme. In large centers, especially, the surging crowds in the streets are an ever-changing kaleidoscope of color, costume, creed, and confusion. In one eyeful in the Calcutta market, for example, you see the beggar, the leper, the ill-clad coolie, the Marwari, the Sikh, the Punjabi, the Bengali, Jew, Parsi, Chinese, Japanese, European, Anglo-Indian, Mohammedan, Hindu and so on **ad infinitum**, people of innumerable grades and castes and sub-castes, practically all of whom can be told at a glance, for somehow what they are is all written in their outward appearance.

Volumes upon volumes have been written about India. The subject seems inexhaustible. Her history is fascinating, an old, old, tale with its dim beginnings back in the time of Abraham; her religions and philosophies are a study for the lifetime of a scholar; her people, castes, and social organizations could furnish material for innumerable thoughtful dissertations, and hundreds of novels have been spun out of the ordinary materials of everyday life in this great country.

Dhamtari, C. P. India.

MEETING THE NEEDS OF LOST SOULS IN RURAL FIELDS

By Ruth L. Shank

In studying this subject we divide it into three parts. First, A lost soul; second, its needs in the rural field; and third, meeting those needs.

A lost soul. These three words represent to us a dark picture, a tragedy. What is more tremendously sad than this? It means looking into the face of eternal punishment, everlasting darkness, suffering, anguish, death. A being created originally in the image of God is doomed to all this. Why? Because of sin. "For all we like sheep have gone astray." Where is there a greater calamity? And yet in the face of all this, how unconcerned we are

of the souls perishing around us. No wonder there is joy in heaven over one sinner who repents. A lost soul moved the heavenly Father to give His only Son, a loving Savior to bear our sins, to die on the cross, to pay the penalty of a lost soul.

With this before us we come to another part of our subject, the needs of a lost soul in the rural field. It is plain to see that there is only one need which is essential to the lost soul; that is, to be saved, to accept Christ. But since our subject says "needs", there must be more than one need, and we will endeavor

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BIBLE STUDY



BIBLE STUDY COURSE

II. Peter

The Purpose of the Epistle

The first epistle of Peter was written for the encouragement of the brethren in Asia who were tried by severe persecutions. The persecutions seem to have been largely physical trials, such as were administered by magistrates. In that epistle he encouraged the believers to steadfastness, in view of the fact that they were but strangers and pilgrims in the world, and the time of the Lord was near at hand when their deliverance should come to them.

The second epistle was written in order that the believers might maintain their faith, basing it upon the certain evidences given by the apostles of the Lord and especially by himself as an eyewitness of the Lord. In both epistles he desired to stir up the minds of the saints concerning the truths of the Gospel. In the meantime, there seem to have come into the midst of the believers some who called themselves prophets of the Lord who drew away the people from the truths of the Gospel as revealed in Christ and also endeavored to minimize the fact of the imminence of the day of the Lord. These two errors he desired to correct in this second letter.

There is nothing to indicate that Peter had changed his residence in the interval of writing these epistles. He intimates that the time of his departure was not distant, even the manner of his death as the Lord had shown him. He was desirous of leaving with the Church his final testimony, concerning the Word which he preached. How like our present day was the description of the spiritual conditions in the world! And how like Peter should the witnesses of the Lord endeavor to establish the truth in the hearts of all believers!

The Outline of the Epistle

A. The Introduction.—1:1-4.

- I. The Author. Simon Peter, a servant and an apostle of Jesus Christ. Note the change in title, as Peter adds his name Simon and calls himself a servant of the Lord. In the former epistle he had encouraged to humility and it would seem that humility grew in him as he grew older in life and in thought.

II. To whom addressed.—

1. To them who have obtained like precious faith.—v 1.
 - a. The faith was the righteousness of God and our Savior.—v 1.

III. The salutation.—v 2.

1. Grace and peace be multiplied.—Similar to the first epistle.
 - a. Through the knowledge of God and of Jesus our Lord.—v 2.
 - b. Multiplied according as His divine

power has given us all things that pertain unto life and godliness.—v 3.

- c. Given through the knowledge of Him who hath called us to glory and virtue.—v 3.

- d. The knowledge of Him has given exceeding great and precious promises.—v 4.

- (1) By the promises believers are made partakers of the divine nature.

- (2) By the promises men have escaped the corruption that is in the world through lust.—v 4.

This introduction is not all introduction but leads on to the discussion of the subject of the epistle.

B. The Discussion of the Epistle.

I. The increase of godliness by the knowledge of the Lord.—1:2-11.

1. The knowledge of the Lord establishes the promises and life of the believer.—1:2-4.

2. The addition of Christian graces to the life of the believer.

- a. Graces of character,—faith, virtue, knowledge, temperance, patience, godliness.—vv 5, 6.

- b. The addition of social virtues,—brotherly kindness and charity.—v 7.

3. The blessings of Christian growth.—vv 8, 9.

- a. One is not barren or unfruitful in the knowledge of the Lord.—v 8.

- b. The lack of these things is a hindrance.—v 9.

- c. They assure of one's calling and election of the Lord.—v 10.

- d. An abundant entrance is given into the everlasting Kingdom of Christ.—v 11.

II. Peter's desire to establish the believers.—1:12-15.

1. He would remind those even who are established in the truth.—v 12.

2. He deems it essential to remind believers as long as he is in this tabernacle.—v 13.

3. He would remind them, in view of his soon being put to death as the Lord showed him.—v 14.

4. He would have believers remember these things after his decease.—v 15.

III. Evidences given of the certainty of the faith.—1:6-21.

1. The Gospel of the power and coming of the Lord is not a cunningly devised fable.—v 16.

2. Those who declared the Gospel were eyewitnesses of the Majesty of Christ.—vv 17, 18.

- a. He received from God honor and glory. "This is my beloved Son."

- b. The witness heard when they were with Him in the mount.—v 18.

- c. The Word of prophecy is more sure.—vv 19-21.

- (1) Men should take heed to it, for illumination.—v 19.

- (2) Prophecy is not for private interpretation, it is for all men.—v 20.

- (3) Prophecy came not by the will of men.—v 21.

- (4) Holy men spake by the Holy Ghost.—v 21.

It is remarkable that Peter stresses more the word of prophecy than he does his own testimony. Prophecy cannot break down under the stress of human oppositions and prejudices. It is established by God and the Holy Spirit.

IV. The nature of false prophets and teachers and their influence.—3:1-22.

1. There were such in the past.—v 1.

2. There shall be such among the believers.—v 1.

3. They shall bring in privately, damnable heresies.—v 1.

- a. They will deny the Lord that bought them.

- b. They will bring upon themselves swift destruction.

4. Their pernicious ways will be followed by many.—v 2.

- a. The way of truth will be evil spoken of by reason of the evil followers.—v 2.

5. By feigned words and covetousness they make merchandise of men.—v 3.

- a. Their judgment is certain.

6. The certainty of the judgment of the false prophets and teachers.

- a. Angels who sinned were not spared.—v 4.

- b. The old world was destroyed by flood.—v 5.

- c. Sodom and Gomorrah burned as an example to the ungodly.—vv 6-10.

- (1) One righteous, Lot, saved.—vv 7, 8.

- (2) The Lord knows how to deliver the godly.—v 9.

- (3) The unjust reserved to be punished in the day of judgment.—v 9.

- d. These false teachers walk after their lusts, despise government, are presumptuous, self willed, speak evil of dignities.—v 10.

- (1) Angels fear to speak against their superiors.—v 11.

- (2) The false teachers speak evil of things they know not, and, like brute beasts, fit themselves for slaughter.—v 12.

- (3) They boldly sin and receive their just reward.—v 13.

7. The character of the false teachers.—2:13-22.

- a. They are spots and blemishes, sporting themselves in the feasts of the saints.—v 13.

- b. They are adulterous, beguiling unstable souls.—v 14.

- c. They are covetous and are cursed children.—v 14.

- (1) Like Balaam, who coveted and was rebuked by the dumb ass.—vv 15, 16.

- d. Empty wells and clouds.—v 17.

- (1) The mists of darkness reserved for them.—v 17.

- (2) Pretended wisdom and vain words allure those who were escaped from error.—v 18.

- (3) They make captive those who were free.—v 19.

- (a) Their latter end is worse than the first.—vv 20, 21.

- (b) Like the dog turning to his vomit and the washed sow to the mire.—v 22.

V. The apostle's reminder concerning the last days.—3:1-18.

1. The second epistle written to be a reminder to the "Beloved."—3:1.
 2. Things to be reminded of.
 - a. The words spoken before by the holy prophets.—v 2.
 - b. Things commanded by the apostles of the Lord.—v 2. Note the use of "us, the apostles."
 3. The warning of prophets and apostles concerning the scoffers of the last days.—vv 3, 4.
 - a. They walk after their own lusts.—v 3.
 - b. They say, "Where is the promise of His coming?"
 - c. They claim that all things continue as they were from the beginning and since the fathers fell asleep.—v 4.
 4. The truth concerning the heavens and the earth.—3:5-10.
 - a. The false teachers are willingly ignorant of the truth.—v 5.
 - b. The early world, the heavens and the earth, standing out of the water and in the water, were by the Word of the Lord.—v 5.
 - (1) It perished, being overflowed with water.—v 7.
 - c. The present world.
 - (1) By the same Word is kept in store, reserved unto fire.—v 7.
 - (a) The time, the day of judgment and perdition of ungodly men.—v 7.
 - (b) God's time is a thousand years as a day, etc.—v 8.
 - (c) God waits long to enable men to come to repentance.—v 9.
 - (d) God is not slack concerning His promises.—v 9.
 - (2) The day of the Lord will come.—v 10.
 - (a) As a thief in the night, unexpectedly.—v 10.
 - (b) The heavens will pass away with a great noise.—v 10.
 - (c) The elements will melt with fervent heat.—v 10.
 - (d) The earth and its works shall be burned up.—v 10.
 5. The warning to the believers.—vv 11, 12.
 - a. It should encourage men to holy conversation and godliness.—v 11.
 - b. Men should look for and haste this day of the Lord.—v 12.
 6. The hope of the believers.—vv 13-16.
 - a. By the promise of the Lord they look for a new heaven and earth wherein dwelleth righteousness.—v 13.
 - b. They should be diligent to be found in the Lord in peace, in view of the new heaven and earth.—v 14.
 - c. Account the delay of the earth's destruction a time of salvation.—vv 15, 16.
 - (1) Paul's testimony as to the delay is in accord.—v 15.
 - (a) He writes of this in all his epistles.—v 16.
 - (b) In these epistles are some things hard to be understood.
 - (c) The unstable and unlearned wrest the apostle's teachings and other Scriptures to their own destruction.—v 16.
 7. Admonition to the believers concerning the day of the Lord.—3:17, 18.
 - a. Not to be led away with the error of the wicked.—v 17.
 - b. Not fall from their own steadfastness through error.—v 17.
 - c. Grow in grace and in the knowledge of the Lord and Savior Jesus Christ.—v 18. Cf. 1:2-4.
- # VI. Conclusion. "To him be glory both now and for ever, Amen."

MEETING THE NEEDS

(Continued from page 367)

to enumerate some of them.

The lost need to hear the Word in simplicity and truth. They need personal contact with workers who have definite experience with God and a knowledge of His Word. They need workers who have a burning love for lost souls, who are willing to adopt the common and simple way of living of rural people. They need bright, real, genuine examples of Christian life as lived day by day. They do not need to be taken out of their sphere of living, naturally speaking, but rather that the workers among them place themselves into like circumstances. These people may not need culture and refinement, but they do need regeneration and the work of the Holy Spirit in their lives. They need true followers of Christ to show them the way of happiness and peace.

And now, how shall we meet these needs? We must know the people we are to work with, know them from all angles, their manner and mode of living, their temptations, obstacles, and those things which would hinder them from accepting the Gospel. And the workers must know how to approach people individually. By what we have said of their needs we may get a fairly accurate idea of the necessary qualifications of the workers.

We can supply some of the needs by more actual missionary endeavor on the part of our congregations. With the means of conveyance we have we may carry the Gospel in word or song to neglected rural fields. We talk about holding our young people in the Church to-day, and there is nothing to so grip the life and interest of young people as actual missionary work. A trip over the mountains to some isolated area with a Gospel message in co-operation with older ones will do more



PRAY—GIVE—GO

Three things the Master hath to do
And we who serve Him here below
And long to see His Kingdom come
May Pray or Give or Go.

He needs them all—the Open Hand,
The Willing Feet, the Praying Heart—
To work together, and to weave
A threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.

Not all can Go; not all can Give,
To speed the message on its way,
But young or old, or rich or poor,
Or strong or weak—we all can Pray:

Pray that the gold-filled hands may Give
To arm the others for the fray;
That those who hear the call may Go,
And pray—that other hearts may Pray!

—Annie Johnson Flint.

for young people than all the swimming and fishing excursions we can plan.

Again, we may help supply these needs by giving of our means and prayers to God. He has given us the great commission and put at our disposal knowledge and convenience to carry it out. Surmounting all these essentials in the winning of lost souls remember these words: "Not by might, nor by power, but by my spirit, saith the Lord God of hosts" (Zech. 4:6).

Filer, Ida.

CHRISTMAS EVE IN THE VILLAGE POST OFFICE

By Milton Gascho

It was dark and misty when the village mail carriers came into the post office after delivering their last packages on the evening before Christmas, but the heart of every one on the force was warm and glowing with the spirit of Christmas. Not one of the group that was talking over the events of the day complained about having worked too hard, although all admitted that they had done the hardest day's work of the year and were very tired. That morning "Pete," the postmaster, instructed the carriers to deliver only first and second class mail on their regular schedule and leave all packages until the last thing when everything that came into the office by three that afternoon was to be taken out at one time. Every one worked with a will and was rushed from early morning until the day's work was over. The large heaps of pouches that appeared after every train went through town were all sorted and dispatched on time; the thousands of greeting cards were all sorted and sent toward their destination; and the carriers did some fast walking to keep up to their schedule.

It was now nearly seven o'clock and the group was almost ready to go home to eat a hard-earned evening meal. There were several packages that came into the office after the last delivery was out, and more were expected by the next morning. The postmaster himself remarked how much the people would like to have those packages the next morning. When one of the carriers said that he was willing to deliver packages on Christmas morning, he said that he would help too. Thus ended a day of hard work, but one which brought happiness because of service rendered to others.

Imlay City, Mich.

Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.—Isa. 9:1, 2.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:13, 14.

EDUCATIONAL

FROM SIBERIA TO PARAGUAY WITH RUSSIAN MENNONITE REFUGEES

By Harold S. Bender

Seldom have Mennonites played so significant a role in European affairs as the small group of four thousand Russian Mennonites who were enabled by the intervention of the German Government to escape from Russia in November and December, 1929. The four thousand were only a group of plain, hard-working successful Mennonite farmers, who had not the slightest intention of any political or international activity of any sort, and whose sole purpose was to escape from a situation in Russia which they found unbearable. They are perhaps even to-day unconscious of the significance of what they have done. But if they are not conscious of it, the Soviet authorities are. One prominent official told a representative Mennonite that in the escape of the four thousand last December, the Soviet Government had suffered one of the severest defeats of recent years. In other words, the simple nonresistant Mennonite folk had won an important battle, whose outcome has had an important influence on the course of European affairs,

of the Government is of course quite clear when one understands the faith and practices of these people, a people whose entire life is dominated by its religious and ethical principles. That in their endeavor to continue living according to their faith they could not help but come into conflict with the program of the Soviet authorities, which called for a destruction of just such a faith is also quite clear. It is only the dramatic outcome of the conflict which was surprising.

The story of the flight of the four thousand is quite simple. Oppressed in a thousand ways by the anti-religious and anti-"capitalistic" policy of the government until the situation had become intolerable, in spite of all the hopes to the contrary, and impoverished by poor crops and confiscatory taxation, the Mennonites of Russia almost to a man, had resolved to emigrate at the first convenient opportunity. This resolve was the strongest in western Siberia in the large Mennonite colonies in the region of Omsk and Slawgorod, where a serious famine had

permission of the Canadian Government to enter Canada.

A number of families from Siberia went to Moscow in the spring of 1929, determined to secure permission to emigrate at all costs. For months they besieged the office of the commissar in charge of the case, but did not succeed in securing the desired permission until a committee personally interviewed Kalinin, the chairman of the Executive Committee of the Government. The permission was granted in August. The news spread like wildfire to the other settlements, and in short order thousands were on the way to Moscow, confidently believing that the desired permission to emigrate would be forthcoming. Gradually the mass of applicants arriving in Moscow increased. In a short time 15,000, chiefly Mennonites, had reached the capital and encamped in outlying suburbs, summer colonies, and villages surrounding the city. It is estimated that forty thousand more were on trains headed for Moscow. It was a mass movement, unplanned, unorganized, hysterical almost. But the government refused permission to emigrate. As the situation became threatening in October, with winter approaching, and with a total lack of proper sanitary facilities, with the threat of plague and famine in the offing, the authorities became alarmed. First of all they forbade all further purchase of tickets to Moscow by peasants anywhere. Agents were sent into the Mennonite colonies to prevent boarding the trains at the stations. Police searched the trains and arrested and imprisoned or returned to their homes all persons suspected of emigration. Leaders in the colonies were imprisoned on charges of fomenting counter revolutionary agitation by encouraging emigration. Everywhere the secret police tried to discover the supposed "secret organization" which was behind the sudden mass emigration.

All these measures failed of their desired effect. Finally, as a final brutal measure, soldiers were sent into the camps of the hopeful emigrants about Moscow, thousands were arrested in the night, hurried off in trucks to the railway stations and shipped in long trains of unheated, sealed cattle-cars, in the cold weeks of late November and December, back to the colonies; back to Siberia or South Russia. Heartrending stories can be told of the brutal, beastly treatment of men, women, and children in these awful days. Families were separated, mothers and children died of brutal mishandling, many children, frozen to death on the long journey through the cold steppes of eastern Russia and western Siberia, had to be thrust out of the slowly moving trains by sorrowing parents or relatives.

Thus of the fifteen thousand who had as-



View of Part of the Barracks at Prenzlau, One of the Three Camps at Which the Refugees Were Kept

particularly on the relations of Russia with the rest of Europe. I should like to describe briefly this significant occurrence in Mennonite and world history.

At the outset permit me to say that the Mennonites of Russia as well as those of the rest of the world have in no way interfered with the internal affairs of Russia. That they could not become communists and atheists, and thus fall in with the program

rendered the situation hopeless. The obstacle in the way of emigration however was the flat refusal of the Soviet authorities to grant permission to emigrate. Permission had been granted to 20,000 to emigrate in 1922, and the entire number, with a few exceptions, had gone to Canada. It was to Canada that the Siberian Mennonites, as well as all others in Russia, wished to go. They reckoned with no difficulty in securing the

sembled about Moscow only five thousand escaped, while nine thousand were forcibly shipped back to the interior. But the brutal measures were successful, the emigration movement was broken. Since then, not a single family has legally been permitted to emigrate from Russia.

During the time that the Soviet authorities were striving to crush the emigration movement by force, the emigrants, themselves, as well as representatives of the Canadian

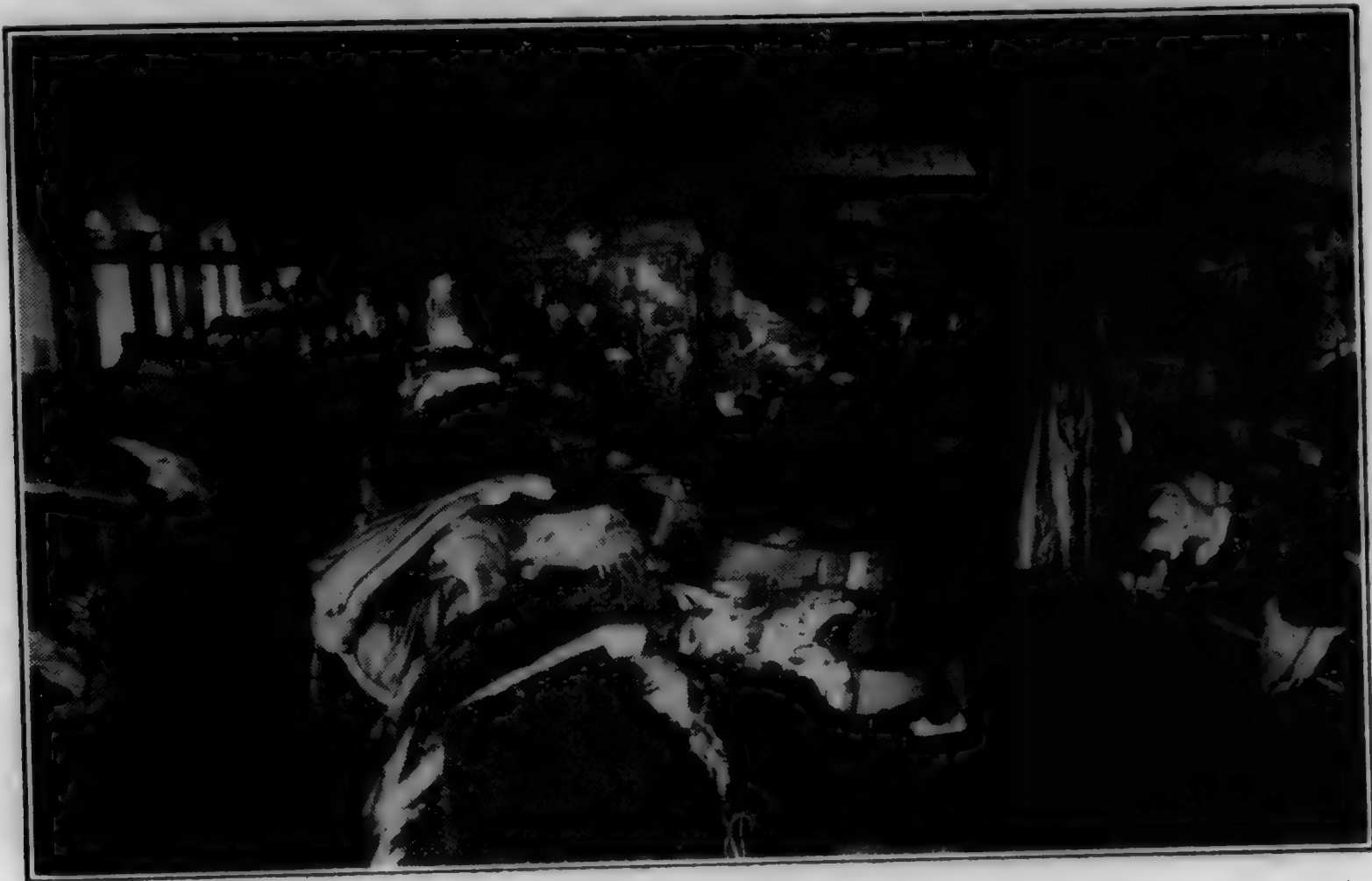
German Government and the German Red Cross set in, to care for the refugees during their temporary stay in Germany, and to open the way for settlement overseas, since they could not remain in Germany. At this point too the Mennonite relief organizations of Europe and North America came to the aid of the four thousand Mennonites among the group, while the Lutheran and Catholic organizations aided in caring for their people who were to be found among

Mennonite Board of Colonization succeeded in getting permission for one thousand to enter Canada. The Mennonite Central Committee of the United States opened the way for colonization in the Paraguayan Chaco where a group of Mennonites from Manitoba had established a colony a few years previously. The Central Committee sent an agent to Germany and one to Paraguay to arrange for the movement to Paraguay. A certain amount of equipment was purchased in Germany to enable the refugees to begin life anew in Paraguay with some prospect of success.

But I have not yet explained why the Soviet Government counts the flight of these refugees from Russia such an important defeat, and why the entire affair has such significance in world affairs. The fact is that the flight of the four thousand opened the eyes of the world in a most dramatic fashion to the real situation in Russia. It roused the Christian world to action. The story of the persecution and suffering of these simple farmers, the best of Russia's citizens, could not be gainsaid. A wave of horror, a wave of protest spread through the civilized world. The conscience of Christendom was aroused. Angered, though impressed by the size of the movement, the Soviet authorities were forced to moderate their program of religious persecution, though they continued to maintain a bold front.

The significance of the new colonies in South America should also not be overlooked. Unless all signs fail, the future of the colonies in Paraguay and Brazil is bright, at least if Brazil ultimately sees fit to exempt the nonresistant Mennonites from military service. The Paraguayan Chaco is wholly unpopulated and undeveloped, with room for hundreds of thousands of industrious settlers, and it is possible that in the future Paraguay will see the development of a large and important new Mennonite colony.

Goshen, Ind.



Part of the Clothing Given to the Refugees in Germany

Pacific, and finally representatives of the German Embassy in Moscow were doing their best to open the way for those who were securing permits to leave Russia and emigrate to Canada. Unexpectedly, Canada, due to the depression at home, refused entrance to immigrants without money. The Soviet authorities refused to give permits to emigrants until the Canadian Government granted permits to enter Canada. A deadlock ensued. At this point the German government intervened and promised to permit the emigrants to enter Germany. On this condition the Russian Government finally permitted about six thousand to leave Russia. The success of the German Government came too late to save the great majority of those who had come to Moscow with high hopes of being able to leave Russia.

By this time the six thousand who had received permits to emigrate had become refugees. Most of their money had been spent in paying for the permits, which cost on the average four hundred rubles (one hundred dollars) per person, and in renting dwellings and purchasing food during the time of their stay in Moscow and its environs. What was left was taken from them by the authorities upon emigration. The poor folk were literally robbed of every penny, every kopeck, so that they reached Germany as genuine refugees, most of them without Russian passports, without money, without any notion as to what the future held in store for them since Canada had continued to refuse permission to enter.

At this point the wonderful work of the

the five thousand who were successful in escaping from Russia.

The German government succeeded in arranging for the colonization of the refugees in southern Brazil. Since however, the Mennonites were not interested in going to Brazil because of the requirement of universal military service, the Mennonite Relief organization of North America sought to find another solution to the problem of finding a new home for the refugees. The Canadian

THE CHURCH SCHOOL AND ITS PROBLEMS

V. Spiritual Purposes

By S. C. Yoder

Every institution must have an aim if it is to continue its existence. It may endure for a while as an aimless wanderer in its purposes, but sooner or later it must go down to defeat. Chief among the reasons that justify the effort put forth among people to maintain church schools is the need of institutions that are thoroughly Christian in their outlook. Other schools exist that rank high scholastically and are equipped beyond what most small denominational schools can ever hope to attain to. There are also schools whose moral standards are high and whose surroundings are clean. The one important factor then is the spiritual.

As a people we have professed to hold on to and teach a whole Gospel without adding to or taking away from it. We have tried to maintain a faith that is pure and based on the teachings of Christ as revealed

in the New Testament. The purpose of those who visualized the need of schools supported by the Mennonite Church radiates around this center.

Early in the nineties when there seemed to have been a revival of activity in the Church a number of men took notice of the fact that practically those who leave the Church community to secure an education, also leave the Church. It was also seen that in the future this would be true of greater numbers. Besides, people were coming into the Church at an earlier period of life and the Church schools would probably have an opportunity of doing something in the way of protecting and helping them during their school career. How successful the institutions have been is a much mooted question, but we are hardly in a position to say what the situation would be now had it not been

for this effort along educational lines. Some communities that have been the least touched by the influences of our schools have drifted the farthest while others have been successful in conserving their practices of former years. It will be necessary then to concede the fact that other factors have entered in and that schools have not proved a solution for all the problems of the Church.

It is true, however, that the effort is not altogether in vain although its chief success probably lies in a direction quite different from what was the original purpose of the founders. More people are going to school. Institutions are moving to the people and placing their advantages at the doors of our own folks. Others changes are driving people to accept these opportunities, if opportunities they may be called. These institutions vary in their attitude on divine and spiritual things but are practically unanimous in disregarding the things that make us different from other churches. To many these things are insignificant, but to us they have a meaning that is greatly worth while. This is our time of opportunity. Not that we want to be different for the mere sake of being different but because we believe these differences involve a New Testament principle and have a distinct spiritual value.

It is needless to say that it is the aim of those who are responsible to exclude the teaching of religion from the public school. The result is that not only has this been accomplished but in many instances it has become antireligious, and more to be regretted yet—antichristian. In such an environment many of our children receive their elementary education as well as their high-school training. Those few who enter college find many of the large schools altogether materialistic in their outlook and agnostic in their ideas regarding God. Many of the schools supported by churches have gone over to the same crowd and furnish no solution to the spiritual need of the day.

Our own church schools, then, are confronted with the challenge of maintaining a New Testament faith in the midst of organizations that will lend no constructive support to their effort. The question is, Can it be done, or will the influence of the environment into which we are cast overbalance the influence of the small effort that sincere, conscientious groups are making to stem the tide of worldliness, irreligion, and unbelief? This is a story that future generations will have to tell. Prophets on both sides are loud in their predictions as to the consequences, but probably no one without divine vision will be able to honestly and fully evaluate the profits and losses at this time. The same forces that militate against our schools also militate against our church. It is said that our educational effort is so small that it is inconsequential in the field of education. This is likewise true of the Mennonite Church in the field of religion. The brightest spot on the horizon is not the strength that vests in numbers, nor human wisdom, nor yet in the size of institutions, but in the promises of God. Against a sympathizing, considerate, long-suffering, brotherhood who stand unitedly together and al-

low no evil winds to shatter their confidence in each other, these can be no defeat and the rewards will likely be greater than any one can visualize or anticipate.

In order then that spiritual things may be given the proper emphasis it is necessary to afford opportunity to give definite teaching as well as the opportunity of discussion and expression. The following weekly program would likely be found in order with some little variation in any of our own schools.

Sunday morning worship.

Sunday evening, either a vesper service or young peoples' meeting or preaching, or both.

Tuesday evening, Bible study classes.

Wednesday evening, prayer meeting.

Thursday evening, at 4:00 o'clock, devotional meeting.

Saturday evening or Sunday morning early, Christian Worker's Band.

In addition the Young People's Christian

Association is perhaps the most influential and active student organization on the campus. It is in charge of a cabinet consisting of the officials of both the Young Men's Christian Association and the Young Women's Christian Association.

Bible courses are offered in the Bible department, and, in fact, six hours of Bible are required for graduation. As it turns out nearly all who graduate have taken more than the minimum amount of Bible. All in all it is the sincere aim of all those connected with the school to indoctrinate the student body in the things of God and the principles and practices of the Mennonite Church. There have been successes and failures and likely will continue to be, but it is the sincere and constant aim of the teaching forces of our schools to meet their problems squarely and solve them in the light of the will of Him who gives us life, and light, and wisdom sufficient for all our needs.

Goshen, Ind.

HYMNOLOGY AND SACRED SONG

Christmas Carols

By David Alderfer

There are Christmas songs galore. For Christmas has been a favorite subject with many composers, and their productions range from simple lullabies to classical oratorios, from silly Santa Claus songs to deeply spiritual hymns in perfected form. Christmas and music are inseparable.

The first Christmas carol ever heard by mortal ears was that sung by heavenly voices as the angels appeared over the Judean hills when "shepherds watched their flocks by night." Out of the quietness rang this wonderful message to a needy and sin-weary world, "Glory to God in the highest, and on earth peace, good will toward men." Biblical accounts do not connect music with this event, but great rejoicing is mentioned, and we can only think of the angels' joyous announcement as having been accompanied by



"A CHILD OF THE KING"

Poor? No, of course not! Why, how could I be,

When Christ, the King, is taking care of me?

Tired? Sometimes;—Yes, more than tired; but then,

I know a place where I can rest again!

Lonely? Ah, well I know the aching blight; But now,—I've Jesus with me day and night!

Burdens? I have them; oft they press me sore,

And then,—I lean the harder, trust the more.

Worthy? Oh, no! The marvel of it is, That I should know such boundless love as this!

And so, I'm rich; with Christ I am "joint heir,"

Since He once stooped my poverty to share.

—Edith Lillian Young.

a grand and glorious melody reverberating through the vaulted skies with "fields and floods, rocks, hills, and plains repeat (ing) the sounding joy." And as that angelic host took leave of the shepherds and went again to heaven, can we imagine them going in a musicless silence? Hardly!

The annual celebration of the birth of Jesus began with the early church. A writer of the first century says, "Brethren, keep diligently feast days, and truly in the first place the day of Christ's birth," and Telesphorus, who became bishop of Rome A. D. 129, decreed "that in the holy night of the nativity of our Lord and Saviour, they do celebrate public church services, and in them solemnly sing the Angels' Hymn, because also the same night He was declared unto the shepherds by an angel, as the truth itself doth witness. This statement seems to make it definite that "Glory to God in the Highest" was the first Christmas carol of the Church.

During the Middle Ages the singing of Christmas carols had a wide popularity. Unfortunately, however, the practice was much corrupted because of tribal superstitions and other debasing influences. Another cause of corruption was that caroling had a prominent part in the rejoicing in connection with other festivals. So far had the jongleurs and minstrels departed from the original purity of the carols that an attempt was made to prohibit and abolish the practice. It had fallen into a state which was a strange mixture of religion and conviviality. The Puritans especially were active in the opposition to such celebrations at Christmas time.

But the people continued to sing carols. And fortunately there was a reformation along this line. An early writer says, "Carols have been written celebrating all seasons of the natural and ecclesiastical year,

but the only kind that remains in general use is the Christmas carol."

Luther takes us to old Germany in an account of his youthful experiences and says, "At the time that the festival of Christmas was celebrated we went from house to house, and village to village, singing popular Christmas carols in four-part harmony."

Through the years the beautiful custom has been perpetuated in Europe and to-day it is not uncommon. England has its troupes of men and boys, known as "waits," who go about the villages for several nights before Christmas singing carols in the open air. America has to some extent followed suit in this custom, as will be noted later.

The past four or five centuries have been fertile in every branch of hymnology, and the nativity of our Lord has inspired a host of devout writers as has perhaps no other subject. We of the twentieth century are indeed favored with a rich store of Christmas carols or songs, which have been stripped of medieval foolishness and superstition. These songs are a priceless heritage.

In thinking of our famous Christmas hymns perhaps the first one to come to mind is "Silent Night." Though in use for over a century it is by no means timeworn. Each returning Christmas season finds it among the most favored selections.

Then there is Luther's Cradle Hymn so widely known and universally loved by the children that it finds a whole-hearted, even if at times noisy, response in every Sunday school.

A new appreciation of an old melody has been brought to me during the past few years. It is the custom of some musicians of our town to favor the public with music from the street corners on the night before Christmas. This small band of carolers, if we may call them so, send forth most inspiring music upon "the listening ear of night," and makes one think of "celestial choirs from courts above." The melody referred to above is none other than Adeste Fideles. To couple with this majestic tune the more majestic words, "O Come All Ye Faithful," makes it enthralling in the extreme. On last Christmas night it was given an additional charm in that the music came through air that was laden with flakes of silently falling snow. In sharp contrast to the above there could be heard on the streets the same night the rattly words and music of "For Dear Old Santa We'll Give Three Cheers." American caroling on the whole is not as pure as we would like to see it.

After giving Wesley's "Hark! the Herald Angels Sing," and Sears' "It Came upon a Midnight Clear," their just dues as undying Christmas hymns, we must mention Nahum Tate's "While Angels Watched Their Flocks by Night." Though Tate was considered a very mediocre poet, this hymn with its two hundred years of deserved popularity shows that he was not without lofty flashes of poetic inspiration. It has been a favorite with carolers ever since its debut.

How natural it is on every Christmas morning to turn to Watts' famous paraphrase of Psa. 98: "Joy to the World, the Lord is

Come!" Set to the noble tune, Antioch, it carries with it not only an exhortation to the earth to receive and praise her King, but also an evangelistic appeal that "every heart prepare Him room."

That other hymns and songs are not mentioned in this list does not minimize their beauty or value in the least. There are enough to fill pages were one to list only the most meritorious ones.

So with the carols mentioned, together with the many others which contribute something definite in proclaiming the sweet mes-

sage of the "Child of Bethlehem," shall we not bow reverently before Him, bringing the treasures of our lives to be laid at His feet in renewed consecration, and sing with Phillips Brooks in his beautiful carol,

"O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us to-day.
We hear the Christmas angels,
The great, glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel!"

Scottdale, Pa.

A TRULY EDUCATED PERSON

By V. E. Reiff

This address was given before the Young People's Meeting at the Mennonite Church at Elkhart, Ind., Nov. 2, 1930.

This subject may be discussed from four aspects. First, a truly educated person has right ideas; second, proper attitude and emotions; third, actions that are right; fourth, character that is Christian. This subject is being discussed from the angle of a Christian educated person, and a person is not truly educated who does not have the Christian viewpoint.

In the first place in order that an educated person may have the right ideas he must know true facts. II Timothy 3:14-17: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

We have two outstanding characters in the Bible whom we would call truly educated, Moses and the Apostle Paul. Moses was instructed in all the wisdom of the Egyptians. In the life of Moses, one day he quickly made the decision to "choose rather to share ill treatment with the people of God" casting his lot with the slaves of the empire rather than "to enjoy the pleasures of sin for a season." Of the Apostle Paul we can say that he was perhaps the most remarkable and influential character in history next to His Lord and Master. Acts 22:1, 2, 3, 6: "Men, brethren, and fathers, hear ye my defence which I make now unto you. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith), I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me." It was through this experience that the Apostle Paul had on the way to Damascus and his willingness to say, "What shall I do,

Lord?" that he was able to say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Scovel said, "To know the laws of God in nature and revelation and then fashion the affections and will into harmony with these laws, this is education."

On the second point, the truly educated person governs his emotions from his convictions and his attitude. In the year 1921 in a term address at Hesston College, J. D. Charles said on the subject of "Educational Paths to Success," the following:

"An educated man without the religion of Jesus Christ is simply an educated sinner, and an educated sinner is a worse sinner than an uneducated sinner. The first educational path to success is a genuine Christian conversion. Look to your religion. If you have none get one—the only one—Jesus Christ's."

"The second educational path to success is knowledge. That your knowledge may endure the test, it should constantly be reviewed and extended."

"The path of the student, therefore, if he would be happy, must, like that of the just, shine brighter and brighter to perfect day."

"Since out of the abundance of the heart the mouth speaketh, if we keep the door of the lips we must keep the door of the mind; we must therefore make a judicious selection of company and books."

"A bad choice of company is generally the first step to ruin, and the young man of genius and learning is peculiarly exposed."

"Books of instruction are preferable to those of mere entertainment. The latter have their use; but as they tend to form a habit of careless reading, create a distaste for more important productions, and a disinclination for protracted thought, unless they are needed for relaxation, only occasionally; they are generally injurious. Our natural indolence keeps us from overtaking the mind with solid books."

On the third point, in actions the educated person always conducts himself properly and right. Wisdom must be developed in actions as well as in words. There are persons

(Continued on page 379)

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

JESUS! JESUS! JESUS! Blessed be His name! Blessed is the theme! Have you ever thought how much this name is connected with all the topics of the year? Of what value would any topic be if Jesus could not find a place in it? And if the topic is rightly considered, Jesus has the most important place in it. Without Jesus the topics are useless, because there is no life without Him. Nothing can endure in this world that does not honor Jesus.

The topics for December, beginning with the second topic in the month and reaching over to the first topic of the New Year, are especially strong in the study of Jesus.

Jesus, as He lived in the world, and especially as He wrought by the Sea of Galilee, is the study for December 14. Even places have much more significance when Jesus has been there or when His name has been the theme of the people who have been there. There is no place on earth that is to have any special sacredness attached to it above any other place. But where God is and where God is working, the presence and the power of God is the cause for worship and not the place or the individual in which He works. Yet we do have sacred memories and the awakening of sacred thoughts in places where the name of Jesus and the things of God have been spoken of. All glory to God! Thank God for the privilege of being in the place of His hallowed presence both in the Christian home, in the religious meeting, or in the spot where friend holds fellowship with friend in fellowship with Him.

Jesus came in a lowly way. He came as a Savior, but was rejected by the world in general. He came with the express purpose of suffering for the lost world that they might be redeemed. We need not wonder, then, when He was born it became necessary, because of the heedless world, that He should be laid in the manger, since all other room was taken.

Jesus lived out the great principle of love. This love of Jesus is the foundation of the principle of peace. Jesus exemplified it. Jesus has made it possible for us to receive it and to follow in His steps. It is a very fitting close of the old year to think of our heritage of Christian principles especially as related to this grand principle of peace. It brings joy and gladness everywhere to the hearts that are sad and distressed. May God grant us a fullness of this peace in our hearts.

The year 1930 will soon come to a close. The year 1931 is just before us. If God permit, the numbering of its days will soon be realized. Shall we not give our hearts more fully into the hands of God, if possible, than we ever have before, and let Him make the coming days a blessing to all men and a glory to His cause?

EXPERIENCES BY THE SEA OF GALILEE (Jr.).—Matt. 4:18-21; 8:23-27; 13:1-3

Topic for December 14

MOTTO

"The people which sat in darkness have seen a great light."

MEDITATIONS ON THE TOPIC

I. Jesus by the Sea of Galilee.—This sea was a place where the people gathered often to see and to hear Jesus. As a result it is a place with which hallowed memories are associated. There were many fish in this sea. Some of the men who were fishing there were called to become followers of Jesus and to learn the business of fishing for men.

By this sea the multitudes gathered and heard His parables. When a storm gathered that would have swallowed them up, Jesus showed His power over all things by calming the storm. He walked on the waves as if they were solid ground, to the amazement of the disciples.

Here many people could mark the spot where they found peace in their souls on account of forgiven sin. Others could mark it as the place where they were healed of disease or cured of blindness, lameness or deafness, or were given life after they had been dead.

Jesus appeared after His resurrection to some of the disciples when they had gone fishing. Amazing results followed when Jesus directed where and when to cast the net. No doubt the disciples were filled with wonder

to find breakfast ready as soon as they landed. How did Jesus find fish to bake? And where did He get His fire to bake them? What did they talk about as they ate about the fire, and prepared fish taken from the net?

OUTLINE STUDY

- I. **Four Fishermen Were Called There to be Disciples of Jesus.**—Matt. 4:18-22; Luke 5:1-11.
- II. **Jesus Calms a Storm.**—Matt. 8:23-27; Mark 4:35-41; Luke 8:22-25.
- III. **Jesus Saves a Man from a Legion of Devils.**—Luke 8:26-39; Matt. 8:28-34; Mark 5:1-20.
- IV. **Jesus Teaches by Parables.**—Matt. 13:1-52; Mark 4:1-34; Luke 8:4-15.
- V. **Jesus Walks on the Water.**—Matt. 14:22-33; Mark 6:47-52; Jno. 6:16-21.
- VI. **Peter Catches a Fish with Money in its Mouth.**—Matt. 17:24-27.
- VII. **Jesus Appears to the Disciples after the Resurrection.**—Jno. 21:1-23.
- VIII. **Jesus Heals Many Brought to Him.**—Matt. 14:34-36; Mark 6:53-56.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Galilee.
2. Assign Stories of Various Experiences to Individuals who Are Able to Prepare to Relate them.
3. Select Memory Verses which Express Lessons from the Various Experiences.

For Others.

1. Let some one make a complete study of Jesus' ministry about the Sea of Galilee and give a discussion as a talk or essay.

PERSONAL THOUGHT

If it was blessed to be with Jesus by the sea in days of old, what may we now enjoy in spiritual fellowship and in blessed hope to be with Him in heavenly bliss forever!

SEED THOUGHTS

Sing of the Mighty One

"When light divine had touched the hills,
By slumbering Galilee,
The golden waves then rolled afar
Towards the western sea,
And when the men had knowledge of
The holy One of God,
They journeyed forth through all the land,
And spread His fame abroad.

"And when they brought the suffering ones,
The lowly and the dear,
And laid them at the Healer's feet,
From far away and near,
They bent before the wondrous One,
And earnestly besought
That they might only touch the hem
Around His garments wrought.

"He heard the prayer, and gave the will
And strength to touch the hem,
And gave the faith, and virtue flowed
From Him and healed them;
For every one whose feeblest touch
Thus met the Savior's power
Rose up in perfect health and strength
In that accepted hour.

"Oh, tender One, oh mighty One,
Who never sent away
The sinner or the sufferer,
Thou art the same to-day;
The same in love, the same in power,
And Thou art waiting still
To heal the multitude that come,
Yea, whosoever will."—F. R. Havergal.

EXPERIENCES BY THE SEA OF GALILEE

Isaiah, the prophet, foretold that Jesus should work by the Sea of Galilee. Working there would bring experiences both to Jesus and the people with whom he worked.

One of the first experiences there was when Jesus called four fishermen to be His disciples. The first two were Peter and Andrew, who when called to be fishers of men, straightway left their nets and followed Jesus. James and John, who were the next to be chosen, likewise immediately followed the Lord.

In Matt. 8, the Lord's power was mightily revealed to His disciples. While they were in a ship a great tempest arose on the sea and they were greatly frightened. Jesus reproved the disciples for their lack of faith, then rebuked the winds and a great calm followed.

Arriving at the other side of the sea they were met by two men possessed with devils. Jesus caused the devils to leave them and enter into a herd of swine which were feeding quite a way off. Then the swine rushed into the sea and were drowned.

When Jesus received word of the death of John the Baptist He went to a desert place, but a multitude soon gathered about Him. Moved with compassion He healed their sick and when it was evening He took five loaves and two fishes, which was all the food in the crowd, blessed and broke it, giving to all; enough and to spare.

Jesus commanded His disciples to get into a boat and go before Him to the other side while He sent the multitude away. Alone at last, our Master went up into a mountain to pray. The ship was in the midst of the sea when in the fourth watch of the night Jesus went to them, walking on the sea.

The disciples, thinking Him a spirit cried out in fear. "But straightway Jesus spake unto them saying, 'Be of good cheer; it is I; be not afraid.'"

While Jesus and His disciples were in Capernaum those who received tribute money, which we call taxes, went to Peter and said: "Doth not your Master pay tribute?" When Peter told Jesus He told him to go to the sea, cast a hook and take up the fish that he caught. In its mouth Peter found tribute money for both.

After the resurrection the disciples went fishing in the sea of Tiberias, or Galilee. After a night of fishing, during which they caught nothing, they saw a man standing on the shore. It was Jesus, and He said to them, "Children, have ye any meat? They answered him, No" (John 21:5).

Then He told them to cast their nets on the right side, and soon the nets were filled. Then John, the beloved disciple, said to Peter, "It is the Lord."

Through these experiences we see that great blessings were received by all who were with Jesus. We, too, may enjoy great blessings and rich experiences if we fellowship with Him.

Melba, Ida.

BY WAY OF THE MANGER.—

Luke 2:1-20

Topic for December 21

MOTTO

"Let this mind be in you which was also in Christ Jesus."

MEDITATIONS ON THE TOPIC

I. How the Son Of God Came. When we say that God came to us in the flesh we think of a wonderful condescension. How can one in a high estate become willing to humble Himself and come down to a low estate such as mankind occupies? When we think of Jesus as the Son of God coming to us as a lowly babe that He might perform a service in the salvation of men we know that it is love that has prompted it. Then we think also of how He not only took upon Himself flesh and blood but *came by way of the manger*, that is, became the poorest of the poor in this life and took the lowliest position not only at birth but all along the line of life. All this is true because "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

As we think of the indifference of the cold sinful world, and how little room there was for Jesus, it becomes us as His redeemed children to take our place by His side and to be ready to take the "manger" way also in all the walks of life. The "way of the manger" is the way of self-denial and sacrifice. It is the way of true humility and unselfishness. It is the deepest expression of love to others that can be given. It is an expression of love, not only to the ones that appreciate the sacrifice, but to those who are yet sinners and cannot understand what boundless love has been manifested. Thus John, the apostle, reasoned when he wrote, "Hereby perceive we the love of God, because he laid down his life for us:

and we ought to lay down our lives for the brethren."

II. The Text—Luke 2:1-20.—Here we have the story of how the Son of God came in the flesh and was subjected to the privations that a home of poverty and obscurity brought with it. Yet withal heavenly hosts recognized the true state of affairs and sang the wondrous story of all its meaning to men.

OUTLINE STUDY

I. The Manger Illustrates Jesus' Humility.

1. He was willing to be made in the likeness of men.—Phil. 2:6,7.
2. He was willing to take the humblest service as a man.—Phil. 2:8.
 - a. He preached the Gospel to the poor.—Luke 4:17-22.
 - b. He became poor that we might be rich.—II Cor. 8:9.
 - c. He laid aside the glory and authority while He suffered for the redemption of mankind.—Acts 8:32, 33.
 - d. He came to serve and not to be served.—Matt. 20:27, 28; Luke 22:27.
 - e. He came to give us an example.—Jno. 13:1-17.
 - f. He sought the outcast.—Matt. 9:10-13.
 - g. His meekness qualifies Him to give rest to our souls.—Matt. 11:28-30.

II. The Manger Illustrates the World's Cold Reception of Jesus.

1. He was despised and rejected.—Isa. 53:3; Acts 4:11.
2. They would not receive Him.—Jno. 1:11; Matt. 20:17.
3. They did not know Him.—I Cor. 2:7, 8; Jno. 1:10.
4. They had no room for Him.—Luke 2:7.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textwords, Words Referring to the Birth of Christ.
2. Select and Memorize a Verse about Jesus' Humility.
3. Tell the Story of the Birth of Jesus.

For Young People.

1. How Jesus Humbled Himself.
2. How the Present Age Rejects Him.

For Older People.

1. The Manger as a Type.

PERSONAL THOUGHT

Let us bear reproach and humiliation with Jesus. For He who made Himself of no reputation was also exalted to the right hand of the Father.

SEED THOUGHTS

We observe with solemn wonder that the Creator has willed to "visit His people" in the unpalatable character of a poor, even destitute babe. The sacred story gives a reason for the strange cradle in which the new-born Jesus is laid. His blessed mother, we read, "laid him in a manger because there was no room in the inn." The manger of Bethlehem is a symbol of the world's neglect of the obscure, its hardness to the needy, its scorn of the poor.—H. H. Henson.

He was not born to make a holiday, but to save the world, and save it at any cost. Our shallow, superficial, good-natured Christmas festivity is far enough from what Bethlehem meant. Mary knew in part, the Wise men knew in part, the angels knew in part. The heart of God knew altogether.—Selected.

Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is all forlorn.—Selected.

SUGGESTIONS FOR JUNIOR MEETINGS

Dear Juniors: The happiest time of the year is here again, isn't it? How we have been thinking of those gifts we'll receive! But many of you, I am sure, have also been planning, saving, and working to give gifts to those whom you love. Perhaps some of you have gone even further and have been working to give to poor friends of yours, things they need so much but could not get themselves. By receiving these needed gifts at Christmas time their hearts will be made doubly glad and an opportunity will be given whereby their hearts can rise yet more and more in gratitude and praise to God. Other poor who do not worship God will be pointed heavenward by such gifts from you.

The giving of gifts of love is one of the biggest things a child of God can do. God started it Himself when He gave us His dear Son because He loved us so. Have you ever seen that motto on someone's wall of the Golden Gospel worked out of John 3:16?

For
God so loved the world that He gave His
Only begotten
Son, that whosoever believeth in Him
should not
Perish but have
Everlasting
Life

The G-O-S-P-E-L is the story of God's gift. Jesus is the gift. The Gospel is the story or good news about that gift. God SO loved that He gave. Have you accepted His gift? If so, you have found Him not like other gifts. Other gifts you must keep to have. But the more you share Jesus with others and get them to receive Him, the more of Jesus you will have yourself! Isn't that strange? Yes, great is the mystery of godliness (I Tim. 3:16).

HINTS TO THE LEADER

You have not the task of again going over an old lesson that comes every so often and that must be taught, but the opportunity of presenting one of the biggest and most worth while lessons you may ever be privileged to present. Is it real enough to you to make it REAL to the Juniors? What an opportunity! Prepare for it. PREPARE. PREPARE.

If there is any Santa Claus nonsense left in your group, destroy it at once. Christmas is too sacred and sublime to mix up with such stuff. Have many verses of some of the good old hymns committed to memory. Build for the future as well as now by storing up good things in their youth and hiding God's Word in their heart.

BY WAY OF THE MANGER

By Ruth Kauffman

No room in the inn for the King of kings! Our Lord and Savior, born of a virgin, was sent of God as Redeemer of mankind, yet He had no royal welcome. He was welcomed by the humble folk of Judea. The Son of God became poor that we might be rich.

Never was there a more humble place for a great person to be brought into the world than the stable in Bethlehem. Having this lowly birthplace, placed Jesus on the level with the poorest of people. Yet He has set a noble example in His earth life for us to follow in love, service, obedience, kindness, humility, unselfishness, and meekness. By the way of humility we have these same traits given unto us.

How beautiful is the Christmas story of the Babe in Bethlehem's manger! It is a story that grows sweeter every time it is told, an old story yet always new. Why is it so rich and wonderful? To me it is so because the Savior of the world who was born that Christmas is my Savior too. The Gift to the world then is my personal Gift now.

It was the manger Babe who later experienced the trials and afflictions of life. It was

He who dwelt among men and served them. It was that same Jesus who carried the sins of the world, endured the cross, died, and rose again that we might live. All this came by way of the manger.

No room in the hearts of men for the Christ! Many are turning Him away; there is no royal welcome in the world to-day for Jesus. But nations that forget God will be punished.

Jesus came to humanity as a whole but He also served individuals. He comes to individual hearts to-day seeking entrance. Will we receive Him or reject Him? Have we too many cares and other things to be bothered with Jesus? He is our Friend and bids us cast our cares on Him that He may bear them for us. Salvation is for the rich and poor alike. It is full and free. Yet it is true that there are those who have no room for Jesus. Some have had Him in their hearts but other things are predominating and thus crowding out that Friend. Oh that men would let Jesus rule in their hearts and serve Him better! He is the Son of God, our Savior, our Master, and Lord.

Nampa, Ida.

THE CHRISTIAN PRINCIPLE OF PEACE.—Luke 6:27-36

Topic for December 28

MOTTO

"Blessed are the peacemakers."

MEDITATIONS ON THE TOPIC

I. Peace, a Christian Principle.—Peace is not a condition that is a future ideal which is impractical now. Some think of peace as a far-away thing which they cannot attain under present circumstances. But when we know peace we know it as a principle that belongs to the very character of God and by which Christ was manifested to the world as the Redeemer, reconciling sinful men to Him. The Christian is sent forth in the world on a ministry of reconciliation. Peace is practical here and now under any and every circumstance of our life. If we are not peacemakers in this world we are not holding forth the first principle of Christianity.

The peace principle works out in all the trying things that may come into the life of the ordinary home. It applies to the most provoking things that may arise in our daily life. "Not rendering evil for evil or railing for railing, but contrariwise, blessing, knowing that ye are thereunto called that ye should inherit a blessing." It applies to circumstances that surround us in the community and it reaches out to the conditions that confront the nation. No threatening, no suffering, no provocation of any kind can be so severe but it shall give an opportunity to "show forth the praises of him" who has called us. In fact the very business of making Christ and His salvation known to men is furthered by every opportunity to manifest the peace principle in our relation to others that they may better understand the story of redeeming love which Christ brought to their souls.

II. The Text.—Luke 6:27-36.—Here the principle of peace in its application to daily life toward enemies, strangers, and all men is set forth and the heavenly Father is set forth as the pattern of the same principle. To be like Him, we must become His children.

OUTLINE STUDY

I. What the Christian Principle of Peace Is.

1. Illustrated in God's attitude toward a sinful world.—Jno. 3:16; Matt. 5:45; II Cor. 5:19.
2. Exemplified in Christ's conduct toward His persecutors.—Luke 9:51-56; Luke 22:50, 51; 23:33, 34.
3. Exemplified by the martyr Stephen—Acts 7:58-60.

II. Taught by Christ and His Messengers.

1. Christ's Message.—Matt. 5:38-48.
2. Peter's message.—I Pet. 3:8-17.
3. Paul's message.—Rom. 12:17-21; Eph. 4:31, 32; Col. 3:12-15; Eph. 4:2, 3; I Cor. 6:1-8.
4. John's message.—I Jno. 4:7-13.

III. Practiced in the Early Christian Church.

1. As witnessed by the writings of Christian writers.
2. As shown by the remarks of profane historians.

IV. Propagation Throughout the Centuries.

1. As witnessed by various nonresistant bodies.
2. As proved by their persecutions and their wanderings.

V. Its Permanent Applicability.—Matt. 28:18-20.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Peace.
2. Memorize a Scripture Teaching Peace.
3. How Did Jesus Show Peace to All Men?

For Young People.

1. Define the Difference Between Christian Peace and Worldly Peace.
2. Applications of the Peace Principle to Life Among Men.

For Older People.

1. Assign Various Headings of the Outline above.

PERSONAL THOUGHT

A child of God means a son of peace. Is the peace principle a part of our very nature emanating from God?

SEED THOUGHTS

"Is there not a difference between individual and national nonresistance? Yes; one is individual, the other is collective. The principle is the same. If it is wrong to kill as an individual, what difference does it make whether you do it alone or in company with thousands of others? What would you do if you were a citizen of Turkey and got word to enlist in a war of extermination against all Christians?"—Doctrines of the Bible.

"Within our passionate hearts instill
The calm that endeth strain and strife;
Make us Thy ministers of life;
Purge us from lusts that curse and kill."

"One with Thyself, may every eye
In us, Thy brethren see
That gentleness and grace which spring
From union Lord, with Thee."—E. Denny.

"We've a message to give to the nations,
That the Lord who reigneth above,
Hath sent us His Son to save us,
And show us that God is love."

—Colin Sterne.

SUGGESTIONS FOR JUNIOR MEETINGS

Dear Juniors: We ought to be very glad that we have such a fine lesson for the last of the year. Our attention ought to be especially fixed on verse 31:1 "And as ye would that men should do to you, do ye also to them likewise." Isn't that a fine topic to look back over the year and see how it has worked out in our lives? Have we loved our enemies and done good to them that hate us? You know it takes a stronger person to do that than it does to love only those who love us and to help them. God says that we are to be merciful as He is merciful, and to do that means that we must be filled with God's love so we can do it. God is willing to fill us if we will just let Him. "Draw nigh to God and He

will draw nigh to you" (Jas. 4:8). How easy, then, to pray for those who have not treated you as you would like to be treated? How easy to keep on speaking in a friendly way and lovingly—just like Jesus would were He in your place. How easy to give something to them, although they act meanly towards you? Share your candy, your apples, your good things, watch for chances to help and be friendly.

We have now looked at the past year and, no doubt, have seen many times in which we would do better if we had to do it over again. As we see where we have not made the best of our opportunities, we naturally wish we had another chance. IT'S HERE. The year 1931 is just starting! A new clean sheet in our Book of Life to begin with! How will it look the last day of next December? By God's help we can make it look better than this year's record. Will you join hands with me and say: "By God's help, we will?"

HINTS TO THE TEACHER

Little mottoes kept before us often help us to reach our aims. Might it be well to make a few good mottoes for your meeting room then during the year? Also encourage each one to have a motto or two at home, and to have the mottoes at places where they may be seen readily.

In the meeting you might have Juniors give some of their experiences of the past year in which the Golden Rule has helped them do things that were hard to do. These could be divided up into experiences in the home, school, and neighborhood. Also call for a list of opportunities that may present themselves during 1931. For Bible characters use Abram's intercession for Lot; Joseph with his brethren in Egypt; Moses as leader of Israelites in the Wilderness; David with King Saul; Elisha and the army at Dothan; Jesus; The Good Samaritan; Prodigal Son's Father; Stephen.

THE CHRISTIAN PRINCIPLE OF PEACE

By Adelia L. Hostetler

The Christian principle of peace is a universal gift. It was made so when "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." And the angels sang, "Glory to God in the highest, and on earth, peace, good will toward men" on that first Christmas morn. Yes, He came that, "Ye may be the children of our Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." This is the Christian principle of peace.

This great principle was exemplified in the life of Christ. When He preached the Sermon on the Mount His benediction on the lovers and workers of peace was, "Blessed are the peacemakers," and further on we have recorded, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Stephen was one of those who prayed for his persecutors, for, as they took up stones to kill him he prayed, "Lay not this sin to their charge." Peter's messages are also full of peace principles. The apostle Paul wrote often to his brethren concerning this great Christian principle of peace. To the Romans he sent the message: "Recompense to no man evil for evil. . . . If it be possible, as much as lieth in you, live peaceably with all men." The principle of peace is also manifested in the Gospel given by John. In fact, throughout the development of the early Christian Church this peace principle was promoted.

The nonresistant bodies stand out to-day as proof to the world of the propagation of peace throughout the centuries. They are those who are at peace with God and man, and "follow always after the things which make for

peace. Dickson once wrote, "Disturbers of peace are the black sheep of the flock, bringing destruction upon individuals and nations to further ambition for malice or revenge. The world will be at peace when the majority become really civilized. We call ourselves civilized but the strife about us proves our error." "Blessed are the peacemakers, for they shall be called the children of God."

Christians everywhere should feel the great blessing derived from the permanent applicability of the peace living principle. More keenly should they realize the debt they owe to the One who made such peace possible. One need not doubt the permanency of peace for the Master's words were these, "All power is given unto me in heaven and in earth . . . , I am with you always, even unto the end of the world," and "I will not leave you comfortless, I will come to you." What could be of more comfort to mortal man than the words of our Master when He said, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Nampa, Idaho.

GIVING CHRIST FIRST PLACE IN MY HEART.—Matt. 10:37-39; Col. 1:9-20

Topic for January 4

MOTTO

"My beloved is mine and I am His."

MEDITATIONS ON THE TOPIC

I. The First Place.—There is much business upon the earth to occupy the minds and hearts of men. It is possible to be so occupied with the affairs of life that Christ is crowded out. He deserves the highest place in my love because of His excellency above all others and particularly for His great love manifested to me as an unworthy soul.

Some one will have first place in my heart if I do not give that place to my Lord Jesus Christ. The human heart is so constituted that it gives allegiance to some one above all others. If Christ does not have that allegiance, then Satan has it. We may seem to be occupied in pleasures, or business, home duties, social duties with more than ordinary devotion. In fact these may become our idols, so to speak, for with Christ shut out of our hearts' devotion, such idolatry becomes allegiance to Satan. But with Christ in our heart, first in our affection and first in motive in whatever we do by word or deed, then our business, our social life, our homes, our pleasures are all regulated and directed by the one aim to please Him. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him."

In the beginning of the year 1931, it is but fitting that we think of what master we are serving. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience to righteousness?" We may work at similar trades, but it makes all the difference in the world who occupies the heart.

II. The Text.—Matt. 10:37-39.—This passage declares a fact of how strong our love must be for Christ if we would be worthy of His fellowship.

Col. 1:9-20.—This shows the standard of devotion in the life of a true disciple. The life walk, the worship, and the worthiness of Christ in receiving the same is set forth.

OUTLINE STUDY

I. Christ Wins First Place—

1. By His excellency:
 - a. Of wisdom.—Col. 2:3.
 - b. Of power.—Col. 1:15-17.
 - c. Of righteousness.—Heb. 1:8, 9.
2. By His saving grace.—Heb. 2:9-18; Tit. 2:11-14.

3. By His glorious promises.—Matt. 11:28-30; Jno. 14:1-3.

II. The First Place I Give from my Heart.

1. My obedience.—Jno. 14:21-24.
2. My fellowship.—I Jno. 1:3-7.
3. My pleasure.—Col. 1:10; Lk. 14:27.
4. My affection.—Luke 14:26-33.
5. My business.—Jas. 4:13-16; Col. 3:17.
6. My life work.—Luke 9:57-62.
7. My worship.—Rev. 5:11-14.

PERSONAL THOUGHT

Have we risen to the full appreciation of our place in Christ Jesus? Then let Him have the first place in our life, not only during this year, but forever.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Heart.
2. Memory Exercise. A passage from the Outline.
3. Jesus First.

For Young People.

1. The Worthiness of Jesus in Occupying First Place in My Heart.
2. What First Place Means.

For Others.

1. Transformation of a Life which Gives Jesus First Place in the Heart.

SEED THOUGHTS

Under the banner of the Savior's dying love, I feel it to be the most precious privilege in the universe to deny myself, to take up my cross, and to follow the Lord whithersoever He goeth.—Mary Lyon.

Christ is not valued at all unless He be valued above all.—Augustine.

"Dear Savior! we are Thine,
By everlasting bands;
Our hearts, our souls, we would resign
Entirely to Thy hands."—Doddridge.

"Fade, fade, each earthly joy;
Jesus is mine!
Break every tender tie;
Jesus is mine;
Dark is the wilderness;
Earth has no resting place;
Jesus alone can bless;
Jesus is mine."—Horatius Bonar.

SUGGESTIONS FOR JUNIOR MEETINGS

Dear Juniors: On a certain trip a brother thought he was on the right road. After going several miles he stopped and inquired. Imagine his surprise to find that he was going south instead of north and would have to go back to the starting point and begin all over again.

Dear Juniors, our life is also a trip and if we want to get to the place we started for we must be sure to get the right start in the right direction or we may have to come back and start all over again like the brother did. There is no need of making a mistake for God was so good that He left us His guidebook, the Bible, which tells us the way. Since this book comes from God Himself (II Tim. 3:16) we can fully trust it regardless of how other people think that this is a better way and that another way mentioned is not necessary.

In this book we are told that we MUST be born again. Jno. 3:7. This gives us a new heart. As Jesus stays in our heart, our lives show it and our light shines so that others see our good works and glorify our Father which is in heaven. Matt. 5:16. Col. 1:10 puts it another way when it tells us to "walk worthy of the Lord unto all pleasing," pleasing God and not ourselves. As we walk thus we must first walk right before we can be fruitful. A tree must first grow and have a trunk and branches before giving fruit. After walking worthy—being fruitful—then we'll increase "in the knowledge of God." The tree does not become full grown before giving

fruit, but bears fruit and keeps on growing. Practically all fruit must come on new wood so that a tree must grow as long as it lives. A Christian must do likewise. As they walk—they work—and learn.

Let us at the beginning make the right start by giving Christ first place in our heart. We will then want to read the Bible regularly. As we read Christ will fill us so that we will overflow and become fruitful. Let us abide in Him as the branch abides in the vine. Jno. 15:1-8.

HINTS TO THE LEADER

This is another opportunity to get the Juniors to see that they are TO LET their light shine and not try to MAKE it shine! It is so easy to hold up to Juniors FRUIT FORCING—tying fruit on branches instead of having it grow there. Take your work seriously. You may be the means in this meeting of planting some acorns that may be mighty oaks for God by and by. Have many Scripture verses committed to memory such as Matt. 5:6; John 3:7; John 15:5; Col. 3:17-23; Matt. 6:33; 7:21; Luke 9:23;

Assignments might be: Results of starting right in younger days; Our life as a trip across the ocean with its compass to guide; Learning and growing by attending religious meetings; Help from older experienced travelers; Bible reading and prayer.

GIVING CHRIST FIRST PLACE IN MY HEART

By Wilbert Nafziger

What a glorious way to start out the New Year! For no other resolution, however noble, could compare with putting our Savior first in our heart. The only way we can wholly surrender our lives to Him is to turn over a new leaf, sign our name at the bottom, and let Christ fill in the space. If Christ is with us, and we with Christ we are sure to win for, "If God be for us, who can be against us?"

The reason so many have not that glorious experience in their Christian life is because there is a little corner in their heart that they are reserving to gratify their own fleshly lusts. And when Christ is not accepted in His fullness He is rejected, for there is no halfway point with God, and there is no respect of persons. It is in this condition that we are classed as lukewarm, and Christ plainly tells us that, "because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:16). It may not seem to be so serious to reject Christ now, but when we come face to face with Him at the judgment and He says those fatal words, "Depart from me, I know you not," it will then seem serious.

So many of us always have an excuse when Christ calls, but how selfish that must seem to a loving Heavenly Father whose we are from the beginning. Even after we seemingly have accepted Him and some new situation arises, perhaps the leaving of home and loved ones, perhaps giving up our job for the cause of Christ, we may waver and forget that those things were included when we "forsook all" and followed Him. Sometimes we try to justify ourselves because the other fellow is not doing those things, but we forget that of some much is required and of others less, according to their respective talents.

Sometimes the call seems to be unjust as it did to the man whose father was dead and Christ called before he had time to bury him. Luke 9:59. Another was called to follow before he had time to bid his folks farewell, or even tell them where he was going. Luke 9:61. I think most of us would think these things very unjust, from a human standpoint, but were these more so than when God asked Abraham to offer his own son as a sacrifice? Yet how much different the outcome in obedi-

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THE SUNDAY SCHOOL

THE ROUNDS OF THE LADDER Steps in the Word of God that Led into the Heavenly Places

It was a long time ago, in a very small Sunday school of a commonplace little town. The teacher of the wrigglesome Primaries was commonplace too, just—well, just a good woman, that's all. Neither youth, style, nor beauty were hers. I suppose she wasn't even a good teacher according to to-day's accepted standards for Sunday school leadership. Probably she had never heard of a Teacher Training Course. But that woman lives in my heart as inseparable from the one thing I can remember of her teaching,—just one wee verse, "Lord, help me." Almost—baby though I was, the verse stuck, the first round in that long golden ladder that should reach from the groundwork of every child's soul straight up to

*"the happy land
Far, far away."*

It was the Gospel in a sentence that was next pushed under my feet, that ever old and yet ever new John 3:16. Strange, isn't it, that the miracle-word "whosoever" is just as much an open sesame to the door of faith in the heart of a little child as it is in that of a guilty criminal, or of a proud society woman, or of a black-souled savage! Years after when I sat in the great Biederwolf tabernacle and heard many thousands of voices sing,

*"When the Lord said 'Whosoever,'
He included me,"*

there came anew the feeling that one could bank everything on the eternal strength of this, the great foundation round in the ladder of His Word.

The next promise was one of those wonderful armchair texts, "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27). And it was not a person who lifted my feet thereon, but a simple motto hung on our living room wall. I remember it seemed a very long sentence, one difficult to memorize. But the beauty of it held, and the truth of it. Those everlasting Arms—they are holding yet!

Again a Sunday-school teacher came to my aid, though of course she never thought of it in that way. She was a devout person and bright-minded, but very poor in everything except family apportionment. So when Christmas came, she could manage for each of us only a little satin bookmark. On mine was printed that exquisite text, "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine" (Isa. 43:1). I am not sure that grown people understand, unless they remember their own ladder of texts, the thrill that comes to a child who is given some sweet new verse from the Book to be forever his

own. It is more than a reminder of the giver, it is another inch added to the Levitical ribband of blue, another stone in the memorial heap that stands in the stream of His Word.

Camp conferences in those days crowned every summer's end with glory for me. On young and old alike the Spirit was poured out, the spirit of worship and witnessing, of love for the Book and divine service. A group of small girls met in a dormitory room for a meeting all their own, and the program included a recital on the part of each of some loved verse of Scripture. Though we all complied, I have no recollection of my own verse, nor of the others, save one. And for some strange reason, this little mate, with autumn tints in her eyes and face, captured my memory for all time, as very gravely and sweetly she recited, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Probably I had been taught the passage before but I know it was not written on the lintel of my heart until that camp meeting afternoon.

There was a Sunday school superintendent at this time, a little man whose face I cannot recall, nor yet anything he said, except one splendid Bible text, a prayer. He liked to have the whole school stand and repeat it with heads bowed and eyes closed: "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psa. 19:14). Naturally after a few weeks of this, the verse became a permanent acquisition, a meaningful prayer for offering at any time, without the labor of word choosing. I shall meet this nondescript little man in the glory world, and earnestly thank him for the upward step that he most surely placed under my feet.

It is impossible to forget the lifting texts in books. One in particular has stayed in my mind always, perhaps because of its unusualness. It was this: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15). There was no immediate opportunity for carrying out this command, but Bible texts make wonderful waiting rooms. Then in high school there came a day when for a few moments I was alone with the girl who was leading a coterie of mates against those things that are pure and lovely and honest. I had suffered from her and the others, though none of them realized it was He they were hating. There was a moment of constrained silence, then she turned to me, this leader-girl, and inquired in

a strange voice, "Why is it you are different? What makes you so good?"

Ah, here was my chance at last, and in blundering girl fashion I gave her the reason for the hope within me, insisting of course that in me there dwelt no good thing, but only in Him, the sinless Christ. She could not understand, but said wistfully, when I was through, "I wish I could be like that—I wish I could." It would be pleasant to add that she was changed from that time, but memory records nothing of it. Still the reason for the inner hope was given, the tiny seed planted, and some day—who knows—there may be a fruitage!

"The Character of the Messiah" was the subject of a Sunday school lesson in those days. Our teacher asked us to hand in a written account of that character as we understood it. But I was still a child and the topic was too deep water for me. So I went for help to an old patriarch who had walked hand in hand with the Infinite for many years. "The character of Christ? I think you will find it in Matthew 11:28," was his gentle reply. I looked it up and one more golden round in the ladder was mine. Years after on the mission field, I learned to know and love the native vernacular of this, their most beloved text: "O you tired thing, O you heavy burden-bearing thing, to me come, and I will cause you to rest." Precious assurance!

Quite naturally my own mother gave me more than one glorious text, but her favorite rings still in my ears, representing as it did, her life of faith in a promise-fulfilling Lord. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Psa. 34:19). She was wont to say that God has not promised to deliver us from affliction, but out of it. And like many another mother that we all know, her living, laboring, and loving has welled up out of the very furnace of pain.

Father too, stern old prophet of the Fundamentals that he was and is, has given to young people in half a dozen different states what he calls the most gracious promise in the Book, Rev. 22:17. Gripped by the truth of our Lord's imminent return, he would reach out arms of entreaty from very humble pulpits with, "The Spirit and the bride say, Come;" and with a sweeping gesture, "Let him that heareth say, Come." Then pointing from the congregation down to the old-fashioned mercy seat, he would finish the text with a pleading, "And let him that is athirst come. And whosoever will, let him take the water of life freely."

And so I mounted up, ever up, on the beloved bits of the Word, helped by this one and that one, to plant my feet firmly on each

succeeding round of the ladder. I see a tired and seamed face that belongs to the matron of a rescue home in one of our larger cities. But the homely features are bespread with glory, as out of the depths of miracle experience, she sings, "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold" (Psa. 68:13).

I see the rapt features of one who is of another race and color, a little almond-eyed man in dark robes of the Orient. He is kneeling and laughing up into the face of God, *ikeru Kamisama*, the living God; and with a voice almost delirious with joy, he gives back to Him the glorious promise that is most truly His own: *Ware wa yo no hikari nari*, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

I see the serene, Mary-like countenance of one who loves to wait upon the Lord. She sits in our home, at our table, and blesses it as did the ark the house of Obed-edom. It has long been our custom to give a verse from the Word, each one of us before we eat, and the saintly guest, taking her turn, repeats with a grace indescribable: "And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it" (Psa. 90:17).

I see a great preacher, the leader of a mighty conference. He is tall and majestic in appearance. With a backward swing of his body, and a hand high-lifted over thousands of people, his voice rings out like the sound of a pealing trumpet, "Look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

I see an old, old woman whose race is nearly run. Her face is lined and shriveled like the cheek of a baked apple, and her voice quavers and shakes with the blessed words, which have been to her the chief round in a long, long ladder of gold: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

It remains but to tell of the surpassingly rich word that my dear husband has taken with him on the long journey to the other side of the world; a word that is deep enough and broad enough for all the mission field problems, all the loneliness and separation from his heart's dearest, and which, like the riches of Christ, is unsearchable, bottomless. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8). It would be impossible to have a better, surer resting place than that!

And last of all, my own joy-text, which, please God, shall seal letters, crown farewells, and otherwise weave its way into the listening hearts of at least one small circle of friends: "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isa. 58:11).

Now, what is your talisman, the one text that stands as a sort of epitome of your life; that makes richer, finer, and sweeter those

who know it and you? If there is none, will you not choose it now?—Opal Lenore Gibbs in *The Sunday School Times*.

A TRULY EDUCATED PERSON

(Continued from page 373)

who claim to be educated who are helping the spread of atheism in the schools of our land and this is attracting the attention of Christian people in all parts of the country. It depends much on our point of view in securing an education. For example, place before yourself three glasses of water, one cold, one warm, and the third room-temperature. Then place the left hand in the cold water and the right hand in the warm and allow them to remain for about a minute. Now place both hands in the water which is room-temperature. To the left hand it seems warm, and to the right hand cold. The water is the same, the difference is in the hands.

It is the same with knowledge and education. To an atheist a certain fact will say one thing, and to a Christian it may say the opposite. The fault lies not in the fact but in the interpretation of the fact. If a man is at heart atheistic, it will be impossible for him, though he try ever so hard, to interpret facts from the Christian point of view.

On the fourth point, the truly Christian educated person has character which is ideal from the standards which are set forth in the Bible. He is prepared for the duties of life and is able to withstand the evil influences. Brother S. C. Yoder has said that a Christian college offers to a man an opportunity of securing a broad and true education under Christian influences supervised by men and women who know God and believe in and love the Church and her principles. Dr. Burton, former president of the University of Chicago said, "It is the business of the college to develop personalities capable of a larger participation in life."

In speaking of the influence of a Christian student, John R. Mumaw said, "No man can live to himself. To be an influence is not a matter of choice. It is a matter of fact. We influence by our thoughts, our words, and our actions. Pure thoughts create good words. In keeping of our thoughts and words there is a surety of the propriety of our deeds. Think much, speak carefully, and walk uprightly."

In summing up the purposes of our church schools Brother C. L. Graber said in the first Endowment Bulletin, "Our Church Schools give training for legitimate and useful walks in life, especially teaching, develop appreciation for the better things in life, and build strong and noble Christian character of the kind the world needs. They inculcate high moral and spiritual standards according to Bible teachings, prepare our young people for Christian service in the work of the Church, at home and abroad. They serve as missionary centers for development and expression of the missionary spirit and for the calling of workers, and work for the unity, peace, and prosperity of the Church. They develop in our young people love, loy-

alty, and appreciation for the Church, her history, her principles, and her future, teach the Word of God as Divine Truth and the only sufficient rule for faith and life, lift up Christ as Savior and Lord of All, serve as a spiritual fold for the students who attend, continue to guide them in the nurture and admonition of the Lord, and develop life-long Christian fellowship and friendship."

In conclusion I wish to quote from one of our present city missionaries who has been a student at two of our church schools. He wrote on the subject, "The Duty of the College Student in Society" in November, 1925. He said, "The college student should be able to think for society and to show forth to society true humility. The average college student may be sure he is wise and scientific, but the Christian college student is humble because he knows the all-wise and scientific God of the universe. It is the Christian's duty to win souls for Christ. What a grand thing to spend some time in school and still feel humble enough to stop and speak to a soul about his relation to God!

"Let us ever keep in mind that the Christian student's duty to society is to live a true, humble, Christian life and to hold forth high, noble, and pure standards."

Elkhart, Ind.

Y. P. M. TOPICS

(Continued from page 377)

ence! I Cor. 10:13 says, "There has no temptation taken you but such as is common (or moderate, Margin) to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

It should be your and my aim to live the kind of life that we may say with the Apostle Paul, "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1).

Nampa, Ida.

FOOTHOLDS FOR FAITH

Byron makes the illustrious Boinvard dig footholds in the walls of his dungeon, by which he climbs to the lofty window of his cell to get a look at the impressive mountains of his native Switzerland. For weary years he had been confined in the prison of Chillon, below the level of the waters of Lake Geneva. One day a bird sang at the prison window the sweetest song he had ever heard. It created a yearning for a look over the land which was free to the bird. So the prisoner dug footholds in the plaster of the wall and climbed to the window above. He looked out and he saw the mountains unchanged. He saw the snow of a thousand years, and learned patience. That look put new life into him and gave him a vision that lasted to the end. From that sight he obtained rest, strength, solace. I mean to climb up to God that I may get God's vision of life and be forever consoled by the sight of something grand and inviting beyond this life, in which I am now as in a prison. I mean to catch a glimpse of the towering peaks of immortality. I am cutting footholds for my faith in the promises of God.—Dr. Davis Gregg.

COMMENTS ON WORLD NEWS

"WHAT PRICE THE BAPTIST CATHEDRAL?"

Woman, believe me, the hour cometh, when ye shall neither in this mountain (sacred shrine), nor yet at Jerusalem (beautiful temple), worship the Father.—Jno. 4:21.

The building and dedication of the Riverside Church, New York, where the congregation of Dr. Harry Emerson Fosdick has its headquarters, occupied considerable space in the newspapers and magazines of the day. Some of the comments were favorable, and others adverse. The building cost the enormous sum of \$4,000,000, largely paid by Mr. John D. Rockefeller, Jr., in honor to his mother.

It is not our purpose to discredit the good Mr. Fosdick may have done in his earlier days, but we cannot remain silent about his attitudes and messages to-day.

According to the reported message delivered the opening day, he said a great deal about Jesus being the "first humanist" the "prominent psychotherapist of his day," and as one "indignantly concerned with economic ill." He spoke of an abundant life, without mentioning what would produce such a life. It seems to have been a "glorification of natural life."

One cannot help but wonder what comfort a hungry and cold man can get out of such a cathedral, with its enormous expenditure of money, that might well have been better spent. We do not believe in straining gnats, but feel that such a building is a real camel. With communism rife in their city, what a target for the enemies of the Christ! How they must be making sport of this representation of Christ and Christianity!

Dr. Fosdick set aside what he terms to call thirteenth century theology, but wants to be housed in a thirteenth century Cathedral. In this he could be termed a "Fundamentalist." He thus declares that the hand of man in the thirteenth century, was better than the brain of the same period.

Some one has said, "We have a left winged theology housed in a medieval cathedral; preaching enshrined where the mass was intended; a Baptist Church by the Riverside which does not practice immersion." In reading his earlier books, we get the impression that he used to know what he believed to the extent that others could know. At present the enigma is about as hard as the above statement about his building, theology, and discipline. It is all a grand mixture.

In his first address he sought to justify the expense, in the face of economic conditions, but it did not seem even to strike too responsive a chord in the otherwise liberal "Literary Digest." His main argument was "that the building must be beautiful, so as to appeal to a man, that he will want to worship God." This is a senseless argument. One might just as well say, "Mother must always be dolled up in her best, so that Johnny may love her." Or that a father must build a brownstone mansion, so that home will appeal to Jane and the rest of the family." Is it true that God will be loved more because of the feeble work of man's hands? A little finer masonry, beautifully stained glass windows, huge towers? What does the Word of God say? "God . . . dwelleth not in temples made with hands" (Acts 17:24).

This warning note is given because many are beguiled by this man's oratory, gracious spirit, and other appealing features of his life. May we pray for Dr. Fosdick that his

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

eyes may be opened, as have been the eyes of others who have strayed from the straight and narrow paths.

THE NEW B. B. B. SOCIETY

Heaven and earth shall pass away, but my words shall not pass away.—The Lord Jesus Christ.

The one hundred fifth report of the American Tract Society which came off the press lately is indeed refreshing, when one sees the progress of this evangelical organization, as it forges ahead in its work of the distribution of the Word of Our God. It is doing a great work in building up faith, and counteracting the work of the A. A. A. A. Society, or the American Association for the Advancement of Atheism.

This latter organization has ten commandments by which it is regulating its work. In the event of their adoption this would mean the end of all morality, and the preaching of the Gospel of the Lord Jesus Christ, a drop back to the pagan and dark days of the past.

The American Tract Society has accepted the challenge of the "four A's" and is depending on the four B's—Bible and Belief Building Books to put the Atheists to shame, as did Bunyan's Christian when Atheist 'fell into a very great laughter' at the idea of there being a celestial city."

Some one has well written that the day will come that the A. A. A. A. Society will be buried in the vast Sahara of the past, while God's Word and the Christian Faith will be marching on to greater and more triumphant victories. Amen. So be it.

RECONSTRUCTION WORK IN FRANCE

"The reconstruction work in the devastated regions of France is approaching completion. Practically all the trenches have been filled in, and most of the eight million acres of ravaged soil has been cleaned up. Nearly two million acres of tillable land have been reclaimed."

MENDING BROKEN CHINA

Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations.—Luke 24:46, 47.

Broken China—land of populous millions, one of the largest nations on the face of the globe, is war-torn, bandit-ridden, robber-infested, and despoiled. Shall China be abandoned by the missionaries of the Cross? Is the price too heavy to pay for her salvation? This is the question many are asking to-day. The Reformed Church Messenger answers the question admirably:

"We simply can not afford to let China alone.

"Never has that great land been more in need of true friendship. Even if the overtures of helpfulness are despised and neglected, they must be offered with greater urgency.

"For one thing, we must not even for a single moment forget 'the fact of China.' It is a tremendous fact, an unescapable reality.

"Within the borders of that country now so racked with travail are approximately one-fourth of all the people in the world.

"Who can doubt the influence which a rapid-

ly developing China will have upon the weal or woe of the world?

"Here, indeed, is a case of Christ or chaos. If a godless philosophy dominates in the building of the new China, it may well spell the doom of mankind."

Millions are not responsible for the deplorable conditions, most of all the children, who do not know their right hand from their left. May we again with the Master set a "child in the midst." Then imagine that it might have been us, or one of our own beloved offspring. Then the question will take on a different hue. No, China can be mended. Not by man, but by the God-man. Not by legislation, but by regeneration. Not by war lords, but by the Prince of Peace.

The work of God in the past has been marvelous, in many ways remarkable. Let the present look gloomy, the future dark as night, our God has given marching orders. He has not sounded a retreat since He gave the text below the caption of this editorial.

"His purposes will ripen fast

Unfolding every hour."

May the prayers of the Lord's people lay hold mightily on God. May their means flow in ceaseless quantity to meet the dire need of that devastated land.

By defeating the army of the North, China in a way has seen the end of the civil war. The army is now seeking to control South China where Communism has become entrenched. This accomplished let us hope for peace, and a reconstruction era.

A rift in the cloud is seen in the attitude of the President of China, Chiang Kai-Shek, who recently returned from a successful military campaign, went to the home of his mother-in-law in Shanghai, sent for her pastor, and was baptized into the fellowship of the Church. He expressed this as his reason for the act: "I feel the need of a God such as Jesus Christ." This is indeed a wonderful testimony to the Deity of Jesus Christ. This is where faltering Peter began. May the President not stop there, but may he know the truth that will set both him and China free.

It took remarkable courage for the President to do this at this time, because Christianity is under a cloud to-day, through the exploits of capitalistic men. This has aroused the antiforeign spirit, that calls Christianity a foreign religion. The constant attacks of Communism upon Christianity also have had their effect. The slogan of China to-day is, "China for China." Many killings and kidnappings of missionaries are being reported daily. In spite of all these influences the President could not hide the need of his soul, the crying dearth in his own soul.

May the Gospel go on conquering. May the Church in China, wrestle on. May the Church elsewhere hold on to God till He bless China, and give her a new day.

INDIA IN LONDON

A Conference is in session at London which is of grave importance to the British Empire. India is at the round table, sitting across from the mighty statesman of the Empire upon which the sun never sets. They indeed have a grave problem before them. The question is, "Is it possible for the Empire and India to cooperate?" This Conference is a very colorful affair. Princes of at least fourteen native states are to be seen in London, with all their gorgeous regalia and staffs of retainers. There is enough

glamor to fill an American rotogravure section.

However, Ghandi, the lean little man in a loin cloth sitting cross-legged in a Poona jail, will not be represented. His followers are boycotting the conference. To date all negotiations have broken down over the three conditions that Ghandi has set down as the price of peace. They are: (1) Representation for the Nationalist party at the round table according to their authority in India; (2) amnesty for political prisoners; (3) immediate steps to give India dominion status.

The last seems to be the crucial one. Here the time element enters in. It is not a question as to giving dominion status, but when. Both parties in England say, "Yes, but not now." May we pray that the "Prince of the kings of the earth may lead and direct in the matter, to His and eternal glory.

AGILITY OF GERMS

"What might be called a scientific sporting event is reported by Dr. J. Cruickshank of Aberdeen, Scotland, who has been finding out how well germs can climb up strips of wet blotting paper. Germs of the typhoid-fever family proved to be the best climbers, with those causing pneumonia a good second. For some reason, the bacilli of lockjaw and septic blood poisoning seemed unable to climb at all."

A CLOUD NO BIGGER THAN THE HAND

Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto every man according as he had need.—Acas 4: 34, 35.

And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.—Rev. 18:14.

Regardless of the interpretation of the above verses they clearly describe two opposite types of civilization, and two opposite modes of living, the one unselfish, the other selfish. Personally, we believe the first in the Book of Acts describes the life of the early Christians, the latter the life of professed Christians in the last days.

The first is the "socialism of the Book of Acts, not the socialism of Karl Marx." The first is generosity, the last is robbery. The first was voluntary, the second is compulsory. The first was Christianity in action, the latter is a self-interested philosophy. The first enriched the giver and the recipient, the second impoverishes both.

The objective of this editorial is to point out that there is a specter of communism upon the horizon of our times, it may be in America only "like a cloud no bigger than the hand." In Elijah's day this sign meant a forerunner of more to come.

Communists hailed the defacing of a church building in New York as a sign of the "awakening of the working masses" and the general overthrow by the Red International. The Church of the Heavenly Rest, Fifth Avenue and Ninetieth Street, was placarded in huge letters of red, "Vote Communist." The sign is prophetic. America will not always be immune. There is grave injustice practiced this side of the Atlantic as well as on the other side.

We have been rather haughty, the Protestant churches are on their lees, evangelism is on the wane in many congregations, and true piety that changes communities is at a low ebb. Signs are not wanting of a coming rude awakening. The Bible itself predicts just such experiences at the endtime. Read the fifth chapter of James, Revelation 17 and 18, for some glimpses of a day of slaughter, when massed riches will eat their flesh as fire. Such statements are not mere figures of speech, they are warning words,

fraught with dire possibilities. The Pope's warning word to America is not altogether a false alarm. The Committee of the House of Representatives, after due examinations and investigations, vindicated such an alarm.

Competent observers revealed the startling fact that the representatives of Moscow were operating in twenty-one states and sixty-three cities, to spread the doctrines of Bolshevism. It is no use shutting our eyes to this menace at work in United States and Canada. The cause of Christ and Christianity is the object of their special hatred. The doom and end of Bolshevism is certain, nevertheless it may do a world of evil before it meets its just fate.

The best way to meet this foe is by living true and unselfish Christian lives, as did the early Christians. Luxurious living and neglect of the poor and unfortunate will hasten its work. The Christian Church must learn afresh to do good unto all men. She must stop playing and begin praying. She must stop feasting and feed the multitudes. Her Lord set the example. May we follow in His beneficent steps.

Unemployment must be solved. Aid must be given the jobless. President Hoover lately pointed out, that, "as a nation we must prevent hunger and cold to those of our people who are in honest difficulties." Amen and amen. By reducing the hours of some, work which guarantees a meal ticket would be provided for all. May it again be true "that none among them lacked."

SOVIET RUSSIA'S DECREE CONCERNING MENNONITES

Be thou faithful unto death, and I will give thee a crown of life.—Revelation 2:10.

In connection with the above quoted passage the Lord told the Smyrna Church to fear none of those things that they were called upon to suffer, and that the devil would cast some of them into prison. If this was true then, it is still true. Especially, is this true of the latest move of Red Russia with its harsh regulations, in ordering the remaining, 390 Mennonites in Germany to return home. So far the German Government has not consented to the request.

Some months ago 30,000 Mennonites were collected in a forest on the outskirts of Moscow, awaiting permission to leave the land of the Soviets. Their land had been expropriated; their rights, granted by Peter the Great and Catherine, had been repudiated, and their goods dispersed. In spite of difficulties and a charge imposed on migrants of \$150 for a passport, about 6,000 Mennonites reached the German frontier, mostly on foot. They found shelter in an abandoned military camp, where the Red Cross kept them from starvation.

From this point they looked to Canada for a haven, the place where the advance guard of their people had already happily gone. The advance group of their people had gone to this place largely in 1925 and 1926. The Mennonites had settled in Russia in 1701. It is estimated by some authorities that their number had grown to 3,000,000 souls, all told. They made the Ukraine one of the richest wheat belts in Russia, which partly explains why the Soviets are casting greedy eyes upon the same.

Some of the many decrees made by the Soviets, that are the reasons that the Mennonites want to leave Russia, are the following:

1. Enrollment of the Mennonite youth into the Red Army.
2. Inventory and seizure of the summer's crops, and stocks of cereals.
3. To change immediately the language in all their many schools. (This mandate was equivalent to closing the schools, since they were not ready with needed textbooks, and teachers).
4. The refusal to allow gatherings for the religious teaching of their children and young people.

5. The low moral standards of the new government on home and marriage.

Because of these conditions and many others they sought to quit the country practically en masse. The Soviet Government has begun measures of repression. All authorization to leave the country is now forbidden. The new role of persecution is the demand to the German Government to deport the escaped Mennonites, who are still in Germany.

The Soviets consider the Mennonites fugitives as Russian citizens, who must answer for insubordination. For them to return means the abandonment of all hope—human hope. It is tantamount to a decree of extermination. May the Church in the homeland pray feverently unto the Lord. May the Lord save them from compulsory return to this bloody and godless land. In the event that God will allow them to suffer many things through the devil, may they have martyr grace, peace, and joy. May they light a fire for God that shall never go out in that unhappy land.

THE COMMUNIST MENACE

On this continent there is quite a widespread feeling of distrust, and even alarm, at the growth of Communist doctrine, and some are so much afraid of it that they would adopt the harshest measures against it. But we think that the growth is rather exaggerated and the alarm quite unreasonable. In Detroit the other day there was an election for the mayoralty with a Communist candidate, and out of about 310,000 votes cast the Communist polled just 3,400. The fact that the election occurred during a period of severe unemployment served all the more clearly to show that whatever the discontent which undoubtedly exists among those who are feeling the pinch of hard times there is little disposition to turn for relief to Communist teaching and practice. Dr. Nicholas Murray Butler, speaking a few weeks ago on this subject, argued not for suppression by force of Communist propaganda nor even for the deportation of the Communist agitators, but rather for the remedying of the abuses which enable this species of propaganda to make headway. Communism will never take deep root where all men are accorded a square deal.—Selected.

NEGRO SPIRITUALS

For several years Prof. N. G. J. Balanta, a native of West Africa, has been engaged in an effort to trace the sources and history of negro spirituals. His findings were recently published by the Commission on Interracial Cooperation. The spiritual now in vogue is based on primitive African rhythm, but its present form and development is due largely to Christianity. "Christianity," says Prof. Balanta, "was the force that breathed life into the innate musical talent of the African in his new environment. Far from his native land, despised by those among whom he lived, knowing the hard taskmaster, feeling the lash, the negro seized Christianity, the religion of compensations in the life to come for the ills suffered in the present existence. The result was a body of songs voicing all the cardinal virtues of Christianity—patience, forbearance, love, faith and hope—through a modified form of primitive African music."—Selected.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.—Matt. 2:1, 2.

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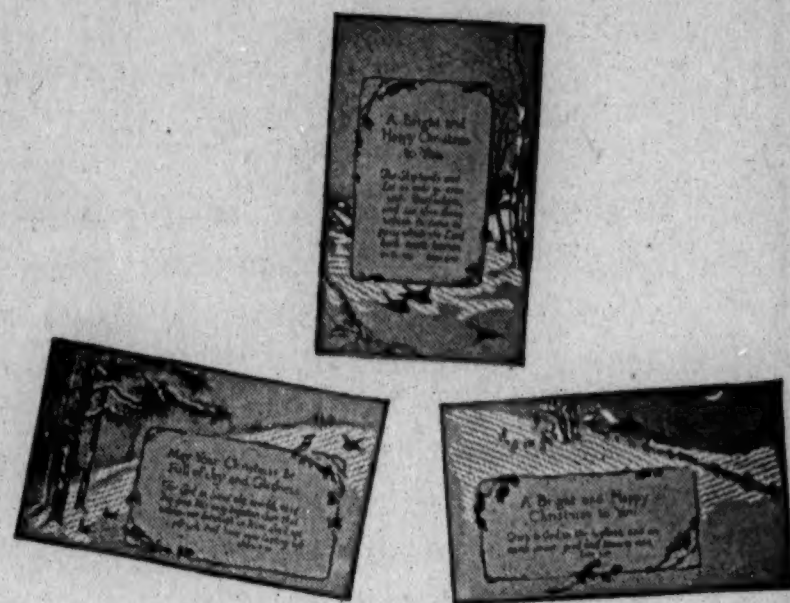
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When they saw the star, they rejoiced with exceeding great joy.—Matt. 2:10.

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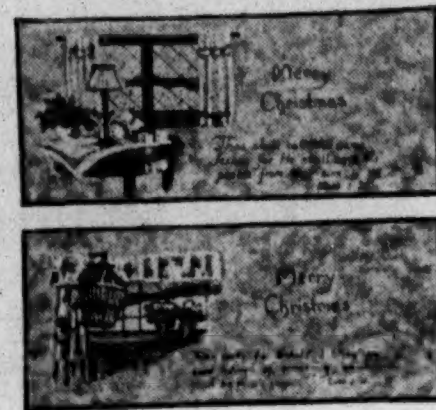


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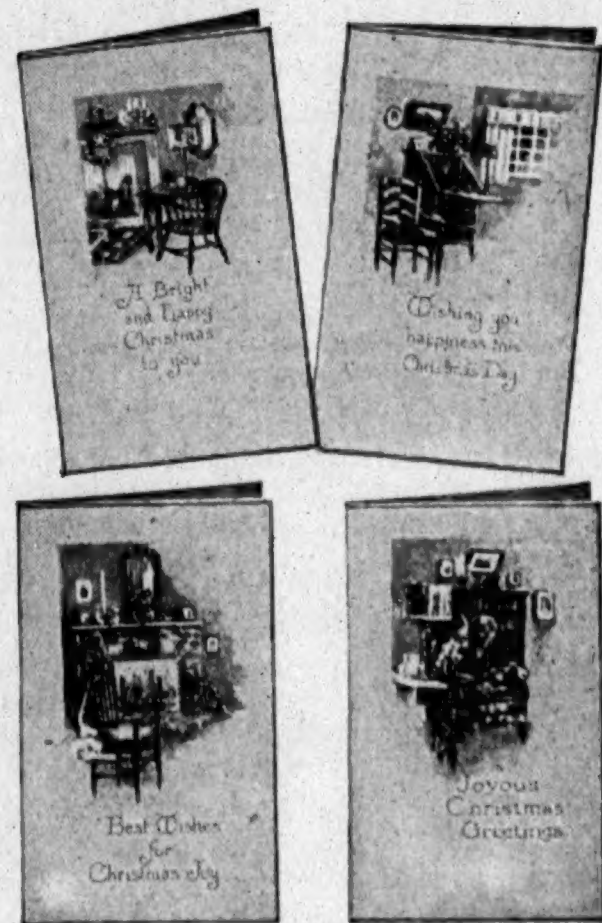


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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'sus from
Gāl'lee to Jōr'dan unto Jōhn, to
be baptized of him.

14 But Jōhn forbad him, saying, I
have need to be baptized of thee,
and comest thou to me?

15 And Jē'sus answering said unto
him, Suffer it to be so now: for thus

A. D. 26.

CHAP. 3.

¶ ch. 2. 22.

¶ Dan. 2. 24.

¶ Mark 1. 10.

13 And leaving Nāz'a-rēth, he came
and dwelt in Cā-pēr'nā-ūm, which is
upon the sea coast, in the borders of
Zāb'u-lon and Nēph'thā-līm:

14 That it might be fulfilled which
was spoken by E-sā'as the prophet,
saying,

15 The *land of Zāb'u-lon, and the

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BOOK REVIEW

Eyes in the Dark

By Zenobia Bird

This is a new story by the author of "Under Whose Wings," which was very favorably received a few years ago by those who are interested in helpful Christian stories for young people. "Eyes in the Dark" has all the features that a story requires to hold your interest, and at the same time it is permeated with a fine, devotional Christian spirit that makes the reader feel that he wants to live a more active and consecrated Christian life because of the good he can do to others and the joy that it will bring to himself. The story centers about two boys and their sister, whose mother, now dead, was a fine Christian woman who had taught them to love Jesus and to accept Him as their Savior, but whose father was embittered in his attitude toward life and uninterested in Christianity. It is full of wholesome adventure and finally shows that all's well that comes into the lives of those who trust the Lord, and that the "eyes in the dark" are none other than "the eyes of the Lord" which "run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward him."

The book contains 226 pages and is written by a Christian woman under the nom de plume as given above. Published by Fleming H. Revell Company. Price, \$1.50. The book will make a good gift for Christmas for young people. May be ordered from the Mennonite Publishing House, Scottdale, Pa.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.—Luke 1:30-33.

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